



**THE SUCCESS OF HELPING-PARENTS TRAINING  
COURSE FOR VIETNAMESE CHILDREN BASED  
ON THE BUDDHA'S TEACHINGS**

**Bhikkhuni Nguyễn Thị Hiền (Thích Nữ Liên Liễu)**

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

Graduate School  
Mahachulalongkornrajavidyalaya University  
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The Graduate School Mahachulalongkornrajavidyalaya University has approved this dissertation entitled "The Success of Helping-Parents of Training Course for Vietnamese Children Based on the Buddha's Teachings" as a part of education according to its curriculum of Doctor of Philosophy in Buddhist Studies.

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## **Abstract**

This dissertation is qualitative research including survey opinion of the participants which is aimed for the following three objectives: (1) To study the gratitude problems of Vietnamese children in the present society; (2) To study the Buddha’s teachings regarding gratitude principle, cultivation and training process; and (3) To propose the “helping-parents” training course for Vietnamese children base on the Buddha’s teachings.

This work is a combination between survey opinion, training the Buddhist value regarding “helping-parents,” and documentary research methodology. The research process initially used discussion about the theoretical issues such as gratitude problems, gratitude principle and ways for cultivating gratitude as well as the perspective of psychology. A practical study of ninety-three trainees ages vary from fourteen to twenty-sixth and of their parents, through questionnaires assessment on the training course has been made to collect the evaluation of the trainees and their parents themselves about feeling of their filial

duty. The initial results have shown the important areas of the trainee's perception about "helping-parents" and the suggestions for the development of filial piety for children via the Buddha's teaching approach. Finally, the overall results have indicated that the "Helping-Parents Training Course for Vietnamese children based on the Buddha's Teachings" is highly successful with high percentage of children's satisfaction, above 80% corresponding to the "feeling good" that everything is going well at the retreat, the likeness on meditation and chanting, and their much happiness to attend the retreat.

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**Bhikkhuni, Nguyen Thi Hien (Thích Nữ Liên Liễu)**

12<sup>th</sup> March 2018

## List of Abbreviation

### Sources<sup>1</sup>

- A : Aṅguttaranikāya (5 vols.)  
 D : Dīghanikāya (3 vols.)  
 Dh : Dhammapada (Khuddakanikāya)  
 DhA : Dhammapada Aṭṭhakathā  
 It : Itivuttaka (Khuddakanikāya)  
 M : Majjhimanikāya (3 vols.)  
 Kh : Khuddakapāṭha (Khuddakanikāya)  
 S : Saṃyuttanikāya (5 vols.)  
 ItA : Itivuttaka Aṭṭhakathā (Paramatthadīpanī II)  
 Thīg : Therīgāthā (Khuddakanikāya)

### Example:

- |  |  |
|--|--|
| <p>1) A I.44. 26.<br/>           A = Aṅguttaranikāya<br/>           I = Volume number (vol 1)<br/>           44 = number section<br/>           48 = page number</p> | <p>3) It IV.193, 3-8.<br/>           It = Itivuttaka<br/>           IV = Chapter<br/>           193 = Page number<br/>           3-8 = Line</p>  |
| <p>2) Dh.18.<br/>           Dh = Dhammapada<br/>           18 = Verse number</p>   | <p>4) S I.12. (12:23).<br/>           SN= Saṃyuttanikāya<br/>           I = Volume number<br/>           12= page number<br/>           (12:23) = represents sutta no.23 in<br/>           Upanisā (12) of the Saṃyuttanikāya.</p> |

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<sup>1</sup>In quoting the Pāli sources, the references from Tipiṭaka are given according to the volume and page number of the PTS edition. Exceptions are quoted from Chaṭṭha Saṅ gāyana edition, there will be quoted with the abbreviation (CS).



**Other abbreviations:**

BPS	Buddhist Publication Society
cf.	confer/compare
chap.	chapter
e.g.	exempli gratia/for example
etc.	et cetera/and others
fn.	footnote
rf.	Reference
viz	videlicet
vol (s)	volume(s)

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# Chapter I

## Introduction

### 1.1 Background and Significance of the Study

There are “popular Buddhist stories” to prove that filial piety was important in Buddhism.<sup>1</sup> The main point of filial piety is to pay respect to the aged. It requires the younger generation to pay respect to the old generation; children have to carry out filial duties. Children should look after the parents, especially when parents are in old age, poor health, making them be happy and enjoy their life.

People should first practice filial piety to parents, then to the aged and finally to everyone else. This kind of spirit was, is, and will be universally and socially significant. Because, only when people are obedient to their parents, can they have domestic peace, can the society be steady. Only when the society is stable, can the economy is prosperous; and only when the economy is prosperous, can the people be noble and the country be prosperous.

Nowadays, in the background of development of science and civilization, modernization, advanced industrialization, human life has sufficient physical facilities and very comfortable. In fact, the modern life style is influenced by modern civilization and scientific computing industry growth. Unfortunately, moral values decreased, especially filial piety has been eroded by pragmatism, materialism. Many young people have ever treated their parents with neglect, apathy, selfishness; because they are only concerned about their life and rarely worry of their parents, even they could rather kill them for their own sake. The situation of filial

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<sup>1</sup>Strong, John. “**Filial Piety and Buddhism: The Indian Antecedents to a Chinese Problem.**” (In *Traditions in Contact and Change*, edited by Peter Slater and Donald Wiebe, Waterloo, Ont: Wilfred Laurier University Press, 1983), p. 173.

impiety has increased alarmingly; especially this has often been happened between children and parents in Vietnam.<sup>2</sup>

In family relationships, there an issue will arise as children treat their parents, how to do properly morality of human and correctly to good moral traditions of Vietnamese nation? It must be evident in a Vietnamese folk verse that expresses one's deep gratitude to parents, and advises people to be full filial piety to parents, to explain the problems above:

*“The good deeds of Father are as great as a mountain.  
The virtue of Mother is as bountiful as spring water gushing  
from its source.  
Wholeheartedly is Mother to be revered and Father respected,  
So that the child's way may be accomplished.”*

Seemingly, the folk verse above was gone to forget filial piety issues. This is challenging for parents, as well as those who are responsible.

Modern civilization calls for filial piety. At present Vietnam society increasingly pays less attention to filial piety. On a lot of gratitude problems, the Vietnamese children have great bifurcation with their parents. For a long time, this is called “the generation gap.” The so-called generation gap even creates another gap in the relationship between parents and children.

Today, more and more Vietnamese children become selfish and pay no attention to filial piety. Most young couples only care for their own children, while at the same time neglect their parents. There are also some Vietnamese children who don't respect the olds, they could possibly quarrel with their parents for monetary benefits. They even didn't care about their parents when they are sick. As mentioned above, a

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<sup>2</sup>Như Cương, Hội Nông Dân Việt Nam, **Bạo lực gia đình gia tăng báo động văn hóa gia đình xuống cấp** (Viet Nam Farmer's Union, **Domestic violence increases the deterioration of family culture**). Posted on 23<sup>th</sup> June 2015, viewed on 30<sup>th</sup> June 2015.  
<<http://www.hoinongdan.org.vn/sitepages/news/1145/55576/bao-luc-gia-dinh-gia-tang-bao-dong-van-hoa-gia-dinh-xuong-cap>>



person who has been sick for a long time doesn't have obedient sons and daughters beside the bed. Children seldom visit their parents and are even worse of managing to look after as well not showing loving care to them.

The tasks of parenting care and fulfillment of parents' needs becomes an issue in Vietnam. Seeing the aged, in ever part and corner of the world, with weak shaking hands and legs, with poor-eye-sight and bending back, lack of voice power and authority, lack of energy and good health, or lack of sharp memory and wisdom, the younger generation is paying less respect, love and warmth, and having no respect in them, which the aged really had before.

Seeing the Vietnamese children-neglect to the aged, most of whom are old parents, mankind will go in the negative direction towards the side of darkness due to their great ignorance towards the aged parents. If the educational curriculum isn't revised urgently, this situation will become worse passing through generations. Therefore, it is important to propagate the tradition of respecting the older to Vietnamese children, so as to keep the older with secure feeling every day.

At the present time, in Vietnam society, parents as well as those who are responsible just have put effort in the issue of the ethical degradation. Simultaneously, scholars have organized the special training course with titles namely, "Personality-Intelligence-Martial Spirit;" "The Flexible Individual," "The Seven Habits of Highly Effective People," etc. There mainly are general point of training and helping every students to gain the knowledge (viz. to train, protect, and care for their health, to cooperate and work in a team, and to behave towards occurring of unusual situate), to have the skills (i.e. to take care oneself, to cooperate and manage with a team, to behave special circumstances: at home no parents, on the phone, sick relatives, visitors to house..., and other unusual situations), and to make the attitude (to keep up one's courage, independence to solve problems, to endure beyond difficult and suffering,

to do respectable and polite to the aged, and etc.).<sup>3</sup> Moreover, some temples have organized the training course with entitle “Summer Camp.” During the course, they run many different program i.e. “Questions and Answers” topics, namely happiness, joy, overcoming difficulty, and so on. The entertainment of trainee furthermore is often occupied with much time of the course but has nothing to do with ‘helping-parents’ project viz. “Game show” - “Got Talent” - “Dance and Sing” and so on. The training courses normally hold three or seven days per year.

In this research, with relevant data from the training courses of documents, books of article of gratitude and filial piety, and Pālinīkāya. The researcher proposes to show that, first, a training course is supposed that ‘helping-parents’ indeed one of the important aspects in ethical teachings, have to apply on Vietnamese children by all medium in education for which parents and responsible one who have studied Buddhist ethics, however, have missed it. Second, the organization of all training course must be organized with the depths of gratitude in both theory and practice. In common several former training courses were good in theory but inapplicable in practice.

In order to rectify this problem before it is getting worse and to point out the Buddha’s teachings to help the aged, including parents. This research is hereby submitted for Ph.D. dissertation entitled: “The Success of Helping-Parents Training Course for Vietnamese Children Based on Buddha’s teachings.” The following steps will be taken on the aspects:

- Gratitude status of Vietnamese children today;
- Gratitude principle, cultivation, training process in Buddhism;
- Solution to the problem of gratitude is a proposed “helping-parents” training course for young people base on the Buddha’s teachings.

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<sup>3</sup>Tâm Việt Group. “Kỹ Năng Rèn Kỹ Năng”, **Kỹ Năng Sinh Tồn Tâm Việt**. Posted on 11<sup>st</sup> April 2016; (“Tâm Việt Survival Skill”), from the documents of the first course: 07/6 - 16/6/2014, the second course: 06/7 - 15/7/2014, the third course: 03/8 - 12/8/2014, <<http://www.kynangsinhton.net/p/khoa-hoc.html>>.

## **1.2 Objectives of the Research**

**1.2.1** To study the gratitude problems of Vietnamese children in the present society;

**1.2.2** To study the Buddha's teachings regarding gratitude principle, cultivation and training process;

**1.2.3** To propose the "helping-parents" training course for Vietnamese children based on the Buddha's teachings.

## **1.3 Statement of the Problem Desired to be Research**

**1.3.1** What are the gratitude problems of Vietnamese children in the present society?

**1.3.2** What is the Buddha's teachings regarding gratitude principle, cultivation and training process?

**1.3.3** How is the success of "helping-parents" training course for Vietnamese children based on the Buddha's teachings proposed?

## **1.4 Definitions of the Terms Used in the Research**

### **1.4.1 Training course**

The term 'training course' mentioned is to train participants with filial piety. 'Course' is in a particular way and a process of studies constituting a curriculum to be designated route on which will be held within a week or seven days.

### **1.4.2 Success**

This is a particular way in which its program is constructed out a plan to teach trainees. To be specific conditions such as "success of helping-parents," in which trainees learn to act in a sense of responsibility and to conduct oneself with human dignity toward parents based on Buddha's teachings.

### **1.4.3 Helping-parents**

Term of 'helping-parents' makes mention of the facts such as filial duty, deep gratitude and obligations toward one's parents. Children must have responsibilities for looking after their parents when they are

helpless about their energy, power, health, properties, wisdom, and other cares, etc., are called ‘helping-parents.’

#### 1.4.4 Children

Children in this research, means son(s) or daughter(s) who are with parents in the family. For the children who participate in the training course, their ages are varied from 14 up to 26 years of age. In other words, the term children mentioned in this training programme are mostly students at eighth grade to twelfth grade.

#### 1.4.5 Buddha’s Teachings

Referring to the doctrines of filial piety, it was mentioned mainly being Pāli Tipiṭaka within Suttaṅgapiṭaka and Vinayapiṭaka.

### 1.5 Survey of Related Literature and Research

Narada Thera, **Parents and Children**, Kuala Lumpur: Buddhist Missionary Society, 2003.

This book provides relevant background information from the original sources, as found in the discourses recorded in Sigālovadasutta. Narada Thera explained affectionate parents and duties of parents through the Buddha’s teachings and Jātaka stories. Then he pointed out filial duties of children which he enumerated the list of specific work according to his viewpoint. It thus provides a good critical point for further analysis of duties between parents and children. Its explanations therefore are directly relevant to my work.

Panyananda Bhikkhu, **Love Your Children the Right Way**, Chiang Mai: Buddhanihkom, April 2000.

This is popular book and is republished many time. This book consists thirty chapters, each chapter giving specific advice about the parents’ duties in raising children. This article is very interesting for the parents applying the methods given in this book to teach their children with religious virtues. And it aimed at giving guidance to people on how they should function as parents to their children, how their children are important for the clan and family. In brief, this book guided people know how to raise their children properly according to religious principles.

The state intention of the editor of the book is to provide us with the method of raising children and research currently available to us. In this task of interpretation, the content in this book are not really complete because the author had no training process in this particular topic. This important deficit, the reader is not given some insight into the overall state of theory and applying raising children. A major accomplishment of these essays is that they provide a corrective warning to rise and to loved children.

Semedho Venerable, **Gratitude to Parents**, Amaravati Buddhist Monastery, 1998.

This book is very interesting for any person who wishes to understand how to practice filial duty to their parents on spiritual Buddhism and his fundamental teachings. This book is almost described about duty of parents to children. Especially, he mentioned gratitude (kataññu) to parents through his life when he was a child. Because parents always have devoted their lives to look after children when were young. The duty and gratitude to parents were main point this book mentioned. Thus, these points can help me to develop the academic research at near next time. The reader is given some insight into the overall state of responsible parents; philological and humanistic research on this Buddhist doctrine. A major accomplishment of these essays is that he provides a corrective warning to any facile understanding of the meaning of filial piety. This book provides an invaluable contribution to the present research.

Dhamma Vihāra, “A Study of the Buddha’s Teachings on Helping the Parents,” **Master’s Degree**, Yangon: International Theravāda Buddhist Missionary University, 2005.

This book, based on the MA thesis of International Theravāda Buddhist Missionary University, is helpful in showing the filial piety a special feature of Chinese Buddhism. Dhamma Vihāra exposes about popular filial piety of Chinese stories, and sutta stories. The subject matter of this thesis is the fundamental principles found in the Buddhist doctrine belong in the field of Theravāda Sutta. Her works raises only some questions on what we should first do to teach children how to take

good care of parents which are derived from Buddha's teachings but not applicable to the contemporary daily life. However, her thesis provides an introduction giving critical views and comparisons that would be useful in this research.

Guang Xing, "Filial Piety in Early Buddhism," **Journal of Buddhist Ethic**, Centre Buddhist Studies, ISSN 1076-9005.

This article is extremely useful in drawing the proper format of a comparative study, as well as excellent summaries of important views for the proposed research. It begins with filial piety of Guang Xing's views, he said that textual sources suggest filial piety is one of the important aspects in Buddhist ethical teachings, not Confucius teachings. He tries to show its teachings from both the Pālinikāya and the Chinese Āgamas. Furthermore, he not only provides beautiful insights its origin. A very good understanding of his mental state and his perspectives are available in his collection for analysis each and all three aspects as to be mentioned above. It provides a good point on the more detailed analysis and explanation of filial piety which is directly relevant to my work.

From the above reviewed literatures, it is obvious that there is still no one who deeply studied on "the Success of Helping-parents Training Course for Vietnamese Children based on the Buddha's Teachings." Therefore, the researcher would like to conduct this study in order for the benefit of the society.

## **1.6 Advantages of Research Expected to Be Obtained**

After doing this research, the advantages will be as follows:

**1.6.1** To have an understanding of gratitude problems of Vietnamese children in the present society;

**1.6.2** To acquire deeper insights of the Buddha's teachings regarding gratitude principle, cultivation and training process;

**1.6.3** To have knowledge of the "helping-parents" training course for Vietnamese children based on the Buddha's teachings.

## 1.7 Scope of the Research

### 1.7.1 Scope of Scriptures

The research mainly focuses on the training course of helping-parents for Vietnamese children. The key materials, which are used for this research, are based on sutta and vinaya with English translation (from Pālipiṭka and Vietnamese scriptures), such as Kataññusutta,<sup>4</sup> Sigālovādasutta,<sup>5</sup> Cakkavattisutta,<sup>6</sup> Ghaṭikārasutta,<sup>7</sup> Mātuposakasutta,<sup>8</sup> Vasalasutta, Dhammikasutta, Dhānañjāṇisutta, Itivuttaka, Dhammapada, and Dharmaguptaka-vinaya, Mahīśāsaka vinaya, Mahasāṃghika vinaya.

In addition, some information is namely documentary, lectures, group discussion, seminar, websites, and interview parents, and children, all those are related to research topic. Moreover, the debate is sustained with general materials from academic research and modern works of scholars such as books, articles, and etc.

### 1.7.2 Scope of Organization

The scope of age is for trainees from the grade eight up high school and others (aged 14 up to 26-year-old), within a week or 7 days of training period, the size of course is from twenty up to fifty trainees for per course in places as temples, school and summer-camp.

The research will take place on vacation and holiday of trainee. Accordingly, designed course of training program is also called for imparting information to trainees to absorb and try out their lessons. To provide expert feedback, and to create favorable conditions for trainees to have an environment to be practice.

Here, the research will scope for specific skills and knowledge such as filial duty, or gratitude and repayment to parents, with the

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<sup>4</sup>A II. 32. F. L. Woodward. (tr.), pp. 56-57.

<sup>5</sup>D III.180. J. Estlin Carpenter, D.Litt. (tr.), p. 173.

<sup>6</sup>D III. 58.

<sup>7</sup>M II. 81. Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. (tr.), p. 669.

<sup>8</sup>S I.181. Bhikkhu Bodhi. (tr.), p. 230.

participation of parents in some special psychological experience. Firstly, it will be announced generally, essentially at some temples so as to let some abbot declare all parents, for those who have children are learning at elementary school and high school or others case join this program; then to cooperate with principles of elementary school and high school to announce this program, particularly to register. Secondly, the announcement is put widely on internet as Facebook and others. Thirdly, this program is opened at everywhere, if it is possible:

- Specifically, it will be opened on the long vacations (trainee summer holidays).

- A team-work is included three or five volunteers to take care for twenty to fifty trainees. To set up training program for course on least seven days (a week); free provision. At the beginning, the program will be selected Buddhist teachings lecturer well so that expounding the deep filial piety.

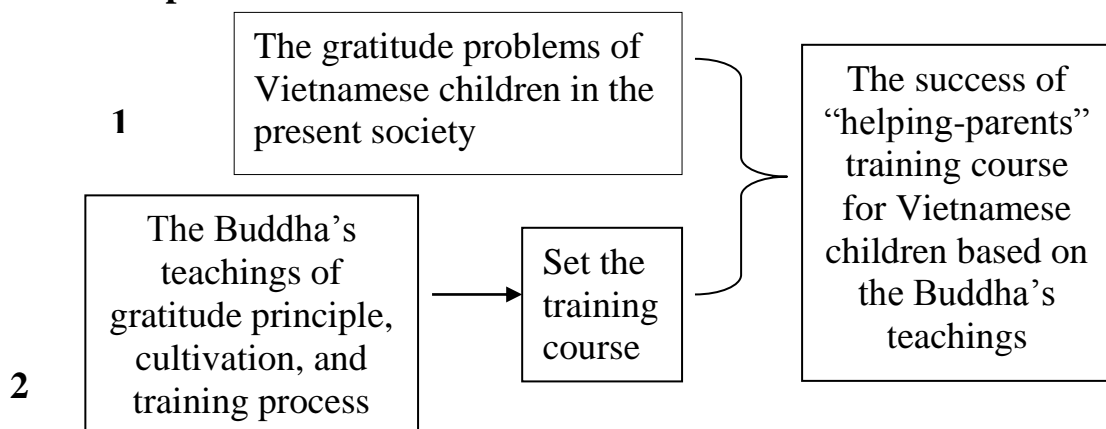
- To guide trainees to “helping-parents” principle and in practice insight meditation, test and advice, to interview directly.

- There is given evaluation on questionnaire, and to get the consequence of course and analyzes its. Especially, the training course of “helping-parents” to make group discussion with those who have done on the team-work.

And finally, to make conclusion of a model of training course in order to support and to improve the academic research which it was not sufficient meaningfulness. The most important, the documentation of team-work will be applied through any temple, school; local people etc. and it can be spread throughout system of internet.

### 1.8 Conceptual Framework of the Research

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## 1.9 Methodology of the Research

The approach of this dissertation is qualitative, including documentary, brainstorming, interviewed, discussion, and questionnaire research tools. The qualitative and survey research through analysis questionnaire. The research methodology can be divided into the steps as follows:

- 1) Research type: Qualitative
- 2) Research problem: Reduction in gratitude to parents
- 3) Method : Qualitative approach
- 4) Data sources: Texts, book, tipitaka
- 5) Instrument: Note paper, articles, questionnaires, interview form,
- 6) Data collection: Collect document from libraries, interview or brainstorming and analyze data based on such as the mean and percentages.
- 7) Data analysis: Content analysis

To sum up, the training course consists the four aspects as follows: 1) Content of teaching; 2) Management of the retreat practicing; 3) Activities, tools and method; 4) Statistical analysis and evaluation. In order to evaluate the Buddhist course for children, the questionnaire design should be based on the evaluation criteria derived from the conceptual basis and of research problems of the research under that approach.

## **Chapter II**

### **The Gratitude Problems of Vietnamese Children in the Present Society**

We are living in the new age-scientific and civilized era, especially the great development of information technology; it has been making human life improved. Unfortunately, moral value, in particular gratitude was being eroded by pragmatism, materialism. Especially, people like young folk who are unstinted neglect, indifference, selfishness, never think of their parents but himself or herself, and even kill their parents. Through folk verse of forefather taught:

*“The good deeds of Father are as great as a mountain. The virtue of Mother is as bountiful as spring water gushing from its source. Wholeheartedly is Mother, to be revered and Father respected, so that the child’s way may be accomplished.”*

It seems to have being forgotten. Thus, the above problem is in progress a challenge to parents as well as responsible persons. The following we will together find out.

#### **2.1 Present Situation of Children’s Gratitude to Parents**

##### **2.1.1 Ethics of Vietnamese Youth to Be Put on the Alert**

The morality is the form of social consciousness. It is aggregation of principle, rule, and social standard with a view to correct and to evaluate the human behavior between each other and to social relations. It is made by personal belief, by tradition, and by power of public opinion.

Since Vietnam to switch to the market economics and international integration, the preservation and promotion of traditional moral values as well as the construction of new moral value of system in Vietnam has been exposed many problems which need to be resolved. As a research student, I would like to make mention of a minor aspect within the great moral issues to Vietnam youth lifestyle nowadays. As to make

mention of a word “youth,” everyone knows that is a good prospect for nation and human kind, because they are themselves the spring of society. But it was as good as, in fact, whether people thought.

According to Nguyen Thanh Nhan<sup>9</sup> who worked many years at psychological counseling said that, the seventh graders and eighth graders whom he saw several times with his own eyes did not lace their shoes, have to need mom’s help. And the parents wanted their children to do chore as well as any help to. But the parents whenever always gave priority cases to their children such as the field of to take their private tuition or to study extra lessons. Gradually, they became good for nothing like automaton but passive nature and only to enjoy high standard of living, to expect from parents.

In current situation, young people have a life of gross self-indulgence, not respect the morality value, to have been occurring in many places. The proof is that the media of daily newspaper have published the article of reflection on this reality. The minors are also caused many crimes and murders. Both boys and girls all gang up on friends to against an individual, even assault and battery their teacher.

### **2.1.2 Stories of Some Ungrateful Children to Parents**

Young people of today are living without grateful to parents. A type dehumanizes Nguyen The Trieu lived at Tien Giang province. The date 31<sup>th</sup> August 2012, Mr. Trieu while quarreled with his mother, he got mad and went to the kitchen to take a knife multiple slashing his mother death on the spot.<sup>10</sup> The second particular case, Huynh Thanh Khai lived at Binh Nghi district, Tien Giang province. The date 26<sup>th</sup> June 2015, Mr. Khai having drunk and come back home was scolded by his father

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<sup>9</sup>[https://www.youtube.com/results?search\\_query=+nguyen+thanh+nhan+te+acher](https://www.youtube.com/results?search_query=+nguyen+thanh+nhan+te+acher).

<sup>10</sup>Hai Duyen. Pháp Luật, “**Tử Hình Kẻ Chém Mẹ Chôn Xác Ngoài Mương**,” (The Law, “**Man by Whom His Mother Was Killed and Buried Under a Trench of Water Has the Death Penalty**). Friday, August 2<sup>nd</sup> 2013, 14:37GMT7. Viewed 19<sup>th</sup> July 2016. <<http://vnexpress.net/tin-tuc/phap-luat/tu-hinh-ke-chem-me-chon-xac-ngoai-muong-2859158.html>>.

(Huynh Huu Dung). At that time, his father having felt Mr. Khai's aggression left own house and dodged at neighbor house. After that, Mr. Khai took a knife to run after and stabbed his father death.<sup>11</sup> Moreover, there was discontented from public opinion as they witness a boy is Vu Anh Hao whom was born in 1996. He has been resident population of Group 4, ward 8, Ca Mau City. His parents were mistreated and drove away home, when he got new house.<sup>12</sup> Further, a couple was Nguyen Van Quy with eighty-four years old and Nguyen Thi Chen with eighty-two years old. They have lived Đồng Lư village, Đồng Quang commune, Quốc Oai district, Ha Noi province. They had seven children but they were driven out home,<sup>13</sup> and so on. If the demands were not met, children's many case treated their parents mercilessly, worse and even murderous action. These brutal acts have borne on the newspapers. This is just floating frazil, actually so much more.

In addition, today there was a growing young Vietnamese no attitude of proper awareness of their learning. According to an Associate Professor-Doctor Pham Cong Khanh survey of Ha Noi pedagogical school, "64% students did not find the suitable learning methods yet with characteristics of personal awareness. 36,1% students showed passive style, were afraid to voice their opinions and own doubts to contribute to learning in class, just preferred listening from lecturer. 50% were not sure of themselves about capacity and qualifications. 40% in students'

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<sup>11</sup>M. Son. Người lao động, "**Bị rầy la, con đâm chết cha ruột,**" (Newspaper Workers, "**Due to Scold Father Death**"). Posted on 30<sup>th</sup> June 2015, 09:34. Viewed on 9<sup>th</sup> June 2016, <<http://nld.com.vn/phap-luat/bi-ray-la-con-dam-chet-cha-ruot-20150630091211734.htm>>.

<sup>12</sup>Nguyen Tien Hung. Tiềnphong, "**Cậu bé Hào Anh đập phá đồ đạc, đuổi cha mẹ ra đường,**" (News Tuổi Trẻ. "**Hao He chased his mother out of the house**"). Posted on 3<sup>rd</sup> September 2014, 19:05. Viewed on 9<sup>th</sup> July 2016. <<https://www.tienphong.vn/xa-hoi/cau-be-hao-anh-dap-pha-do-dac-duoi-cha-me-ra-duong-755263.tpo>>.

<sup>13</sup>Phạm Thị Mai Hương. Phunutoday, "**Đau lòng những phận cha mẹ già bị con ngược đãi**" (tr.), "**Grieve the old parents were abused,**" 14/10/2014/21:00. Viewed on 9<sup>th</sup> July 2016. <<http://www.phunutoday.vn/dau-long-nhung-phan-cha-me-gia-bi-con-nguoc-dai-d58016.html>>.

opinion, they were incapable of self-study. 70% students thought incapable of research. 55% students did not interest their learning.<sup>14</sup>

The majority of young people have been running under the whirl of modern culture. The pornographic videos and books are easily passed on one to another in the karaoke, the bar and dancehall to take part in recreational activities. The students approach too much the media such as internet, smartphone, cablevision, and so on, so they are easily to contract bad spirit and bad behavior. These guys are burying themselves on a drinking, a gambling and, a racing man. In particular, the hundreds of young man gathered in the organization of illegal racing everywhere like: 1A Highway from stretch of road to Can Tho Bridge;<sup>15</sup> At Sai Gon Street.<sup>16</sup> 51 Highway, Binh Duong, Dong Nai province;<sup>17</sup> Cam Ly Airport, Da Lat<sup>18</sup> province; Ho Chi Minh Square, Vinh City, Nghe An

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<sup>14</sup>Nguyễn Thị Hà, “**In Case of Ethical Pupil and Student Today**,” p. 3. Posted on 5<sup>th</sup> December, 2013. Viewed on 9<sup>th</sup> July 16. <<http://luanvan.co/luan-van/de-tai-thuc-trang-dao-duc-hoc-sinh-sinh-vien-hien-nay-46359/>>.

<sup>15</sup>T. Lũy - Chí Quốc. Tuổi Trẻ, “**Hàng Trăm Thanh Niên Chặn Đường Đua Xe**,” (**Hundreds of young people gathered, blocking Can Tho Bridge to race cars**). Posted on 12<sup>th</sup> Jun 2016, 12:11 GMT+7. Viewed on 9<sup>th</sup> July 2016. <<http://vnexpress.net/tin-tuc/thoi-su/hang-tram-thanh-nien-chan-oto-cho-quai-xe-tranh-tai-362817.html>>.

<sup>16</sup>Lê Phong - Đức Nam. Người Lao Động, “**VIDEO: Quái xế quậy đường phố Sài Gòn**,” (**VIDEO: Drivers storm street bike racing**). Posted on 26<sup>th</sup> September 2016, 14:02. Viewed on 27<sup>th</sup> September 2016. <<http://nld.com.vn/thoi-su-trong-nuoc/video-quai-xe-di-bao-dua-xe-nao-dong-duong-pho-20160926123930861.htm>>.

<sup>17</sup>Phước Tuấn. VNEXPRES, “**Hàng trăm thanh niên chặn ô tô cho ‘quái xế’ tranh tài**,” (**Hundreds of youths blocked the car for ‘freaking**). Posted on Tuesday, 1<sup>st</sup> March 2016, 18:55 GMT+7. Viewed on 27<sup>th</sup> September 2016. <<http://vnexpress.net/tin-tuc/thoi-su/hang-tram-thanh-nien-chan-oto-cho-quai-xe-tranh-tai-3362817.html>>. And N.Tuấn. Công an - THÀNH PHỐ HỒ CHÍ MINH, “**Cảnh sát chặn đường bắt 52 ‘quái xế’ ở Bình Dương**,” (**Lock up, handle 52 ‘freaking’ race car organization**). Posted on Monday, 14<sup>th</sup> November 2016, 14:43. Viewed on 27<sup>th</sup> September 2016. <[http://congan.com.vn/giao-thong-24h/cho-tan-xu-ly-52-quai-xe-to-chuc-dua-xe\\_29279.html](http://congan.com.vn/giao-thong-24h/cho-tan-xu-ly-52-quai-xe-to-chuc-dua-xe_29279.html)>.

<sup>18</sup>Ngọc Ngà. Người lao động, “**Bắt hàng trăm thanh niên đua xe trên đường cao tốc**,” (**Getting hundreds of youngsters racing on the highway**). Posted on 9<sup>th</sup> March 2014, 16: 41. Viewed on 27<sup>th</sup> September 2016. <<http://nld.com.vn/dia-phuong/bat-hang-tram-thanh-nien-dua-xe-tren-duong-cao-toc-20140309153631066.htm>>. And, PV (Tổng hợp). Đời Sống Pháp Luật, “**Bắt nhóm thanh niên đua xe trong**

province.<sup>19</sup> A good few moreover rushed on the profitless games of the virtual world as Swordsman, Raid, and Audition.

Talking about students, they expressed disrespectful for teachers, made noise, miscellaneous speaking whistled in class, and so on. In thinking they themselves were a grown man, so be able to speak and to express opinion without inhibition. And main concern of present society is that school violence has seriously alarming. A few of students at junior school and high school set up a sectarian violence to attack friend.<sup>20</sup>

In fact, social life has manifested downplay the nation's traditional cultural values and has followed unwholesome predilection. Besides the new value system is to take form in the integration process; the negative ones are also making inroads into ethics, the lifestyle of the people from all walks of life especially the young team. Sadly, instead of a future generation became downer with every passing day, the morality has degenerated today, and people have attracted to pragmatism. They value material possessions and money above parents.

### 2.1.3 Declining Moral Standards in Vietnamese Youth

Even more seriously, the situation of premarital cohabitation and premarital sex is increasing. According to psychologist Dr. Huỳnh Văn Sơn, a senior lecturer of high-school teacher's college at Ho Chi Minh City in Vietnam said, young people's premarital relations was not only the influence of western culture, but also by lifestyle too easy; to be

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**đường băng sân bay, (Airport Road - Airport Road News, Airport Road News).** Thursday, 16<sup>th</sup> April 2015, 08:23 AM (GMT + 7). Viewed on 27<sup>th</sup> September 2016. <<http://www.doisongphapluat.com/tin-tuc/tin-trong-nuoc/bat-nhom-thanh-nien-dua-xe-trong-duong-bang-san-bay-a91161.html>>.

<sup>19</sup>Theo Thanh Nien. Người lao động, “**Nghệ An: Bùng phát nạn đua xe trái phép,**” (**Nghe An: An outbreak of illegal motor racing**). Posted on 6<sup>th</sup> March 2006, 16:25. Viewed on 27<sup>th</sup> September 2016. <<http://nld.com.vn/phap-luat/nghe-an-bung-phat-nan-dua-xe-trai-phet-144272.htm>>.

<sup>20</sup>Dương Dung. VTC News, “**Nữ sinh liên tiếp bị đánh hội đồng: Báo động sự vô cảm đến rợn người,**” (“**Girls in succession were beaten council: alarmed the insensitivity to the dreaded**”). Saturday, 8<sup>th</sup> October 2016, 10:27 AM GMT + 7. Viewed on 28<sup>th</sup> September 2016. <<https://vtc.vn/nu-sinh-lien-tiep-bi-danh-hoi-dong-bao-dong-su-vo-cam-den-ron-nguoi-d280216.html>>.

lost good traditions of Asians, e.g. respectful politeness and reason of family tradition, industry-appearance-speech-behavior (the four attributes of an ideal woman). At the same time, the status of abortion has also increased alarmingly. According to Professor Doctor Mrs. Nguyen Ngoc Phuong, director of Tu Du obstetrics hospital at Ho Chi Minh said: the current status of abortion is very worrying problems. There are about 700,000 women abortions on each year in Vietnam. About 7 million people in particular Ho Chi Minh City, every year there are over 100 thousand equal births for equal abortions. There is Tu Du hospital total number of birth about 45 thousand, but abortion more than 30 thousand people and the total of 1, 2 million up 1, 6 million cases each year.

There was lot of cause pointing out the causes of the moral degradation of the youth. It was mentioned such as, due to lack of family care; due to family did not associate school in their children moral education; due to the growth of the economy; due to the law was not strictly; due to negative which children witnessed every day; due to the school's curriculum,<sup>21</sup> and so on. According to researcher's opinion, I will classify into four main reasons as follows.

a) The Causes from Oneself: Unaware one's way of life, bohemian lifestyle, imitation lifestyle, especially the liberal misuse to do unethical, the young people misunderstand what this freedom. The freedom is not doing what you love; freedom is a value to ensure the well-being of self and others.

Jean Cocteau said: "The tragedy of the young ones, the young ones were placed into the state cannot disobedient because excessive freedom."

b) The Cause from Family: The family is a social element; when family is nice, can society be nice. This is the lesson of civic education at Vietnam elementary school. The family in Vietnam society

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<sup>21</sup>Nguyễn Thành Nhân, Copyright © 2016 Trung tâm đào tạo Tài năng trẻ Châu Á - Thái Bình Dương. ATY group, "NGUYỄN THÀNH NHÂN." <<http://hockiquandoi.vn/tag/nguyen-thanh-nhan/>>

today, nevertheless, there are huge mistake; hardly everybody knew to live all alone – father had his work mother had her work, all of them struggling with life, with money. After work, the father entertains quite often at public bar, the mother is busy with her homework, so parents have no time for children. There aren't enough members for family meals, quite apart from the fact that parents quarrel with each other. Under parents' care for children just earn the money to send their children to school such as, regular school, studying overtime, studying music, learning martial arts, and so on..., rebuked and scolded children instead of giving advice. Gradually the children did not rely upon someone; there's no one they can confide in. Someone had to live alone, timid, antisocial; other one had to gather those whom they had the same one' state of mind in order to lead a riotous life, to turn to debauchery, saturnalia, bacchanalia, drunken revelry; they couldn't give a damn in the world. They do anything; play anything to show one's own level, losing heaven by a thousand, not as bad less your friend a hairbreadth.

The children are taught from childhood, like young bamboo trees are easy bend. Many families today did not attach much importance to this issue; and not interested in the construction of cultural life in the family, the lack of model parents to ethical, lifestyle and also not cared and taught their children. Many parents today did take the time to teach children understanding of human behavior, to have respect-oneself, and to have respect for others, to show great tolerance, altruistic, and ethical standards that humans must live by and respect as a human being.

c) The Cause from School: The education today of school and family are also not so different. Because the school in the present circumstances have given prominence to stuff young people's head with knowledge and have given prominence human resources training to meet the manpower needs to the economy. The moral, civics education to learners are almost forgotten or are considered a minor. While the school's role is not only confined in vocational training, but also have to convey to learners these values, social standards in order to young people become all-rounder, know to live and respect for others. Even some schools where condone evil by we have just only speak no to negative and achievement obsession in education. Because only interested in



cramming knowledge so schools can train full knowledge people, proficient instrumental skill but it is not true intellectuals. Due to non-intellectual people should be every innocent in these educational products, damnification to others and violation of the law.

Our ancestors had a sentence as “study manners first and then learn to read write” seems only a statement, schools did not actually apply the above sentence to teach student yet. A student must first learn politeness and reason rather than learn knowledge, but this problem is the school to leave something open.

d) The Causes from Society: Due to the impact of the revolution in science and technology with the application of modern information technology has affected especially to the younger generation, has changed the way of working, communication and mentality, has led to the youths to live unconcerned with question of morality, filial piety from that point. The situation today, as increasingly uses the internet, people are more unaware with what goes around. When Facebook and Social networks appear; the youths are being free to express themselves. But once the youths themselves have been too much locked for too long in virtual world, a division of youth has gotten the unusual lifestyle and has led to depression...so on.

Concurrently, due to the impact of market economy to traditional morality: A side, it makes traditional values to be promoted. The new moral values are formed. On the other hand, it gives rise to selfish thoughts; gives neglect of duty to parents; always puts self-first and, obtains material values as a measure for all. In the item on the programme of the Women’s Newspaper on date 21 March 2009: “Meet Monday,” Master Psychology, Nguyen Thi Minh said: “There seems to have been crisis of confidence in modern society, resulting in the young people exists on ungrateful to parents such as filial impiety.”

Morally corrupt lifestyle of a large part of the youth in Vietnam society, there is a reason need emphasis to be due to impact what a happening in the present circumstances. Therefore, let start to change kids’ conception by teaching them what is gratitude to their parents. This

is very important in the formation of good personality for children as the child grows.

### **2.1.4 The Gratitude Problems of Vietnamese Children Today**

Gratitude means thanks and appreciation. Even though the favor may be a small one but it is still valuable. As someone helped us, their help was highly memorized and appreciated. Consequently, grateful people are always looking for ways to return the favor when they get the chance. Necessarily synonymous you have not returned the favor yet you still owe a favor. So, a good person never wants to owe anybody.

Gratitude therefore is an important virtue we should instill in the mind of the children when they are still young. In many families however, a lot of parents teach children about reverence the superior one, to tolerate each other, and filial their grandparents and parent as well. In thinking and lifestyle of Vietnamese, above all parents always sacrifice their whole life for son and daughter's happiness. They can do all works for children, even to indulge child's bad habits and to forget their function to be point out son or daughter to know parents' labor with great sacrifice and difficulty in doing. In the minds of young people therefore used to ideas that to be parents have to sacrifice and children inherit those interests. Some parents therefore complained, "To raise child up a good person when fully fledged they turned one's back on one's parents and ungrateful on parents." The words like that come out of the parents' mouth. Why did they have to be disappointed? Who is at mistakes in this matter? Were the children wrong or parents wrong?

If we think about it superficially the children were wrong because it is a duty of the children to love their parents and to be grateful to them. But if we think about it more deeply, the mistakes were actually caused by the parents. The parents did not teach the children to appreciate the parents' good deeds in giving food, clothing, shelter, and everything to the children. So, children did not pay attention to parents' good deeds they were accustomed to receiving. They never thought about not having, or not getting. When they did not think about it, they did not see how much the parents did for them. It is the same as eating food every day. It

tastes good. But they don't know why. There is a spice to make the food taste good. The people who eat the food do not know the value of the spice. When there is no or less spice they know the food does not taste good. The feeling of gratitude will occur at that point.

The parents are usually with the children every day. They are a well of love and compassion for children. They always provide whatever the children want. So, their children have a hard time figuring out how much favor the parents have done for them while they are still alive. Once the parents are gone then they know they have lost something every important in their lives. They feel the gratitude when two parents have left this world. It is too bad that they have lost the good opportunity to repay them. But we cannot really blame the children. We have to blame the parents. So, it is necessary for the parents to teach the children all time to be grateful to the parents.

If speaking about the term of gratitude in today's Vietnam society, we have a wistful mood, the anxieties, and the discomforts. The degenerating morality, people are attracted to pragmatism. According to Trieu Hong Nhu, a consultant in psychologist specialist of the Center for Counsel Psychology at Hanoi city: "Manner to react, the behavior of young people is partly learning from social and partly due to the influence of the family and also due to lifestyle when young people themselves make up... Restricted communication habits, only the virtual online, game network, recreational pleasures to be a favorite with youth, leads to unmindful to parents and those around them, which is an inevitable consequence." They respect material wealth and money above all. The parents for this reason, the matters of care elderly parents have become a burden to them, let alone gratitude. Many parents complained: "The children should be educated into a good person, fully-fledged, turning children's back on their parents, and no longer love their parents." The real situation above is an ungrateful tocsin to their parents, for particular young people.

## 2.2 Related Parents Problems in The Twenty-first Century

### 2.2.1 Related Parents Problems in Buddhist Countries

In Buddhist-countries, as for as the teachings of the Buddha spread and develop. Old parents can get some extent of parent-care from the sons and daughters.<sup>22</sup> Ever unless they get it, they are hoped to have learned the Buddha's teachings already at some time in their life, so consequently manage to be contented with what is given and supported to them by their own kamma.<sup>23</sup> The knowledge of Buddhism which says that parents should keep the mind of a Brahma who lives in sublime abiding, viz., loving-kindness, compassion, sympathetic joy and equanimity, which is cultivated by the Buddhist old parents. It is challenging the unhappy and down-hearted feelings when ignored by the undutiful sons and daughters.

And also, for the sons and daughters, for example, the Buddha teaches "*kataññu kataveti*" which means "to express the gratitude of others" which is highly regarded and cultivated, concerning with the duty to return the parents' great gratitude. "Being able to support and look after the parents is considered to be one of the greatest blessings of a life."<sup>24</sup>

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<sup>22</sup>T. W. and C. A. F. Rhys Davids, (trs.), **The Sigāla Homily**, vol.4, (London: Humphrey Milford, Oxford University, Amen Corner, E.G. Press ,1921), p. 180.

<sup>23</sup>M.K. Dhar, R. L. Mehta, (eds.), **Social and Economic History of Ancient India**, (Delhi: S.S. Publishers, 1991), pp. 238-240.

<sup>24</sup>Sumedho Venerable, **Gratitude to Parents**, (Amaravati Buddhist Monastery: Great Gaddesden Hemel Hempstead Hertfordshire HPI3BZ, Amaravati Publications, 1998.), p. 7.

## 2.2.2 Related Parents Problems from Non-Buddhist Countries

Other religions, for example, Christianity also prescribe filial piety and duties to be practiced by sons-daughters in non-Buddhist countries.

One of the Ten Commandments (precepts) in Christianity is about filial piety towards parents. It says “filial piety to your father and mother makes you to get long-life in this life-time.”<sup>25</sup> The Bible asks the sons and daughters to learn and do filial piety to repay parental favor.

This is the Bible’s words, quoted by the mother of Lincoln when he was elected as the president of America and informed his mother of his success: “I know God will give you good fortune that does filial piety to parents.”<sup>26</sup> The Bible holds “filial duty” high. The following now is introducing how to support your parents from different respects.

First, remember the love and care given for childhood by parents. Parents give birth to us after ten-month pregnancy. Thus, rearing is a favor. The Bible tells that descendants should learn to filial duties at home and repay parents. From parents give birth to us, nurture children to grow-up, care for their health every day, the mere concern of body is a great favor. Some do not care much about their body that is not filial towards parents, nor respective to God’s favors. Our life is rewarded by ways of parents from God, so we should remember parents’ nurturing favors.

Second, support and look after parents, in the Bible, “filial duty” refers to supporting and caring for parents. Showing filial respect to parents consists in providing necessities for parent’s physical needs and supporting and taking care of them when they are still alive to filial

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<sup>25</sup>Old Testament, **The Ten Commandments of Christianity**, Exodus 20:12.

<sup>26</sup>Horatio Alger Jr., **The Backwoods Boy or The Boyhood and Manhood of Abraham Lincoln**, (Philadelphia David Mc Kay, Publisher 610 South Washington Square, 1883), p. 17.

duties. If you do not fulfill your filial duty and do not support your parents when they are alive, it then would be regretfully too late to do so till they become ancestors.

Third, obey your parents<sup>27</sup>. The Bible tells us: “Filial piety” is to show filial respect and fraternal obedience to parents. So the Bible wants us to obey parents. It does mean that we submit to the truth. This part is not perfect, what they are not necessarily complete righteousness. Especially to those parents who have their children do evil things, we cannot submit. If you accept these misdoings, that is to say, you put your parents in immorality which is not tally with the filial duty. For our fathers argued that, filial piety was included remonstrating.

Fourth, share your achievements with your parents, when Jesus was on the cross, it was said in the Pray: “God may you glorify your son, and your son glorify you.”<sup>28</sup> Then added: “I have glorified you on the earth; I have completed what you have entrusted me.” It shows that Jesus glorified God in the world, so we as sons and daughters should glorify parents.

We may owe all success to ourselves, since we succeeded through hard working. We are impressed by our strife, meanwhile we easily ignored the fact that our present achievement is half due to parents’ labor. The former half is not our own labor, so we have no impression about it. Lincoln, when he was elected as President, first shares his achievement with his mother.

Fifth, lead parents to Christianity. If we do not convey to parents the best gospels we received and we regarded, then how can we be counted as filial piety? All parents will leave the best to children, even that are not the virtual best, but it is regarded as the best. Today will be

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<sup>27</sup>It is part 1 of 5 of The Bible Teacher’s Commentary parts on Ephesians 6:1-4.

<sup>28</sup>The first verse of twenty-six verses that portray Jesus’ prayer to the Supreme Being, and this captures the essence of Jesus’ mission. (John 17:1). For a translation of Jesus’ statements from the Gospel of John without sectarian influence, see the Gospels of Jesus - translated from the original Greek texts.

afar the best to parents in return? To lead them to believe in Christianity, you will undergo a lot of difficulties and hardships, and you pay for it, we fulfill our filial duty and support parents, and we must be at risks and lead them saved.

Morality which is related to filial piety is indispensable for human's survival and evolution. Thinking about the parents' hardworking, we wouldn't be lazy; thinking about their honesty, we would not pilfer; thinking about their veracity, we wouldn't cheat; thinking about their kindness, we wouldn't be cruel; thinking about their expectation, we wouldn't degenerate. A person who respects his/her parents would be an honest one; an honest person would be a kind one. No kindness exists without respect towards one's parents. Also Confucianism,<sup>29</sup> it teaches filial piety and morality in broad sense from one's personal parents to others.

In Confucius's opinion, filial piety is a practice rather than phrase mongering. Thus, it should be a primacy in the cultivation of morality. Practice is needed at the same time. Then how should we make our parents happy? See as follows:

“Five Dos”:

Firstly, respect your parents during the usual time. Keep the attitude of sincere and defer to parents' opinion all times. Love and respect are the prerequisite for filial piety. Confucius said: “Traditionally, to give presents is to feed the parents up. However, dogs and horses also feed up their parents. Thus, there would be no difference between human and animals if people don't respect their parents.” Therefore, sincere respect is the basis of filial piety. Fosterage from the parents plays an important role in the process of a person's growing up. To an adult, the greatest happiness in life may be the fact that his/her parents are still living, which makes his/her paying back possible. We should respect our parents sincerely in our daily life. While our parents are sitting, we should

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<sup>29</sup>Teaching of Confucius (551 BC to 479 BC) in China.

standing aside; during an egress, we should support our parents with hands if necessary; always tell truth to our parents; don't argue with your parents; do everything that your parents asked to without delay; parents' love is not a reason for your impudicity; parents' care is not a reason for your violation; never be sick of parents' exhortation; never hate your parents because your parents criticized you; parents' richness is not a reason for your dissipation; parents' ascendancy is not a reason for your arbitrariness; don't look down upon your parents because of their poverty; don't estrange your parents because of their solemnity.

Secondly, we should try to make our parents happy. Supporting the parents is one of the most basic ways for the children to pay back to their parents, during which the spiritual comfort is so important. Food and drink can be cheap, a good taste and nutrition is enough. Clothes can be simple and neatness is enough. The housing conditions cannot be luxury and quietness are enough. In a word, we should try to comply with our parents' preference, to make them healthy, happy.

Thirdly, take care of your parents when they fall into illness. However, don't make them uneasy because of your attention. Select a good doctor. Try to take care of them in person instead of employing somebody else. Pay attention to keep a good record of their situation, as a reference for the doctors. Give them spiritual comfort; sometimes a little medicine knowledge is required.

Fourthly, lament is required when the parents died. The ceremony should be accordance with their position. Dutiful sons should cry for 7 days, until when the ghost leaves. Clothes of the dutiful sons should be made of flax, which means modesty. In 2 months, dutiful sons should not eat meat or have a drink. In one celebrations are forbidden. No flowery dressing, no entertainment, no killings. Sacrifice should be made every 7 days, during the 49 days after death.

Fifthly, solemnity is very important in sacrifices. Children could not take care of their parents any more, thus sacrifices are needed to express their appreciation. Confucius said that we should well treat our parents passed away, just like they were still living.



Follow all these instructions, the man would be kind-hearted, honesty, responsible, and would make a dutiful son/daughter. Otherwise, parents would feel uneasy everyday no matter how well the living conditions are, or the parents passed away would not enjoy the sacrifice. So, try to be a good guy, is a great piety itself.

### **2.2.3 Taking-care Problems to Vietnamese Elderly Parents Today**

According to a data of the Census in 2011 which estimated that the proportion of elderly people to be sixty-year-old had more than 8.6 million people. It occupied nearly ten percent the total population in Vietnam. The proportion of elderly people with age sixty-five upward occupy for seven percent of the total population. Under the provisions of the United Nations, a country is considered to be the aging of population when the proportions of elderly people (aged sixty upward) occupy ten percent of the total population or percentage of people with age sixty-five upward occupy seven percent of the total population. If the proportion of people aged sixty upward occupy over twenty percent of the national total population or the percentage of people from age sixty-five upward occupy fourteen percent of the national total population that is called old population.<sup>30</sup>

Mr. Bruce Campbell, - as representative of United Nations Fund for Population Activities (UNFPA) in Vietnam said that, Vietnam is one of the countries with the fastest speed of aging Asia.<sup>31</sup> According to forecasts of the Vietnamese elderly will increase dramatically in the near future. It should be suggested to search fruitful strategies to accomplish the needs of the aged of the twenty-first century of the world.

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<sup>30</sup>Ngô Đông. Công an-Thành phố Hồ Chí Minh, “**Việt Nam đang già hóa dân số với tốc độ nhanh chưa từng có,**” (“**Vietnam is aging the population at an unprecedented rate.**” Posted on Tuesday, 5<sup>th</sup> January 2016, 07:14. Viewed on 29<sup>th</sup> September 2016, <<http://baotintuc.vn/xa-hoi/viet-nam-dang-gia-hoa-dan-so-rat-nhanh-20131120072351561.htm>>.

<sup>31</sup>ibid.

The life of old age can divide into two stages:

- The age having the power of labor;
- The age losing the ability of work.

In the first stages, the aged full of energy, life can not only do everything themselves, but also help the children to do housework, solve their trouble back at home. The relationship therefore is in harmony between the aged and children in this stage. The age can do as they wish, visit outside or friends, pursue their studies, practice the running, or climbing a mountain and so on. They can have a harmonious family; this stage will become the age's golden age.

After the stage of happiness, the age's constitution becomes more and more worse and, has been in delicate health; action becomes more and more slow; strength of body and mind becomes more and more weak. The aged are in great fear of sickness. The intimate and close friends are on the decrease. The aged are dependent on their children. If they are bedridden on account of illness, they cannot work out their destiny again; leave the future to take care of it. Their children will decide the age's fate, if they have children of sensible with human affairs and filial piety. They are born under a lucky star, that's a mercy!

Due to modern science and medical technology, the world people were having long-life; there would be a probability that the world gradually would become the old age society. Thus, Vietnam alone, now there has been a developing but it is on route of aging-country. Time of transition from population-aging up to aged population in Vietnam is only about 18-20 years, shorter than countries as: France 115 years, Sweden 85 years, United States 70 years, Japan 26 years, Thailand 22 years. The aging index in Vietnam has increased from 24.3percent in 1999 to 44.6 percent in 2014. The General Statistics Office concludes the Vietnam aging index on the increase in the past two decades a form rapidly.<sup>32</sup>

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<sup>32</sup>Cầm Văn Kinh. Tuổi trẻ online, “Dân số VN trên 88,5 triệu người, đang già hóa nhanh,” (“The population of Vietnam is 88.5 million, rapidly

According to the latest statistics, average for thirty years (1979-2009), the number of elderly people in Vietnam increases about one million people annually.<sup>33</sup> Deputy Prime Minister Vu Duc Dam said one elderly out of every eleven Vietnamese peoples by the year 2010, the expectation of fifteen years later by the year 2030, one elderly out of every six peoples. If it continues like that fifty years later, one elderly out of every four persons.<sup>34</sup> How to support the elder is a serious issue by years later. Generally speaking, it is a heavy burden for present couples to support four old seniors and their own children. So, the functionality of family supporting is very weak.

The aging population impacts great influence towards economical and social development. Nowadays it is more difficult to reconcile between the increasingly serious aging tendency and various realistic problems. Obviously, how to arrange and solve so many old people's provision will be one of the important strategic tasks of Vietnam in the 21<sup>st</sup> century. Therefore, it is meaningful to advocate and expand filial piety culture in our country.

There seems to be a gap between parents and children towards affection in varied family. It is always the care that parents are careful to maintain the attachment, being afraid that their children are unhappy. Under their sub consciousness, children's filial piety is personal safety insurance in old age.

In other words, today's youth and middle aged are under great pressure in life and work. They spend much more energy in competition than old generation did. They are so tired out mentally and physically.

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**aging**”). Posted on 20<sup>th</sup> May 2013, 15:18 GMT + 7. Viewed on 29<sup>th</sup> September 2016. <<http://tuoitre.vn/tin/chinh-tri-xa-hoi/20130520/dan-so-vn-tren-885-trieu-nguoi-dang-gia-hoa-nhanh/549328.html>>.

<sup>33</sup>Công Hải. Tin tức, “**Việt Nam đang già hóa dân số rất nhanh,**” (“**Vietnam is aging rapidly**”). Posted on Wednesday, 20<sup>th</sup> November 2013, 07:32. Viewed on 29<sup>th</sup> September 2016. <<http://baotintuc.vn/xa-hoi/viet-nam-dang-gia-hoa-dan-so-rat-nhanh-20131120072351561.htm>>.

<sup>34</sup>Trần Văn Thọ. Tuổi trẻ online, “**Thách thức chưa giàu đã già,**” (“**The challenge is not old enough**”). Posted on 1<sup>st</sup> February 2014, 09:24 GMT + 7. Viewed on 29<sup>th</sup> September 2016. <<https://tuoitre.vn/thach-thuc-chua-giau-da-gia-590806.htm>>.

They have no time accompanying the elderly. On other hand, as the increase of age, the elderly is becoming less independent on children in body and mind because of their declining ability to take care of themselves. One side free and the other side busily; one needs company and other one spares no time to accompany so appears in contradiction together.

When one comes to old age, one's society or the only tie to society is mostly through children. The children cannot understand elders desire, to talk just as the busy people do not understand solitude feeling. They cannot understand how important one's socialization in one's inner heart.

Old women have lamentation for her sons and daughters of filial behaviors. By investigation, her children have specially bought a flat for her and hired housekeeper for her, providing her with ample food and clothing convenient transportation. They said that they were as lonely as no one talks to them. They hoped that her children live with her together. In fact, children do not know what the old lady wants on earth. They need not to worry about food and clothing, what else do they want? But children don't know that communication is very important too.

Actually, in the present times of sufficient materials, for those old men group whose consumption is comparatively lower. What they want of is psychological need rather than physical demands. Nowadays, old people have higher requirements about supporting which proceeded from only adequate food and clothing in the past to the spiritual level demands. They are eager to have emotional attachment from family members. The more they are the stronger their desires are. They do not only want children to go home frequently and pay a visit, but also need often concerns and cares. The old people need communicate with their children, because children are the only channel for them to connect society.

Many people thought that, it is not difficult to spend money for the elderly. What is truly difficult to spare plenty of time accompanying them in modern society. To be dutiful son or daughter is not easy. Even costly time, when parents are ill, children are almost impossible to tend them all day long for 24 hours. For fierce competitions time becomes

scary resource. Some old people are ill for a long time, they need tending. So, children have to face the choice that both fidelity and filial piety cannot be satisfied at the same time. With the rapid development of society, the old people are in serious crisis; they are usually victims and can only sacrifice, because society needs to guarantee overall development which virtually makes the aged to be disability. A public opinion survey showed, one third of old people think their children are unfilial. Certain old man said - I brought up my sons and daughters and their children. Now they need me no more and pay no attention to me too. I dare say they are unfilial, in case that they know this, they would not care for me any longer. So, any age old with fragile heart is likely to be in anxiety, enlarging the original loneliness to be downhearted. If they get in the mood without immediate outlet and comfort mentally, they will suffer from such kinds of illness in body and in mind as Parkinson's disease.

With the worsening situation of population aging, more and more elders need to be taken charge of. In the days of accelerating life rhythm and more competitive work, traditional patterns of supporting old people are facing great challenges. The modern society, the worst of it is that, does not think highly of filial ethics, particularly so-called problem of "generation gap" which has been caused by the lack of loving contact among the old generation and the new one, and of parent care. If a person does not like to undertake the duties for parents, how can he be hoped to do duties, for his society? What can he pay out for other people? That is absolutely impossible.

In fact, the person in old age fears spiritual solitude and the treat of the cold emotion of sons and daughters. So, the sons and daughters should give time for them, often live together with them, talk the domestic life words, and make them feel happiness which any material cannot replace. As the old people are the important constituent part of the society, they cannot be neglected. To respect the old people should become the eternal topic of living, let alone own parents.

Today, when Vietnam is going into a society of more and more people becoming old, advocating filial piety culture is profoundly, socially, and practically significant.

## Chapter III

### The Buddha's Teachings Regarding Gratitude Principle, Cultivation, and Training Process

#### 3.1 The Buddha's Teachings Regarding Gratitude Principle

The researcher would like to express a few short paragraphs cited from the Pāli Canon, about the filial piety that the Buddha preached to his disciples. As saying about one's gratitude and to requite one's parents, we will see that, the Buddha pointed out the virtuous gratitude and the virtuous repayment in what is a very special way will specify in many suttas as follows.

##### 3.1.1 The Gratitude and Repayment in Maṅgalasutta

The Buddha taught thirty-eight actions to be blessed as the deities (devas) to consult the Buddha: *Pūjā ca pūjanīyānam, etam mangala muttamam.*<sup>35</sup> (Honor those who are worthy of honor is the highest blessing).

Here those persons are the Buddha, the Dhamma and the Saṅgha, parents, teacher, elders and those who are higher in prestige. Paying honor, there are two kinds of as: honoring by giving material gifts and honoring by Dhamma gift. These are evidence clear in Māghasutta as follows:

To pay respect those who are worthy of respect is a noble blessing. The persons who are worthy of respect are the Buddha, the disciples of the Buddha and parents, teachers, uncles, aunts, elder brothers and sisters, and those persons who are older or higher in status than oneself. One shows them respect by making way for them, by bending one's back on passing in front of them, by offering them one'

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<sup>35</sup>Kh. V. 2.3.

seat when traveling in a bus or train, by sitting in a lower place than theirs, and by holding things in offering to them.<sup>36</sup>

Here the virtue of parents is like the gods, the masters, because the virtuous parents giving the birth, raising children is from sacrifices much extremely endless as for the four great oceans. It was also found in the Aṅguttaranikāya.

What do you think, Bhikkhu, which is more: the mother's milk that you have drunk as you roamed and wandered on through this long course-this or water in the four great oceans?

As we understand the Dharmma taught by the Blessed One, venerable sir, mother's milk that we have drunk as we roamed and wandered on through this long course-this alone is more than the water in the four great oceans.

Good, good, bhikkhus! It is good that you understand the Dharmma taught by me in such a way. The mother's milk that you have drunk as you roamed and wandered through this long course-this alone is more than the water in the four great oceans. For what reason? Because, bhikkhus, this *samsāra* is without discoverable beginning.... It is enough to be liberated from them.<sup>37</sup>

Also, from the Buddha word in Aṅguttaranikāya is found that parents are considered the first fire. The first fire here is mentioned as root fire, because the mother - father has brought life to the children, as the root fire brings the heat and vitality to children: "What is the fire of the venerable? Consider, *brāhman*, the man who honored his mother and

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<sup>36</sup>V. Fausboll, (tr.), **Khuddhakanikāya - Māghasutta**, vol 5, (London: The Clarendon Press, 1898), p. 81.

<sup>37</sup>Bhikkhu Bodhi, (tr.), **Mother's Milk**, vol 1, (Boston: Wisdom Publication, 2000), p. 653.

his father - this is called the fire of the venerable when esteemed, revered, venerated, respected, must bring best happiness.”<sup>38</sup>

From here, the veneration therefore has become the fire of the venerable, esteemed, revered, venerated, respected, must bring best happiness. The Lord Buddha emphasized again: “The virtuous parents are difficult to repay even though all my life, I cannot requite parents services.”<sup>39</sup>

The following *Kataññusutta* in the *Aṅguttaranikāya*, it is said:

Monks, there are two people who are not easy to repay. Which two? Your mother and father. Even if you were to carry your mother on one shoulder and your father on the other shoulder for 100 years, and were to look after them by anointing, massaging, bathing, and rubbing their limbs, and they were to defecate and urinate right there [on your shoulders], you would not in that way pay or repay your parents. If you were to establish your mother and father in absolute sovereignty over this great earth, abounding in the seven treasures, you would not in that way pay or repay your parents. Why is that? Mother and father do much for their children. They care for them, they nourish them, they introduce them to this world.”<sup>40</sup>

In this passage, parents’ grace portrayed like that; offspring’s gratitude and repayment are not what is said through the mouth or by ritual prayers for blessing, but it must be concrete work. Here it is to serve and to support one’s parents that it’s meaning ministers to the needs of the parents, making them happy and healthy. Thus, to support maintain one’s parents enjoy blessing supreme: “*Màtàpitu upthànam, ... tam*

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<sup>38</sup>E.M. Hare (tr.), **Aṅguttaranikāya: The Book of the Gradual sayings**, vol 4, no. 44 (London: PTS, Distributed by Luzac & Company Ltd. 46 Great Russell Street, W.C.1, 1965), p. 26.

<sup>39</sup>*ibid.*, p. 653.

<sup>40</sup>F. L. Woodward, (tr.), **Of Tranquil Mind**, (A. I. 61), vol 1, no. 2 (London: PTS., Luzac & Company LTD., 1970), pp. 56-57.



*managala muttamam.*<sup>41</sup> (The support of parents, ... this is Blessing supreme).

### 3.1.2 The Gratitude and Repayment in Sigālovāda Sutta

A young, Singāla had the habit of waking up early in every morning, worshipping the six quarters of the earth and sky according to his dead father's asking him to do so. After seeing unrewarding activity, the Buddha strategically recommended to Singāla to replace the six directions of worship with six groups worthy of respect, attention, support and to follow them in his search for peace and happiness. The recommended replacements were the Parents to the East, the Teachers to the South, the Family to the West, the Friends to the North, the Servants to the Bottom and the Noble Clergy to the Top. In this discourse, the Buddha spoke clearly of sixty-one duties and responsibilities for the individual toward the above-mentioned groups promoting harmony in the family and justice to the society. This list includes almost all the factors that are being discussed in the modern-day family counseling.

*Pañcahi kho, gahapati putta, thānehi puttena puratthimā disā mātāpitaro paccupaṭhātabbā. "Bhato nesam bharissāmi, kiccaṃ nesam karissāmi, kulavaṃsaṃ thapessāmi, dāyajjaṃ paṭipajjāmi, atha vā pana petānaṃ kālākatānaṃ dakkhiṇaṃ anuppadassāmīti." Imehi kho, gahapatiputta, pañcahi thānehi puttena puratthimā disā mātāpitaro paccupaṭhitā pañcahi thānehi puttaṃ anukampanti.*<sup>42</sup>

The above pāli paragraph may be translated as follows:

In five ways a child should minister to his parents as the eastern quarter: Once supported by them I will now be their support; I will perform duties incumbent on them; I will keep up the lineage tradition of my family of my family; I will make

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<sup>41</sup>Kh.V.5.3.

<sup>42</sup>DIII. 189.

myself worthy of my heritage. After my parents' deaths I will distribute gifts on their behalf.<sup>43</sup>

These are five ways above constitute a responsibility for the children as follows:

a. Looking After and Supporting the Parents (*mātāpitāro sukkhēti pīṇeti*) and Supporting Parents (*bahathone karissati*) When the parents become old or when they are sick, the sons and daughters should clean their whole body, should massage them, wash their cloths and dress them with clean clothes. They should prepare the meals for their parents and feed them, give suitable seasonal food, give medicines, discuss about their sickness and diseases with medical men and doctors and give suitable treatments with the help of the doctors, and give encouraging words to them.

Even though the parents could earn their living healthily, the sons and daughters keeping their duties and practice for the parents unbroken should give to them respectfully the food before they eat and the food available first in the season.

b. Performing Duties to Be Incumbent on Offspring (*kiccena nesaṃ karissati*) It should not be said that the duties of the sons and daughters are accomplished when they look after and feel their parents. Whenever some cases major or minor occur to the parents, they should not stay away but take urgent responsibility and carry out these cases. For example, when the parents are facing problems at the Law Court, when they have disputes with others, in auspicious and non-auspicious ceremonies, in social affairs, in donation and reception ceremonies, and in any affairs great or small, the sons and daughters should take the leaders' role in management and handing of these affairs.

c. Keeping the Lineage Up and the Good Tradition (*kulavaṃsaṃ thapessati*) The sons and daughters should preserve and

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<sup>43</sup>T. W. and C. A. F. Rhys Davids, (trs.), *The Sigāla Homily*, no. 4, (London: Humphrey Milford, Oxford University, Amen Corner, E.G. Press, 1921), p. 180.

protect the clan, lineage and good traditions of the parents. They should get married to the ones who are the same with them in clan, lineage, and religion. They should avoid getting married with those who are different from them in clan, lineage, and religion. If not so, their hybrid children are ignored by the relatives, of the father's side and not listed in the list of relatives, refusing that they are not our clan and not our blood so do the relatives from the mother's side. They also can not have the full chance and rights of a national of their countries. They may lose their right as a national on account of their being hybrid.

d. Worthy of Heritage from Parents (*dāyajjam paṭijjati*) Sons and daughters should receive a heritage of the parents whether it is good or bad. Only when they obey the words of the parents, they deserve to receive the parents' heritage. Those who say against the parents, who fall out with their parents, and who verbally and physically make the parents unhappy, should not deserve their heritage. It does not mean that one returns their gratitude by giving them piles of gold and money. But if one, since very young, obeys the words of the parents absolutely and respectfully, if one tries hard in accordance with the wishes of one's parents in pursue of one's education, if one behaves and speaks politely, and one avoids intoxicants and rude impolite actions. This means that one practices to make one's parents feel pleased and happy. This way is a way to express the gratitude towards them. Such a clever son and daughter are called the ones who deserve a heritage of the parents. In receiving heritage of the parents, one must receive not only good but also bad heritage. The sons and daughters should pay back the debts which their parents have borrowed and they should repair and maintain the merits their parents have done, such as, pagodas, stupas, monasteries, lake, visitors' resting dwellings and wells.

e. Transfer Merits with Departed Parents in Due Time (*petanam kālakantanam dakkinaṃ anupādāssati*): After the parents pass away, the sons and daughters should offer alms-meals to the order of monks on the day of their death, seven days after death or on the anniversary of their death, dedicating for the dear departed parents and share the merits to them.

In sutta, “They Desire A Son”, the Buddha expounded that parent’s desire a son born in their family for five reasons. In other words, they think their son will carry out five kinds of duty for them. They are: “He will help us; for us he will do what must be done; long will he keep up traditions; worthily possess his heritage; and make offerings to the *petas* when we are dead.”<sup>44</sup> The Buddha counseled not only above five ways in present life but also doing future life more gratitude to our parents.

### 3.1.3 The Gratitude and Repayment in Sabrahmakasutta

The Buddha mentioned that it is never possible for one to completely repay one’s parents for these gifts and sacrifices. This becomes clear in this sutta, in which the Buddha explained why parents should be respected and by what names they are known, and summaries it with a verse may be translated as follows.

*Brahmā ti mātāpitāro pubbācariyā ti vuccare  
Āhuṇeyyā ca puttānaṃ pajāya ca anukampakā.*

Mother and Father are called “Brahmā,”  
They are our very first teachers,  
As they are compassionate to their children  
They are worthy of offerings.

*Tasmā hi te namasseyya sakkareyyātha ca paṇḍito  
Anena atha pānena vatthena sayanena ca  
Ucchādanena nhāpanena pādānaṃ dhovanena ca.*

Thus, the Wise should worship them  
And respect them with food and drink,  
With gifts of clothes and beds,  
Anoint their bodies, bathe and wash their feet.

*Tāya naṃ paricariyāya mātāpitūsu paṇḍitā*

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<sup>44</sup>Rev. Richard Moris (ed.), A III. 39. 38 (5: 4);  
E.M. Hare, (tr.), **They Desire A Son**, vol 3, no. 25, (London: PTS:  
Oxford Press, 1973), p. 35.

*Idheva nam pasamsanti, pecca sagge pamodatī ti.*

The Wise because they look after  
Both their Mothers and their Fathers  
Will be praised right here and now  
And later rejoice in Heaven.<sup>45</sup>

Though Sabrahmakasutta takes a prominent place in the virtues of the parents, in which the Buddha explains why parents should be respected. The followings are how the Buddha praised the virtues of the parents. The families who pay homage to their parents at home are always living together with:

- The Brahma
- The first deity and the foremost teacher
- Those worthy of offerings.

Mother and father deserve these titles, and these terms are especially referred to the parents. Because they sacrifice a lot for their offspring, bringing them up, nourishing and introducing them to the world.

a. Parents Are Called Brahma Who Is Like God: Parents generally extend the four kinds of Divine States (Brahma-vihāra) to their children just like a brahma. “Brahmā means the highest, best, foremost (of beings), and a brahma god exemplifies the state of one who maintains the practice of the *brahmavihāra*, the divine abiding of loving-kindness, compassion, sympathetic joy, and equanimity: It is parents too who maintain these attitudes of love towards their children.”<sup>46</sup>

(1) Loving-Kindness arises in the heart of parents. When the mother becomes pregnant with a child, parental loving kindness springs

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<sup>45</sup>F. L. Woodward, (tr.), A I. 31. *Sabrahmakasutta: Equal with Brahmā*, vol 1. iv. no. 31, (London: PTS, Distributed by Luzac & Company Ltd. 46 Great Russell Street, W.C.1, 1970), pp. 114-5.

<sup>46</sup>John D. Ireland, (tr.) *The Udāna and the Itivuttaka: Two Classics from the Pāli Canon*, no. 8, (Kandy: Buddhist Publication Society Inc., 1997), p. 236.

up in the heart of both parents. They always extend their love towards their child expecting the baby in good health and with full normal limbs. During this period, there is a strong craving in a mother's heart.

(2) Compassion emerges in the mind of parents. As in most cases we see parents feel compassion when they hear the cry of their little baby sleeping on its back because of the painful being bitten by mosquitoes, lice and some other insects; or for one another reason.

(3) They feel Sympathetic joy when the baby can run and play happily<sup>47</sup> alone with a toy or even with other babies, other people. When a child on the mother's lap happy and playful beats his mother with hands and feet, pulls her hair, beats her face with his fist, she says, Little Rogue (*coraputta*) why do you beat me? And in love she presses him close to her breast unable to restrain her affection and kisses him; and at such a time he is dearer to her than his father.

The following *gāthā*, still more clearly, put before us the type of an affectionate mother with all her joys and anxieties, more sublimely than even words worth could: "She abuses him roundly yet wishes him to be near; and he, D King, is dearer than a husband." The solution of this is thus beautifully given:

The child of seven years, who can now do his mother's bidding, when he is told to go to the field or to the bazar, says: if you will give me this to that sweetmeat. I will go; she says: "Here my son and gives them; then he eats them and says: "Yes, you sit in the cool shade of the house and I am to go out on your business!" He makes a grimace, or mocks at her with gestures, and won't go. She is angry, picks up a stick and cries: "Get out may the thieves chop you up into little bits.

So, she abuses him roundly as much as she will; but what her mouth speaks she does not wish at all, and so she wishes him to be near. He plays about the livelong day, and at evening not daring to come home he goes to the house of some kinsman (*ñātaka*). The mother watches the

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<sup>47</sup>ItA 318-319.

road for his coming, and sees him not, and thinking that he durst not return, has her heart full of pain; with tears streaming from her eyes, she searches the house of her kinsfolk, and when she sees her son. She hugs and kissed him and squeezes him tight with both her arms, and loves him more than ever, as she cries: "Did you take even my words in earnest? Thus, a mother ever loves her son more in the hour of anger."<sup>48</sup>

(4) They feel Equanimity when the children get married and stand on their legs.<sup>49</sup> The son, after marriage which was largely controlled by his parents as we shall see, must have lived in the same house and under the control of his father. But clearly as the father's years advanced, the care of the household fell on the shoulders of the eldest son. After the death of his father, the son looked after the family property and if the son was yet young, the management was in the hands of the mother. Brothers were entitled to equal shares of the family estate. It seems probable that there was a tendency for the family to break up as soon as the parent died. The sons would then stay in the vicinity of one another for mutual support and assistance.<sup>50</sup>

Loving kindness, compassion, empathetic joy and equanimity, are the sublime qualities of Brahma and the same qualities are found within parents therefore parents are called Brahma.

b. First Deity and Foremost Teachers - Parents are called Pubbadevata. All the deities can forgive the faults of those who do not know and do not understand thus perform things against moral conduct and natural laws. They wish to dispel those people who bring confusion, terror, violence or other bad things to their self or other beings, and only wish to bring out their advantages. They can carry out great benefits for those who give offerings to them. Just like deities, parents also can forgive the faults of their children and find means to help them. No matter

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<sup>48</sup>M. K Dhar, R. L Mehta, **Social and Economic History of Ancient India**, (Delhi: S.S. Publishers, 1991), pp. 126-29.

<sup>49</sup>It A pp. 318-319.

<sup>50</sup>M. K. Dhar, R. L. Mehta, **Social and Economic History of Ancient India**, (Delhi: S.S. Publishers, 1991), pp. 126-29.

how big the fault one might commit, parents always forgive and forget what children do to them. This is the greatest sublime quality present and they are the biggest benefactors among all these other deities, so they are called first Deities.

We are born with ignorance; we need people who are Pubbacariya, to guide us. Our parents introduce us to this world. It might be interesting to see that most of us were taught how to eat, drink, speak, walk, and sit by our parents. Distinguishing between family members and friends is taught to children by parents. Not only did they teach us to distinguish good from bad, but also respect from disrespect, and love from hatred. Before a child leaves where he belongs, most of what he already knows is because of his or her parents. The parents also teach the children even how to sit, how to walk in the very beginning, therefore they are called Pubbacariya.<sup>51</sup>

c. Those Worthy of Offerings (Āhuneyya) As a way of gratitude to what others has done for us, we usually do a certain thing for them. Parents can forgive the faults of their children. They wish to dispel their children's disadvantages and only bring advantages to them. They are the benefactors among others. They give first help to the children. Parents have special qualities to receive offerings brought from afar due to the great care and support, or even sacrifices, which parents volunteer in order to raise their children. For all this they are worthy of offerings from children, no matter how far a child may leave, the child still must take some offerings to give to his or her parents. So they are called Ahuneyya.<sup>52</sup>

Parents give the first help that children receive. Whatever helps the child might need, parents make sure to provide and assist the child no matter the cost, for the Buddha strategically endorsed parents ascribing them holiness Puratthimadisa or Eastern Direction, this reason parents are called Eastern Direction.

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<sup>51</sup>ItiA. 310.

<sup>52</sup>It 268, and ItA 320.



With virtuous parents especially of the mother, the Buddha expounded in Sona-nanda-jātaka that: “Verily a mother is a great benefactress. Be careful in watching over her and celebrating a mother’s virtues,” he spoke:

Kind, pitiful, our refuge she that fed us at her breast,  
 A mother is the way to heaven, and best she loveth best.  
 She nursed and fostered us with care; graced with good gifts is she,  
 A mother is the way to heaven, and best she loveth thee.  
 Craving a child in prayers she kneels each holy shrine before,  
 The changing seasons closely scans and studies astral lore.  
 Pregnant in course of time she feels her tender longings grow,  
 And soon the unconscious babe begins a loving friend to know.  
 Her treasure for a year or less she guards with utmost care,  
 Then brings it forth and from that day a mother’s name will bear.  
 With milky breast and lullaby she soothes the fretting child,  
 Wrapped in his comforter’s warm arms his woes are soon beguiled.  
 Watching o’er him, poor innocent, lest wind or heat annoy,  
 His fostering nurse she may be called, to cherish thus her boy.  
 What gear his sire and mother have she hoards for him, ‘May be’,  
 She thinks, ‘someday, my dearest child, it all may come to thee.’  
 ‘Do this or that, my darling boy,’ the worried mother cries,  
 And when he’s grown to man’s estate, she still laments and sighs.  
 He goes in reckless mood to see a neighbor’s wife at night,  
 She fumes and frets, ‘Why will he not return while it is light?’  
 A mother like the sire should be with reverent honor crowned,  
 Sages approve the man in whom these virtues may be found.  
 Thus parents, worthy of all praise, a high position own,  
 By ancient sages Brahma called. So great was their renown.

Kind parents from their children should receive all reverence due,  
He that is wise will honor them with service good and true.<sup>53</sup>

The Sona Nanda Jātaka just referred to, parents before us, in all sublimity the bond of love that always is between parents and children. The Brahmana husband and wife and their two sons, Sona and Nanda, are living in a hermitage on the Himalayas. The two brothers tender their parents do everything for them. Later on, the elder reproaches the younger for not serving the parents satisfactorily and asks Nanda to go away elsewhere. Nanda goes away. And when after more than seven years he returns, the mother's heart is filled with inexpressible tender feelings. She runs towards her son, embraces him. Smells and kisses (*cumbitva*) his head, and keeps her heart at rest, and then says:

Just as the tender bo-tree shoot is shaken by the blast,  
So, throbs my heart with joy at sight of Nanda come at last.

Nanda, methinks, as in a dream returned I seem to see,  
Half mad and jubilant I cry, 'Nanda comes back to me.'

But if on waking I should find my Nanda gone away,  
To greater sorrow then before my soul would be a prey.

Back to his parents dear today Nanda at last has come,  
Dear to my Lord and me alike, with us he makes his home.

Though Nanda to his sire is dear, let him stay where he will,  
Thou to thy father's wants attend Nanda shall mine fulfill.<sup>54</sup>

The Buddha has taken to illustrate the highest possible compassion is the mother's love. The mother is regarded as: "The Buddha at home."<sup>55</sup> Parents' love to child, us undesirable and tireless, especially

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<sup>53</sup>H. T. Francis, Professor E. B. Cowell, **Sona-Nanda-Jātaka**, Book 20, vol 5, no. 532, (Kandy: PTS, Oxford Press, 1995), pp. 173-74.

<sup>54</sup>M. K. Dhar, R. L. Mehta, **Social and Economic History of Ancient India**, (Delhi: S.S. Publishers, 1991), pp. 125-26.

<sup>55</sup>Frank J. Hoffman and Deegalle Mahinda, **Pāli Buddhism**, (Richmond Surrey: Curzon Press, 1996), p. 146.

when one is grow up to be parents oneself; he or she understands well the far-reaching significance of parental care.

Another text of the Buddha's teaching about the virtue of the father is that of Anāthapiṇḍika, always kept away whenever the Buddha and his company of bhikkhus came to their house. Anāthapiṇḍika was afraid that if his son kept on behaving in this way, he would be reborn in one of the lower worlds (*apāyas*). So, he enticed his son with the promise of money. He promised to give one hundred if the youth consented to go to the monastery and keep Sabbath for one day. So, the youth went to the monastery and returned home early the next day, without listening to any religious discourses. His father offered him rice gruel, but instead of taking his food, he first demanded to have the money.

The next day, the father said to his son, "My son, if you learn a stanza of the text from the Buddha, I will give you one thousand on your return." So, Kāla went to the monastery again, and told the Buddha that he wanted to learn something. The Buddha gave him a short stanza to learn by heart; at the same time, he willed that the youth would not be able to memorize it. Thus, the youth had to repeat a single stanza many times, but because he had to repeat it so many times, in the end, he came to perceive the full meaning of the Dhamma and attained the Sotāpatti Fruition.<sup>56</sup>

The Buddha also prescribed what parents should do towards their children to become dutiful and respectable parents. There are also expectations of the children from their parents. They are: restrain children from evil (*pāpā nivārenti*), exhort them in virtue (*kalyāṇa nivesanti*), give them skills for a wholesome profession (*sippaṃ sikkhāpentī*); encourage them to a suitable marriage (*patirūpena dārena saṃyojenti*) and the timely hand over of inheritance. It is showed a paragraph as follows.

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<sup>56</sup>Daw Mya Tin, (tr.), **The Story of Kāla, Son of Anāthapiṇḍika**, verse 178 (Dh 13. 178), (Bangkok: Mahachulalongkornrajavidyalaya Press, 2539/1996), p. 321.

*...Pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpentī, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī. Imehi kho, gahapati-putta, pañcahi ṭhānehi puttena paratthimā disā mātāpitaro paccupaṭṭhita imehi pañcahi ṭhānehi puttāṃ anukampanti. Evamassa esā puratthimā disā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.*<sup>57</sup>

The above Pāḷi text may be translated as follows:

...There are five ways in which the parents, so ministered to by their son as the eastern direction, will reciprocate: they will restrain him from evil, support him in doing well, teach him some skill, find him a suitable wife and, in due to time, hand over his inheritance to him. In this way the eastern direction is covered, making it at peace and free from fear.<sup>58</sup>

The Buddha himself took care of his son, Rāhula by preaching Dhamma. For example, at the time of the Buddha's visit to Kapilavatthu Rāhula received ordination from the Buddha. Rāhula was the foremost of the *sāmaneras*. In course of the time he attained *arahatship*.<sup>59</sup>

### **3.1.4 The Buddha's Teachings Regarding Gratitude and Repayment Principle**

Yet again, to help and care parents not only the ways above but also the offspring has to worry the parents' lives; not only in the present life but also in the future life. It means to stay parents in the dhamma, into the good; so, called offspring to repay the parents' grace.

Monks, whoso incites his unbelieving parents, settles and establishes them in the faith; whoso incites his immoral parents, settles and establishes them in morality; whoso incites his stingy parents, settles and establishes them in liberality; whoso incites foolish parents, settles and

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<sup>57</sup>D III. 189.

<sup>58</sup>Maurice Walshe, (tr.), **Sigālakasutta: To Sigālaka Advice to Lay People**, (Boston: Wisdom Publication, 1987- 1995), p. 467.

<sup>59</sup>Bimala Churn Law, **A History of Pāḷi Literature**, (New Delhi: Rekha Printers. PVT. Ltd., 1933), p. 441.

establishes them in, wisdom, such a one, just by so doing, does repay, does more than repay what is due to his parents.<sup>60</sup>

The Buddha however also looks sharp to the off-springs; in spite of he advises them to serve their parents. The problem here is given very different by the Buddha. The Buddha certainly cannot accept one's want be happiness parents to do harm to the body, words, and thoughts.

In the Sutta Dhānañjāni the lord Sāriputta asked:

What do you think, Dhānañjāni? Who is the better, one who for the sake of his parents behaves contrary to the Dhamma, behaves unrighteously, or one who for the sake of his parents behaves according to the Dhamma, behaves righteously?<sup>61</sup>

Master Sāriputta, the one who for the sake of his parents behaves contrary to the Dhamma, behaves unrighteously, is not the better; the one who for the sake of his parents behaves according to the Dhamma, behaves righteously, is the better...

And Sāriputta concluded that, Dhānañjāni, there are other kinds of work, profitable and in accordance with the Dhamma, by means of which one can support one's parents and at the same time both avoid doing evil and practice merit. It was for our sake that he behaved contrary to the Dhamma that he unrighteously, so let not the wardens of hell.<sup>62</sup>

As the following verse will state:

What do you think, Dhānañjāni? Suppose someone here were to behave contrary to the Dhamma, to behave unrighteously for the sake of his parents, and then because of such behaviour the wardens of hell were to drag him off to hell. Would he be able: 'It was for the sake of my

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<sup>60</sup>F.L. WOODWARD, (tr.), **Of Tranquil Mind**, vol 1, (London: PTS. Luzac & Company LTD., 1970), pp. 56-7.

<sup>61</sup>Ñāṇamoli, Bhikkhu and Bodhi, Bhikkhu, (trs.). **M II. 97. 191: 97 Dhānañjāni Sutta: To Dhānañjāni**, vol 2, (Kandy: BPS, Wisdom published 1995), p. 793.

<sup>62</sup>ibid., p. 792.

parents that I behaved contrary to the Dhamma that I behaved unrighteously, so let not the wardens of hell to hell'? Or would his parents be able: 'It was for our sake that he behaved contrary to the Dhamma that he behaved unrighteously, so let not the wardens of hell to hell'? No, Master Sāriputta. Even while he was crying out, the wardens of hell would fling him into hell.

The Buddha not only advised off-springs for sake of their parents that should not to do evil. Because it would not only cause harm by oneself but also that it brings cause harm to their parents. The Buddha but also advised the offspring how to make parents to abandon the evil path, to embark in the good path. The Buddha said that, those who give gratitude, offering to parents with material, money never enough to repay the parents. Despite the property and material are abundant, also to be an impermanent thing, a mutilated thing. To refer to this issue of the gratitude and repayment to parents, the Buddha said:

Whoso incites his unbelieving parents, settles and establishes them in the faith; whoso incites his immoral parents, settles and establishes them in morality; whoso incites his stingy parents, settles and establishes them in liberality; whoso incites his foolish parents, settles and establishes them in wisdom, such a one, just by so doing, does repay, does more than repay what is due to his parents.<sup>63</sup>

To analyze the above teachings of the Buddha, we see the starting point as follows:

First, helping parents to build belief in Dhamma if when they have no faith; The Dhamma isn't merely the Buddha's teachings but is the reality of nature. And it is wholesome quality. The Dhamma is what anything is truth, without delusion and shame. It is a good and fine, is not unwholesome and evil. To build trustworthy in parents is to build up the truthful and good nature in parents.

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<sup>63</sup>F. L. Woodward, (tr.), **A.I.4.2.61: Of Tranquil Mind**, vol 1, no.2, (London: PTS., Luzac & Company LTD., 1970), p. 57.

Second, advice is a message of refraining from evil and doing good deed. If parents follow evil, it means to live in bad lifestyle and much unwholesome. If necessary, giving parents verbal advices for doing well bodily, wordy and thoughtfully in the pure and wise life.

Third, the advice is about humanitarian, favor, charity thinking to the suffering of other, to suffer in others' suffering. And the fourth advice is to not follow evil wisdom but being always with right view; building a wholesome look and a good direction for life.

If we take note of the Buddha's biography, it becomes evident how the Buddha treated his parents. The Buddha went to the Tāvatiṃsa deva world; His mother who had been reborn in the Tusita deva world as a deva known as Santusita also came to the Tāvatiṃsa deva world. There the Buddha expounded the Abhidhamma to the devas and the *brahmās* throughout the three months of the *vassa*. As a result, Santusita deva attained *sotāpatti* fruition. In this way, the Buddha took care of his former mother by preaching Abhidhamma and letting her attain noble hood.<sup>64</sup>

When king Suddhodhana, His father was sick, he expounded Dhamma to help him heal his illness. The Buddha also helped his step-mother Queen Mahāprajapathi Gotamī to establish the Order of Bhikkhunis. All of these depict examples of how he respected his parents.

For example, the Buddha preached the way of receiving alms-food to his father and his step-mother to let them attain *anāgāmi magga* and *phala*, and *sotapatti magga* and *phala* respectively.

Once the Buddha was residing at the Veluvana monastery in Rājagaha when his father King Suddhodana repeatedly sent messengers to the Buddha requesting him to visit the city of Kapilavatthu. Accordingly, the Buddha made the journey in the company of twenty thousand *arahats*. On arrival at Kapilavatthu he related the Vessantara Jātaka to the assembly of his relatives. On the second day, he entered the

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<sup>64</sup>Daw Mya Tin, (tr.), **Dh. 181: The Story of the Buddha's Return from the Tāvatiṃsa Deva World**, verse 181. (Bangkok: Mahachulalongkornrajavidyalaya Press, 2539/1996), p. 324.

city, where by reciting the verse beginning with Uttiṭṭhe Nappamajjeyya (i.e. one should arise and should not be unmindful). He caused his father to be established in *sotāpatti* fruition. On arrival at the palace, the Buddha recited another verse beginning with “Dhammaṃ care *sucaritaṃ*” (i.e. One should practice the Dhamma) and established the King in Sakadāgāmi Fruition.<sup>65</sup>

The Buddha even cared his parents of past existences, that is, those who had been his parents for one thousand five hundred existences in the past, by preaching Dhamma to them.

The story goes as follows:

Once, the Buddha accompanied by some bhikkhus entered the town of Sāketa for alms-food. The old Brahmin, seeing the Buddha, went to him and said, “O son, why have you not allowed us to see you all this long time? Come with me and let your mother also see you.” So, saying he invited the Buddha to his house. On reaching the house, the wife of the Brahmin said the same things to the Buddha and introduced the Buddha as “Your big brother” to her children and made them pay obeisance to him. From that day, the couple offered alms-food to the Buddha every day, and having heard the discourses, both the Brahmin and his wife attained Anāgāmi Fruition in due course.

The bhikkhus were puzzled why the Brahmin couple said the Buddha was their son; so, they asked the Buddha. The Buddha then replied, “Bhikkhus, they called me son because I was a son or a nephew to each of them for one thousand five hundred existences in the past.” The Buddha continued to stay there, near the Brahmin couple, for three more months and during that time, both the Brahmin and his wife attained *arahatship*, and then realized *parinibbāna*.<sup>66</sup>

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<sup>65</sup>Daw Mya Tin, (tr.), **Dh 13-14: The Story of Thera Nanda**, verse 13 - 14, (Bangkok: Mahachulalongkornrajavidyalaya Press, 2539/1996), p. 145.

<sup>66</sup>Daw Mya Tin, (tr.), **Dh 255: The Story of the Brahmin Who Had Been the Father of the Buddha**, verse 225, (Bangkok: Mahachulalongkornrajavidyalaya Press, 2539/1996), p. 355.



In “The story of an old Brahmin,” the Buddha advised an old Brahmin-father, who was upset by his undutiful sons treated him, how to get care of his ignorant sons.

At the monastery, the Brahmin told the Buddha how his sons had treated him and asked for his help. Then the Buddha gave him some verses to memorize and instructed him to recite them wherever there was a large gathering of people. The gist of the verses is this: “My four foolish sons are like ogres. They call me ‘father,’ ‘father,’ but the words come only out of their mouths and not from their hearts. They are deceitful and scheming. Taking the advice of their wives they have driven me out of their houses. So, now I have got to be begging. Those sons of mine are of less service to me than this staff of mine.” When the old Brahmin recited these verses many people in the crowd, hearing him, went wild with rage at his sons and some even threatened to kill them.

At this, the sons became frightened and knelt down at the feet of their father and asked for pardon. They also promised that starting from that day they would look after their father properly and would respect, love and honor him. Then, they took their father to their houses; they also warned their wives to look after their father well or else they would be beaten to death. Each of the sons gave a length of cloth and sent every day a food-tray. The Brahmin became healthier than before and soon put on some weight. He realized that he had been showered with these benefits on account of the Buddha. So, he went to the Buddha and humbly requested him to accept two food-trays out of the four he was receiving every day from his sons. Then he instructed his sons to send two food-trays to the Buddha.

One day, the eldest son invited the Buddha to his house for alms-food. After the meal, the Buddha gave a discourse on the benefits to be gained by looking after one’s parents. At the end of the discourse, the old Brahmin as well as his four sons their wives attained Sotāpatti

Fruition.<sup>67</sup>

Following this way, the wise in this modern world should admonish undutiful sons to give care to their neglected old parents.

There is the story of an elephant that looked after his blind mother.

Once upon a time, when Brahmadata reigned in Benares, the Bodhisatta was born as an Elephant in the Himalaya region. All white he was a magnificent beast, and a herd of eighty thousand elephants surrounded him, but his mother was blind. He would give his elephants the sweet wild fruit, so sweet, to convey to her, yet to her they gave none, but themselves ate all of it. When he made enquiry, and heard news of this, said he, "I will leave the herd, and cherish my mother." So, in the night season, unknown to the other elephants, taking his mother with him, he departed to Mount Caṇḍoraṇa; and there he placed his mother in a cave of the hills, hard by a lake, and cherished her.

One day, the king sent the elephant trainers to catch him. He refused for seven days to take food. The king took all manner of fine food and caused it to be given to be giving to the Bodhisatta. But not a bit would he eat: "Without my mother, I will eat nothing," said he the king besought him to eat, repeating the third stanza:

*Gaṇhāhi nāga kabaḷam, mā nāga kisako bhava;  
Bahūni rājakiccāni, tāri nāga karissasī.* (Come, take a morsel, Elephant, and never pine away: There's many a thing to serve your king that you shall do one day).

Hearing this, the Bodhisatta repeated the fourth stanza:

*Sā ṇpasā kapaṇikā, andhā aparīṇāyikā;  
khānuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ pati* (Nay, she by Mount Caṇḍoraṇa, poor blind and wretched one, beats with a foot on some tree-root, without her royal son)?

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<sup>67</sup>Daw Mya Tin, (tr.), **Dh 324: The Story of an Old Brahmin**, verse 225, (Bangkok: Mahachulalongkornrajavidyalaya Press, 2539/1996), p. 413.

The king said the fifth stanza to ask his meaning:

*Kā nut e sā mahānāga, andhā aparīṇāyikā;  
khānuṃ pādeṇa ghaṭṭeti, giriṃ caṇḍoraṇaṃ pati.* (Who isn't by  
Mount Caṇḍoraṇa, what blind and wretched one, Beats with a  
foot on some tree-root, without her royal son)?

To which the other replied in the sixth stanza:

*Mātā me sā mahārāja, andhā aparīṇāyikā;  
khānuṃ pādeṇa ghaṭṭeti, giriṃ caṇḍoraṇaṃ pati.* (My mother  
by Caṇḍoraṇa, ah blind, ah wretched one! Beats with her foot  
on some tree-root for lack of me, her son)!

And hearing this, the king gave him freedom reciting the seventh stanza:

*Muñcathetaṃ mahānāgaṃ, yoyaṃ bharati mātaraṃ;  
Sametu mātaraṃ nāgo, saha sabbehi ñātibhi.* (This might elephant, who  
feeds his mother, let go free: And let him to his mother go and to all his  
family).<sup>68</sup>

This story mentions the fact that one with strong intention to look after one's sprints, he could have chance even to be set free. The following is the story of a bull who earned some money for his mother.

Once, the Bodhisatta was born as bull. The old lady reared him like her own child and when he grew up to be shinning black, he was thus known as "Granny's Blackie." And the village boys used to play with him and mounted on his back.

One day, he thought to himself, "My mother is very poor; she has painfully reared me as her own child. I will earn some money to ease her hardship." Since then, he was always looking for a job.

Then on one occasion, a young merchant with five hundred pairs of oxen could not pull 500 wagons across the river. The young

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<sup>68</sup>W.H.D Rouse, (tr.), **Māti-Posaka-Jātaka**, vols. 3-4, (Cambridge: PTS., Cambridge University Press, 1895), p. 455.

merchant on the verge of hopelessness looked around for a stronger bull. It happened that the Bodhisatta was nearby and when the young merchant's eyes fell on him, the young merchant was certain that this big strong black shinning bull will pull his five hundred wagons across.

But when the merchant slipped a cord through the Bodhisatta's nose and tried to lead him to the wagon, the Bodhisatta refused to move because his payment was not fixed yet. Understanding the bull's meaning, the young merchant promised two coins for each wagon a thousand coins in total for all the five hundred wagons if the bull could pull the five hundred wagons across the river.

Agreeing to this bargain, the Bodhisatta moved and the merchant harnessed him to the carts. The Bodhisatta calling up all his might dragged all the wagons across the river in a single pull. With the task complete, the merchant then tied round the bull's neck a bundle containing five hundred coins (half of the promised amount). The Bodhisatta thought, "This fellow is not paying according to the contract! I will not let him move on!" So, the Bodhisatta stood across the path of the foremost wagon and blocked the way. And no one could get him to move out of the way, no matter how hard they tried. So, the merchant removed the first bundle and wrapped round the neck a bundle containing one thousand coins. And away went the Bodhisatta with the one thousand coins to his mother.

Reaching his mother, he was fatigued, with eyes bloodshot from dragging the load. The pious woman finding a thousand coins round his neck, cried out, "Where did you get this my child?" Learning about the event from the villagers, she exclaimed: "Have I any wish to live on your earnings, my child? Why did you go through all this fatigue?" So, saying, she washed him with warm water and rubbed him all over with oil and gave him drink and regaled him with sue victuals.<sup>69</sup>

Another story is two monkeys who looked after their blind

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<sup>69</sup>W.H.D Rouse, (tr.), **The Kaṭhā Jātaka**, vols. 1-2, no. 29, (Delhi: Motilal Banarsidass, Pte. Ltd., 1999), p. 73.

mother.

Once upon a time, when Brahmadata was king of Benares, the Bodhisatta as born a Monkey named Nandiya (Jolly), his youngest brother was named Jollikin, and both dwelt in the Himalayas. These two were leaders to a band of eighty thousand monkeys, and they had to take care of their blind mother.

The two brothers left their mother in her lair in the bushes and went to collect wild sweet fruits among the trees, which they would send these fruits back through a messenger. But the messenger failed to deliver it, thus tormented by prolonged hunger, their mother was reduced to skin and bones.

Considering over the matter, the two brothers decided to leave the herd and tend to their mother. So, the two monkeys brought their blind mother from the Himalayas and dwelt in a banyan tree in the open glade.

Then a young Brahmin became a hunter because he could not earn a livelihood by any other of his arts due to his harsh and cruel nature. One day, the youth entered the forest and saw the banyan tree. Now the two brothers had just fed their mother with fruits, were sitting behind her and when they saw the hunter approached, they hid among the branches. The hunter saw that the mother monkey was weak, old and blind and decided to shoot her so as not to return empty-handed. When the Bodhisatta saw the hunter lifted up his bow to shoot, he said to his youngest brother, "Jollikin, dear brother, I will save mother's life. When I am dead, please take care of her."

So, saying, the Bodhisatta came down from the tree and called out to the hunter, "O man, don't shoot my mother! I will save her life; don't kill her but kill me instead!" When the hunter had promised, the Bodhisatta sat down within bowshot, then with no pity, the hunter shot the Bodhisatta, as soon as the Bodhisatta collapsed, the hunter lifted his bow to shoot the mother monkey. When Jollikin saw this, he also came down from the tree and said to the hunter, "O man, don't shoot my mother! I give my life for hers. Shoot me take both of us brothers and spare our mother's life!" The hunter again promised, and Jollikin squatted

down within bowshot. The hunter shot and killed this monkey too, and finally took aim and shot the mother monkey. Then he hung all these three dead monkeys on his carrying pole and set off for his house. At that moment a thunderbolt fell upon the house of this wicked man, and his wife and two children were burnt alive and nothing was left but the roof and the bamboo uprights.

While entering the village, the hunter was told about his house. Overwhelmed with sorrow, he dropped everything, threw off his garments, wailing he ran home naked. Then the bamboo uprights broke and fell crushing his head. The earth opened, flames from hell arose, and the wicked youth was swallowed up in the earth.<sup>70</sup>

The following is the story of a deer who abandoned his life for his parents.

Once upon a time, when the Kosala king was reigning over the Kosala in Sāketa. The Bodhisatta was born as a deer; when he grew up he was named Nandiyamiga and being excellent in character and conduct he supported his father and mother. The Kosala king was intent on the chase, and went every day to hunt with great retinue, so that his people could not follow farming and their trades. The people gathered together and consulted, saying, “Sirs, this king of ours is destroying our trades, our home life is perishing; what if we were to enclose the Añjanavana Park, providing a gate, digging a tank and sowing grass there, then go into the forest with sticks and clubs in our hands, beat the thickets, and so expelling the deer and driving them along, force them into the park like cows into a pen? Then we would close the gate, send word to the king and go about our trades.” “That is the way,” they said, and so with one will they made the park ready, and then entering the wood enclosed a space of a league each way. At the time Nandiya had taken his father and mother into a little thicket and was lying on the ground. The people with various shields and weapons in their hands encircled the thicket arm to

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<sup>70</sup>W.H.D Rouse, (tr.), **The Kathā Jātaka**, vol 2, (Delhi: Motilal Banarsidass, Pte. Ltd., 1999), p. 140.

arm; and some entered it looking for deer. Nandiya saw them and thought. “It is good that I should abandon life today and give it for my parents,” so rising and saluting his parents he said, “Father and mother, these men will see us three if they enter this thicket; you can survive only in one way, and your life is best: I will give you the gift of your life, standing by the skirts of the thicket and going out as soon as they beat it: then they will think there can be only one deer in this little thicket and so will not enter: be heedful” so he got their permission and stood ready to run. As soon as the thicket was beaten by the people standing at its skirts and shouting he came out, and they thinking there would be only one deer there did not enter.<sup>71</sup>

Next story is the Suvāṇṇasāma who looked after his blind parents.

Once upon a time, the Bodhisatta entered his mother’s womb and was conceived there. His parents called his name Suvāṇṇasāma. Later, his parents both were blind. When he knew, he wept and also laughed. Then they asked him why he wept and also laughed. “I wept because your sight is gone while you are still young, but I laughed to think that I shall now take care of you: do not grieve. I will take care of you.” So he led them back to the hermitage and he tied ropes in all directions, to distinguish the day and the night apartments, the cloisters, and all the different rooms; and from that day forwards he made them keep within, while he himself collected the forest roots and fruits, and in the morning swept their apartments, and fetched water from the Migasammata river, and prepared their food and the water for washing and brushes for their teeth, and gave them all sorts of sweet fruits, and after they had washed their mouths he ate his own meal. After eating his meal, he saluted his parents and surrounded by a troop of deer went into the forest to gather fruit. Having gathered fruit with a band of Kinnaras in the mountain he returned at evening time, and having taken water in a pot

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<sup>71</sup>W.H.D Rouse, (tr.), **Nandiyamiga Jātaka**, vols. 3-4, no. 385, (Delhi: Motilal Banarsidass, Pte. Ltd., 1999).

and heated it, he let them bathe and wash their feet as they chose, then he brought a potsherd full of hot coals and steamed their limbs and gave them all sorts of fruits when they were seated, and at the end ate his own meal and put by what was left. In this way he took care of his parents.

The following story was told by the Buddha at Jetavana, about a certain monk who supported his mother. There was a wealthy merchant at Sāvatti, and he had a son. After the son was ordained, the son obtained great honor and gain; he won the favor of his teachers and preceptors and having received full orders he mastered the law in five years. Then he thought to himself, "I live here distracted it is not suitable for me," and he became anxious to reach the goal of mystic insight, so having obtained instruction in meditation from his teacher. He departed to a frontier village and dwelt in the forest, and there having entered a course of spiritual insight, he failed, however much he labored and strove for twelve years, to attain any special idea. His parents also, as time went on, became poor, for those who hired their land or carried on merchandise for them, finding out that there was no son or brother in the family to enforce the payment, seized what they could lay their hands upon and ran away as they pleased, and the servants and laborers in the house seized the gold and coin and made off therewith, so that at the end the two were reduced to an evil plight and had not even an ewer for pouring water; and at last they sold their dwelling, and finding themselves homeless, and in extreme misery, they wandered begging for alms, clothed in rags and carrying potsherds in their hands.

When he saw them sitting by the opposite wall after having gone their round for the alms given in broth, he stood not far from them in a sudden burst of sorrow with his eyes full of tears.

His mother rose and went to him and, recognizing him, fell at his feet and lamented, and the father also joined his lamentations, and there was a loud outburst of sorrow. To see his parents he could not control himself, but burst into tears; then after yielding to his feelings, he said, "Do not grieve, I will support you"; so having comforted them and made them drink some gruel, and sit down on one side, he went again and begged for some food and gave it to them, and then went and asked for



alms for himself, and having finished his meal, took up his abode at a short distance off. From that day forward he watched over his parents in this manner; he gave them all the alms he received for himself, even those at the fortnightly distributions, and he went on separate expeditions for his own alms, and ate them, and whatever food he received as provision for the rainy season he gave to them, while he took their worn-out garments and dyed them with the doors fast closed and used them himself, but the days were few when he gained alms and there were many when he failed to win anything, and his inner and outer clothing became very rough. As he watched over his parents he gradually grew very pale and thin.

The master sent for the young man of family and said to him, “is it true that you, an ascetic, take the offerings of faithful and support laymen with them?” He confessed that it was true. Then the Master, wishing to praise what he had done and to declare an old action of his own, said, “When you support laymen whom do you support?” “My parents,” he answered. Then the Master, wishing to encourage him still more said, “Well done, well done” three times; “You are in a path which I have traversed before you; I in old time, while going the round for alms, supported my parents.”<sup>72</sup>

The following is the story of the mother of Kumārakassapa. Kumārakassapa was seven years old, on learning that his mother was a bhikkhunī, he also became a *sāmaṇera* under the tutelage of the Buddha. When he came of age he was admitted to the Order; as bhikkhu, he took a subject of meditation from the Buddha and went to the forest. There, he practiced meditation ardently and diligently and within a short time attained *arahatship*. However, he continued to live in the forest for twelve more years.

Thus, his mother had not seen him for twelve years and she longed to see her son very much. One day, seeing him, the mother *bhikkhunī* ran after her son weeping and calling out his name. Seeing his

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<sup>72</sup>ibid., **Sāma Jātaka**, vol 5-6, no. 540.

mother Kumāarakassapa thought that if he were to speak pleasantly to his mother she would still be attached to him and her future would be ruined. So, for the sake of her future (realization of *nibbāna*) he was deliberately stern and spoke harshly to her: “How is it that you, a member of the Order, could not even cut off this affection for a son?” The mother thought that her son was very cruel to her, and she asked him what he meant. Kumāarakassapa repeated what he had said before. On hearing his answer, the mother of Kumāarakassapa reflected: “O yes, for twelve years I have shed tears for this son of mine. Yet, he has spoken harshly to me. What is the use of my affection for him?” Then, the futility of her attachment to her son dawned upon her and then and there, she decided to cut off her attachment to her son. By cutting off her attachment entirely the mother of Kumāarakassapa attained *arahatship* on the same day.<sup>73</sup>

These are the ways in the Buddha’s teachings to care the parents and to transform their spiritual status purified.

### **3.2 “Helping-Parent” Cultivation to Children’s Mind**

There are many famous writers of the contemporary era concerned about cultivating the children to respect and foster their parents. With this section I would like to show three points as follows.

#### **3.2.1 Parenting-Care Education for the New Generation**

They require education towards children not be limited to big principles. What we should first do is to teach children how to care their parents, and how to take good care of them.

Disputes may take place between us and our parents. Both of us want to persuade the other side, but always failed at last. Actually, such disputes are meaningless at the very beginning. Because our parents also experienced youth hood just like us, we will become parents like them in the future. By them, “generation gap” would also exist between our children and us. So, as children, we should not intend to change our

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<sup>73</sup>Daw Mya Tin, (tr.), **Dh The Story of the Mother of Kumāarakassapa**, verse 160, (Bangkok: Mahachulalongkornrajavidyalaya Press, 2539/1996), p. 299.

parents' idea, what is most important is to make them happy, whenever they are with us.

During our life, how much time can be spent together with our parents? When we were still students, they took care of us, just like we were still little babies; After we have got a job, we were so busy that we couldn't even spare enough time to have a chat with them; After marriage, we would have to take care of our family; Then, we had our children, parents were expected to take care of our children.... We have no time to look after our parents at all!

Parents demand much less to their children. They will be satisfied if the children could live a happy life. When we understood the greatness of the parents, when we had the true willing to make them happy, they were already old.... Inasmuch, why do we quarrel with them in such limited time?

From now on, make your parents happy! Talk with them! Only in this way would you not regret in the future, for you have given your love and care to them, when they are still alive.

### **3.2.2 Giving of Knowledge of Helping-Parents by Family Moral Concepts**

Although individuals might practice the gratitude differently because of their different ages, young parents should accomplish the following eight points:

- 1) Respect parents' advice, action explain the possible different views or gently persuade parents.
- 2) Provide for parents with appropriate means in order to make them spend their later time happily.
- 3) Pay attention to parents' physical and psychological needs, making them live happily without the feeling of being isolated.
- 4) Pay regular visit to parents, spend some time with them together, and urge their children to establish close relationship with their grandparents.
- 5) Work hard develop his or her cause to console their parent

6) Keep a harmonious relationship among the family members, not worrying parents.

7) Establish proper behavior pattern, look forward to being respected and owe his or her honor to his or her parents.

8) Fulfill the obligation of being parents, educating his or her children; keep a good reputation of the family.

### **3.3 Set Training Process**

There are eight ways to practice as below:

#### **3.3.1 Practice of Help Oneself**

Children learn best by watching their model parents of habits on a regular basic. Watching for ways which you showed and were helpful and content to your friends, family, and grandparents, to spend some time in self-reflection; ask your children when they are thanked and appreciated how they feel. After listening to them to express their opinions, parents encouraged them in their views. If you haven't been modeling thankfulness by someone, talk about it with your children and let them know you plan to improve. If you are still in the process of help someone, talk about it with your children and call them doing together.

#### **3.3.2 Practice of Children to Say 'Thank You'**

A habit of children has to be taught is saying 'thank you.' Teach them to say thank you for the everyday ways others serve them. When parents do something even ordinary for their children, like cooking, washing, laundry and so on, tell them Mom and dad love them and are happy to do it; it would also like to be noticed for your work. And tell them parent's feelings like feeling good when you know they appreciate and notice your work. Children like to hear parents' feelings and respond in kind.

Parents can also teach children about being thankful by expressing parents' appreciation toward them when children are obedient or kind to parents. As parents, it can be easy to get discouraged or frustrated when their children behave poorly or don't express gratitude for the things parents give them. Don't forget that it is part of your job as

a parent to teach your children to behave properly. If children are failing to say they are thankful, need a teachable moment and talk to them about how they can do better next time. Dr. Hollman says: “Explain that when their peers or adults in their lives do something to help them out or they see those help others as well that people are pleased that you tell them you are grateful for what they’ve done;” and “Being grateful is being kind and people respond favorably to you when you say thank you or tell them in detail about how you appreciate and recognize what they’ve done.”

### **3.3.3 Help Children to Recognize Parents’ Gift**

When children get something from parents, don’t just expect gratitude, but help them to recognize how much their parents do for them, because parents love them. The majority of children can grow so accustomed to the house they live in; the clothes they wear; and the food they eat every day; that they forget that those things are given to them out of love, too; say thank you for the lights, water, and van, etc..., and talk about why parents go to work every day.

### **3.3.4 Practice in Advance**

Help children express their gratitude by role playing before children are given gifts. Sometimes children aren’t ungrateful, they simply need a little help practicing the right words to say when someone does something kind for them or gives them a gift.

### **3.3.5 Let Children Know about Parents’ Disappointment**

As parents, it is good to focus on the positive and reinforce good behavior in our children. Dr. Hollman<sup>74</sup> says it is okay to share with your children when you feel hurt or disappointed by their lack of gratitude. He advises that: “Explain that when you feel they are grateful, it makes you feel proud of them as well as yourself. You would like their help on this if they would be so kind as to mention it when you do something for them even something like straightening out their backpack

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<sup>74</sup>Laurie Hollman, Ph.D. is a psychoanalyst with Kids, Teens, Adults, Author, *Unlocking Parental Intelligence: Finding meaning in Your Child’s Behavior*.

or room.” And “when you do feel unappreciated and not acknowledged, it is okay to tell your kids and that you want to share your thoughts with them.”

### **3.3.6 Encourage Volunteer Work in Children**

Give your children an understanding of how much good they have in their life and how hard parents work to care for them. Parents should invite children along to volunteer with family.

### **3.3.7 Gratitude Making as a Habit**

Help your children become more mindful of the good things in their life by making a new habit as a family to talk about what you are grateful for. To relate your grandparents’ stories to children and always try to teach for children to be grateful to the people who help them. Before children eat they need to thank for something, and so on.

### **3.3.8 To Awaken Thankful Children**

As parents, it can be easy to get discouraged or frustrated when your children behave poorly or don’t express gratitude for the things you give them. Don’t forget that it is part of your job as a parent to teach your children to behave properly. If your child is failing to say they are thankful, use that as a teachable moment and talk to them about how they can do better next time. “Explain that when their peers or adults in their lives do something to help them out or they see those help others as well that people are pleased that you tell them you are grateful for what they've done,” Dr. Hollman says. “Being grateful is being kind and people respond favorably to you when you say thank you or tell them in detail about how you appreciate and recognize what they have done.

## **Chapter IV**

### **An Analyses Success of “Helping-Parents” Training Course for Vietnamese Children Based on the Buddha’s Teachings**

#### **4.1 Helping-Parents with Housework**

This is section to build a Buddhist teaching course for training to young people to practice gratitude and repayment to their parents. It consists of three present steps as follows (1) Types of housework, (2) Orientation for helping-parents of ageing, (3) Behavior children towards parents, and (4) Actual utilization of the Buddha’s teaching in helping-parents.

##### **4.1.1 Training Children Types of Housework**

Housework is an extremely important life skill that everyone needs. Children should learn housekeeping. Having house chores as a way to make allowances is a good way to keep them going. If a child does not learn to pick up after them or just help out around the house in the yard and so on. Then all the education they get from school and they don’t teach life skills or how to be responsible.

Imagine living in your first place and having a date over but you never learned to clean after yourself and the maid quit because it was too discgusting for them for the little money they make. They walk in to laundry, all over dishes and fast food boxes, all over trash not thrown.

No parent wants their child to grow up and move out and never have a family of their own. For this reason, offer to help parents clean the kitchen, washing dishes for a family became children nightly chore. Thence, a lot of other chores became children’s responsibility as they grow older.

As a child in your family are able to fix themselves up something in the kitchen, have clean laundry, or work the vacuum. Some part of it is about sharing the workload of a household, when you are still

living under one roof. But more importantly, it is practice for when children have their own household.

However, you should be given the opportunity to earn money for special jobs. All of this is perhaps a more important part of a child's education than are some school subjects. After all, most people will not perform vector analysis or diagram sentences in their adult lives, but most of us will have "chores" to do every day. In a word, children should do all that they are able to do as part of being members of the household.

For the parents' duties moreover have to talk about slowly introducing the idea of "chores" to children a little at a time instead of doing it. When you think your children old enough and they think it isn't fair. That way, they are already acclimated to it, and it will also in theory, make your life a little easier. These are skills they will need in everyday life when they move out. It is the best way to get them into this habit. They may not like it now. But, they will thank you later and eventually they will come to see the reason why housework is important, rather than something you just have to do.

Parents should have children work alongside them and should accept that the jobs will take more time with the children's help than without it. It will teach them how to keep up with their homes in the future, where mom and dad won't be there to do it for them.

In addition, start small and work your way up. If you got two or more, have them alternate between chores and work as a team. Set up rewards to encourage good work and set up punishment for not doing them. One could sweep the floor house; while the other cleans the house one week and they swap the next. One could start the laundry and load them into the dryer, another could fold the laundry and organize them and so on; then swap.

When I asked some persons by a question such as "do you think children should help their parents with housework?" There are the answers as follows:



Huỳnh Thị Hương:<sup>75</sup> I think that anyone who lives in a home and is physically capable of doing so should contribute to its maintenance. In addition, it is the parents' job to teach life skills. That includes keeping up a home.

Nguyễn Ái Duy:<sup>76</sup> Yes, I sure do. It just makes it more fun when children help, it takes the boring out of it, and it makes you think there is more to life than chores. The worst they still need doing daily team work and learning responsibility for these things is all part of life and let's teach that to our children that you have to look after and tidy up your own mess.

Lê Thanh Hà: Yes, definitely from a young age they should be taught to clean up after themselves as much as the parent sees fit else it becomes difficult to teach later. I made the mistake with my eldest one. She was born when I was twenty years old and very active. So, I never realized she should also help but by the time I had my fourth child and wanted help it was very for it to just naturally settle with her routine. So, I struggled a lot. I am not saying it can't be done later but it's tough on the parent and worse for the child.

Dương Minh Thu: Children must work with their parents from five or six years onward. This increase interaction with parents; they start learning what their parents are doing; struggling, how it is working inside a middle-class family kitchen more than 1hr in summer. This help a kid even feel "connected" with rest of the family. He/she feels that even they are also contributing something important.

Nguyễn Thành Đạt: Depending on age, yes, my youngest is ten; my oldest is nineteen years old. They help because they are well aware that. My wife and I work long hours. It is unfair to expect us to do all the tidying and cleaning too. My children live in the same house. They understand that it is all of our house and we should all have pride in it. It

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<sup>75</sup>She lives in Ho Chi Minh City.

<sup>76</sup>She is a Buddhist follower of temple Ngọc Phương at Go Vap-Ho Chi Minh City.

teaches them to be responsible for their actions and to know that if they make a mess it is going to need tidying by them.

#### **4.1.2 Orientation for Helping-Parents When Ageing**

There are many authors writing article about tip for caring aging parents, according my view, I select the ways to helping-parents which are enumerated below. If your parents' savings and assets are not enough for their retirement, you may end up providing care and financial help, derailing your own future plans as a result. Here are nine tips that are based on a study by Merrill Lynch and Age Wave<sup>77</sup> to follow so both you and your parents can feel comfortable:

(1) Analyze Parents' Finances and Savings: It can be tough for parents in their 70 or 80 years old to open up about money troubles to their grown children in their 50 or 60 years old. But you can't come up with a financial plan without knowing what you're working with.

Be clear, in your conversation with your parents, let them know that you don't want them to struggle or be a burden on anyone. You may have to use tough love or get a third party like a financial adviser or retirement expert to mediate. If your parents get defensive or emotional about the topic, remind them that they will feel much worse approaching you for financial help later.

(2) Make Sure Parents Have the Right Home: No matter what, your parents should always have a home where they are comfortable, secure and well cared for. They will want to retain their independence, but at some point, assisted care may become essential.

If you have siblings, you sit down with them and discuss what to do when your parents unable to look after themselves. Retirement homes and assisted living facilities are expensive, so you could choose for parents to move in with one of you (which an offer some surprising benefits for everyone concerned). For this reason, the whole members'

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<sup>77</sup>Merrill Lynch, Finaces in Retirement: **New Challenges, New Solutions**, (Bank of America Coporation. All rights reserved. 2017).

family discuss whether parents can stay alone but still be safe either consider what each member to have the advantages, and how to utilize it to fulfill duties to your parents. For example, someone may spend time taking care of their parents each day, others may be financially supported. Everyone needs to be aware of their role, but with time they can rethink and change roles.

(3) **Need to Discuss Where Can Parents with Age Stay:** You may find hard to talk to your parents about their accommodation, and perhaps need to move another place. However, many people find that such conversations will bring benefits later. Why? Because it is an opportunity to make the right choices in an informal atmosphere and an understanding; talking in advance with the spirit of love and kindness will make it easy to decide as needed. Parents although want to live independently and self-determination their own problems when they still afford. Their discussion in advance with their children about how to care for them as needed is still beneficial.

(4) **Get Parents' Insurance Up-To-Date:** If your folks haven't bought enough insurance to cover medical expenses, long-term care and other retirement costs, do it for them if you can.

Here's why this is so important: If you don't invest in financial protection for your parents now, you could be paying through your nose for even the most basic retirement expenses later. Health care costs in particular are rising every day, so this is equally important for your financial stability and theirs.

(5) **Consult a Retirement or Financial Expert:** If you want to help your parents build a rock-solid financial strategy, take them to meet with an experienced financial planner.

An expert's advice about insurance, debt repayment, projected expenses, retirement plans or other financial vehicles can be invaluable. However, make sure you visit an adviser who won't try to push certain products for a commission or financial gain. Ask friends, relatives and colleagues for recommendations about reliable and effective planners in your area.

If a parent has a debilitating disease, find out what the disease is about. Contact the state agencies that provide support services for older people. Also find out what help is available in the community to help you capable care for your parents more easily and effectively. Share your feelings with a trusted friend. Uppermost, please devote yourself to the Buddha, who can give you the peace of your mind necessary to copy with any situation.

(6) Don't Let Your Parents Fall for Scams: If your parents are trying to boost their nest egg, they may be tempted into making investments that promise huge returns but are actually scams targeting the elderly.

Declining mental health may also affect their ability to make wise decisions, which is why scammers treat retirees as prime targets. Keep track of where and how your parents are spending money, become involved in helping them study investments or deals and remain alert for any suspicious activity.

(7) Keep Your Own Future in Mind: As your parents get older, you will likely want to help them live out their retirement years in comfort and security. At the same time, you can't put your own plans on hold forever. If you do, you may end up relying on your children someday because your savings were exhausted in the process of supporting your parents.

Be clear to your parents about the limits of your support, ask your siblings to pitch in and look for organizations who may be able to help if needed. If you want to save while helping your parents maintains their quality of life, encourage them to enhance their retirement fund.

Remember, money isn't the only kind of support your parents will need as they get older. Set aside time to spend with them as well, it is precious and limited!

(8) Minimize Change: In many cases, the parents and children jump together let their parent to live independently for as long as possible, if their ability and health permit of. Maybe parents can still cook themselves, tidy up their house, communicate with, and take the medicine

as directed. Therefore, they put children's mind at rest not to worry too much for their daily activities. However, if parents are more difficult to walk over time, perhaps it won't go shopping or perhaps it will be absent minded; the children may need help.

May be symptoms of old age as poor eyesight, hearing loss and memory loss, unmanageable in the toilet, Alzheimer's disease, however, and these symptoms can be treated, seeking medical treatment to parents if they have one of these problems. Perhaps the children need to actively help parents, may have to help parents do personal things.

(9) The Changes of Parental Health Affect Children's Care: If we can make nothing of the problem of the parents, may need to change the way of parental care or parental accommodation. If we live far away from parents, we can ask a neighbor often to visit them. Do parents just need children's help for cooking and cleaning; to fix the house a bit; helping parents to walk, to bathe; perhaps parent just want a helper whom she came an occasional help? So, parents can still live independently. However, if parents are not safe, they need more help; there can be no matter whatever happens, find out what services are available in their area. We need to use on off-days of visit, of care our parents and to do things for parents not able to do. When the children often ring phone every day even if it is possible, writing letters, email to parents, so they feel loved.

#### **4.1.3 Behavior Children towards Parents**

Filial duty is a good tradition, pride of Vietnamese people. The parents are the ones who have the nurturing merit children. The children are adopted although not born but the parents have nurturing merit. So, children have to know how to express gratitude to parents, showing the care for life long. By the time, the filial piety also changed more variable or less to fit the society. For example, children are filial duty to not argue with parents, so "Dress not over the head" or "parents put children anywhere should sit there." Now society is evolving, the democracy atmosphere in family makes parents to listen to children; children also need to convince parents for good reasons. Modern industrial society, the care of parents and grandparents also have many changes, such as

working away from home, separate living and many other reasons so difficult “soon visit, evening visit”. On the part of the parents, they are still generous, understandable, and sympathetic by the “flowing water,” but sometimes the elderly people often feel self-pity, a moment of emotion as sadness.

Children’s Duty towards Parents has to:

- Sincere Respect for Parents

- Children observe etiquette in the communication, in the standard speaking.

- Children display unceasing concern for parents, visit regular, inquire after and talk together frequently. Tell parents about the joys of the family.

- Children should ask parents’ advice for big things and respect parents’ opinions; have to invite the parents to preside over the important things; on behalf of the parents to contact with close/near/distant relatives of family; helping parents to care for the worship of ancestors.

- Children’s Love:

- When you were small, you to give your mind to improving your hard study; to perform duties in your family such as help-parents the work, and in livelihood, caring for the youngest, take care of parents’ sick. Brothers and sisters in harmony for parent to be pleasant; together with parents take care of grandparents.

When adults you support parents if you are still living together; to understand the health problems, the nature of the elderly as self-pity, sadness, absent mind ...and so on, in order to love parents more.

Take care in parents’ sleep, parents’ meals, and design suitable place for parents. If you live separate from parents, you should help your parents with money; to contribute your effort to the great work of the family that parents must preside over such as the marriage, the funeral ceremonies, and the ancestor’s death anniversary; Doing what the parents’ wish. Brothers and sisters in the family need to discuss, to solve problems related to parents.

Cultivate yourself, building your own happy family for parents proud. To parents happy the living, all of you keep unity in your siblings together in order to teach to descendants with filial love and live together in harmony. Along with the parents give one's mind to improving their ancestral graves and interest in the family line. Together with the brothers and sisters keep funeral whole after the parents died.

#### **4.1.4 Actual Utilization of the Buddha's Teaching in Helping-Parents**

Only by means of some knowledge of filial piety and duties, one is not very much helpful to ones' parents in reality. Still, the parents too, regardless of others' physical and social help should walk themselves on the way of Dhamma pointed out by the Buddha with strong faith, great diligent and with great awareness

a. Importance of "Self-practice" of Parents: To encourage "self-practice" to the poor old people, the Enlightened and Endless Compassionate One expounded Dhamma, giving the examples of some old people of his time, who tried hard by themselves to attain emancipation and the greatest peace called *nibbāna*.

In the story of Rādha Thera, it is said that Rādha *bramin*, 80 years old, was neglected by his children and had to stay a monastery, serving the monks there. Even though he had a strong desire to be ordained as a monk and to practice Dhamma, no monks gave ordination to him. Getting thinner and paler cause of disappointment at his unfortunate life, old Rādha was asked by the Buddha why he was so thin and bony.

Later, when the Buddha surveyed the world with his supernormal power. The Buddha saw the poor old brahmin in his vision and knew that he was due for *arahatship*. So, the Buddha went to the old man, and learned from him that the bhikkhus of the monastery did not want him to join the Order. The Buddha therefore called all the bhikkhus to him and asked them, "Is there any bhikkhu here who recollects any good turn done to him by this old man?" To this question, the venerable Sāriputta replied, "Venerable Sir, I do recollect an instance when this old

man offered me a spoonful of rice.” “If that be so,” the Buddha said, “Shouldn’t you help your benefactor get liberated from the ills of life?” Then the venerable Sāriputta agreed to make the old man, bhikkhu and he was duly admitted to the Order. The venerable Sāriputta guided the old bhikkhu and the old bhikkhu strictly followed his guidance. Within a few days, the old bhikkhu attained *arahatship*.

He was given the title as the foremost monk in obeying and practicing the words of his teacher. He was so successful because he controlled his faculties, and listened to his ordination teacher, venerable Sāriputta’s words humbly and exactly and because of his utmost energy. This shows that old parents too, even if they are helpless, should have hard self-practice for Dhamma.<sup>78</sup>

Another story is of the old lady Bahuputtikā, a mother of many children. She was neglected by her seven sons and seven daughters when she was penniless.

The old lady was hurt and felt bitter against her children; she left her family and became a bhikkhunī. Because she was a mother of many children she came to be known as Bahuputtikā. Bahuputtikā realized that she became a bhikkhunī only in her old age and that she must not be negligent but must make use of the remaining period of her life to the utmost even though she had to serve senior bhikkhunīs in the day-time. So, for the whole night, she meditated on the Dhamma taught by the Buddha. The Buddha seeing her from the Jetavana monastery, through supernormal power, sent forth the radiance and appeared seated in front of her. Then the Buddha said to her, “The life of one who does not practice the Dhamma taught by me is useless, even if he were to live for a hundred years.”

At that night, she knew the taste of emancipation and become an *arahanta*. The Buddha said: “Better than a hundred years in the life of

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<sup>78</sup>Dh. 76, 214.

Daw, Mya Tin, (tr.), **The Story of Therā Rādha**, Verse 76, (Bangkok: Mahachulalongkornrajavidyalaya Press, 2539/1996), p. 214.



a person who does not comprehend the Noble Dhamma, is a day in the life of one who comprehends the Noble Dhamma.”<sup>79</sup>

A very good example of self-practice of Dhamma for the aged is that of the story of Therā Cakkhupala. He attained the greatest peace and bliss due to his hard practice on Dhamma by himself in spite of his terrible eye problems in his old age. He said to the Buddha, “Lord, I have renounced the world in old age; I shall be unable to manage the yoke of learning; I will, however, manage the yoke of insight; kindly tell me a subject for meditation.” Then the Master told him a subject for meditation leading to *arahatship*. He bowed to the Master and searching for monks who might accompany him found sixty of them.

On the day of commencement of the rainy season the Elder addressed those monks and asked, “Brethren in how many posture ways will you spend these three months?” “I shall pass my time in three posture ways my back I will not stretch.” The Therā answered. Then when the first month had elapsed, the Therā who allowed himself no sleep began to suffer from a disease of the eyes. Streams of tears, like the streams of water from a leaking vessel, trickled from his eyes. He devoted himself to his religious duties for the whole night and at dawn he entered his cell and sat down.

The physician went to the monastery and looked at the Therā’s place of residence. He saw only a place for walking and a place for sitting, and not seeing a place for lying down, he asked to the Therā, “Reverend Sir, did you remain seated when you put the oil into your nose or were you lying down?” The Elder kept silent. “Reverend Sir, act not in this way, the religious duties can be carried out only by looking after this body. You should apply the oil only when you are lying down.” Thus, he repeated his request time and again.

The Therā took counsel with his own wretched body, saying, “Brother Pālita, tell me, will you have consideration for your eyes or for

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<sup>79</sup>ibid. Dh. 115. 253. **The Story of Therā Bahuputtikā**, p. 253.

the religion of the Buddha? In the round of existences whose beginning is inconceivable the times you have been stricken blind are beyond counting. Many hundreds of Buddha, thousands of Buddha has passed away. But out of them not a single Buddha could have determined this. Now, you have made up your mind saying, “I will not lie down during these three months of the rains. So, whether those eyes of yours fail or perish, hold on to the law of the Buddha and not to your eyes.”

Having been given up by the physician the Therā went to the monastery and said to himself, “Monk, though you have been given up by the physician, do not give up your posture way.” Having admonished himself he went on with his ecclesiastic duties. Then at the end of the middle watch his eyesight and depravities were simultaneously destroyed. Having become a ‘dry-vision’, *arahanta* he entered his cell and sat down.

The Therā constantly admonished the other sixty monks. They acted in accordance with his instruction and at the approach of the *pavāranā* Day all of them became *arahantas*, endowed with analytical knowledge.<sup>80</sup>

The following is the prince of the Yuvañjaya Jātaka sees some dew-drops. Which sparkled in the early morning like pearls in a necklace, on the leaves of the trees, on blades of grass and in the wet of the spiders, disappearing in the evening and he says to himself, “Ever this life, this being, is like the dew-drop which hangs from the top of the blade of grass... I will become an ascetic before disease, age and death overcome me?”

As in this case a dew-drop, so in other cases a grey hair is the *ārammaṇaṃ*, the cause of renunciation. The Cullasutasoma Jātaka, presenting before us a typical scene, the king, seeing grey hair on his head, thinks of renouncing the world. He gathers the whole townsfolk-mahājano and informs them about his intention.

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<sup>80</sup>DhA.I.40, 172.

The Editorial Board of The Buddha Sāsana Council. Kaba-Aye, (ed.), **DhA. I**, tr. by the Department of Pāli, University of Rangoon. pp. 1-4

One by one, the ministers, much grieved to hear this, dissuade him. The mother comes, the king does not mind her tears; the father laments and asks: “What is this law that leads thee to become eager to quit thy kingdom and thy home? With thy old parents left behind to dwell, here all alone, seeks thou a hermit’s call?” The great being is silent: he is not moved even at the reference of his children of tender years. His wives come and embrace his feet, bewail most piteously. He does not hear his queen consort’s heart-rending cry. The eldest son comes and most stubbornly resists. But the father only thinks the ways and means to get rid of him. To all who try to dissuade him, he is unmoved, his one answer is: “Holy orders, I must take, that I may heavenly bliss attain (*saggan ca patthayano*).”<sup>81</sup>

He goes away at last and the people frantically search for him, but of no avail. The whole idea behind this story is of course to show the invincible determination of those who are bent upon renunciation. The following are some Therī realizing that they were summoned by old-age, renounced all their desire, and practiced Dhamma.

Therī Visākhā said that: “Do the Buddha’s teaching, which having done one does not repent.”

Therī Abhayattherī said that:

Fragile is the body, to which ordinary individuals are attached. Attentive and possessed of mindfulness, I shall throw down this body. Delighting in vigilance because of many painful objects, the annihilation of craving has been obtained by me the Buddha’s teaching has been done.<sup>82</sup>

Giving the way to the parents to practice Dhamma by themselves, therefore, is a helpful expression of gratitude by the sons and daughters.

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<sup>81</sup>M. K. Dhar, R. L. Mehta, (ed.), **Social and Economic History of Ancient India**, (Delhi: S.S. Publishers, 1991), pp. 238-40.

<sup>82</sup>K. R. Norman. (tr.), **The Elders’ Verse II Therīgāthā**, (London: PTS, Luzac and Company Limited, W.C.I. 1971), pp. 2-5.

b. Import of Knowledge of the Kamma Law: In this universe in which nothing is permanent, in which every existent being is changing combination of the five aggregates, all change is governed by kamma.

Kamma means action. In its general sense kamma refers to all kinds of intention, volition whether mental, verbal, or physical, that is, all thoughts words and deeds. In its ultimate sense kamma means all moral and immoral volition. So kamma is meant volitional action only. The definition given by the Buddha is “*cetanaaḥam bhikkhave kammaṃ vadaami*” (Volition, intention, O bhikkhus, is what I call kamma).<sup>83</sup>

Kamma, the order of cause and effect in action is not determinism nor it is an excuse for fatalism. The past influences the present but does not dominate it. The past is the background against which life goes on from moment to moment; the past and the present influence the future. Only the present moment exists, and the responsibility for using the present moment for good or for ill lies with each individual.

We have known in the dependent origination how the origination of existent things is a continuous process in which every existent being is an effect of previous causes. Every action produces an effect it is cause first and effect afterwards. We therefore speak of kamma as “The Law of Cause and Effect.”

There is no end to the result of action, no end to kamma, so we should be very careful about our actions, making sure that their effect will be good. It is therefore necessary for us to do a good, helpful action which will return to us in good kamma and thus make us strong enough to start a better kamma.

The Buddha says, according to the seed that’s sown, so is the fruit ye reap there from. Doer of good will gather good, doer of evil, evil reaps. Sown is the seed, and thou shalt taste the fruit thereof.

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<sup>83</sup>A III, 415.

Everything that comes to us is right. Whenever anything pleasant comes to us and makes us happy. We may be sure that our kamma is indicating that what we have done is right. When anything hurts us or makes us unhappy, our kamma is showing us our mistake. We must never forget that kamma is always just it neither loves nor hates, it does not reward or punish, and it is never angry, never pleased. It is simply the law of cause and effect.<sup>84</sup>

In Buddhism as well as in other religions, the Law of Kamma is accepted. This is a natural and universal law and the essence of it is that any action. Here, concerning with filial piety and duties, if one understands the nature of the Law of Kamma, one will restrain evil actions towards one's parents.

The Buddha expounded the result of the action of taking care of the parents as follows:

For service such as this to parents given  
In this life sages praise a man, and he  
Hereafter has reward of joy in Heaven.

Evidence which proved the truth of the Law of Kamma relating with the action of parental care is the story called *cittalatā vimāna*, it says:

The Lord was staying at Sāvatti, in Jeta's Grove. At that time, there was a certain lay follower who was poor, having trifling possessions and who made his living doing work for others. With faith and devotion, taking care of his mother and father who were old, advanced in years, he waited upon them all by himself, not taking a wife, thereby sparing his mother and father the mental dukkha that women stationed in their master's family indeed exercise authority and that those whose behavior is pleasant to their mother and father-in-law are very hard to come by; he kept the precepts, observed the *uposatha* and gave alms in accordance

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<sup>84</sup>Kenneth W. Morgan (ed.), **The Path of the Buddha: Buddhism Interpreted by Buddhists**, (New York: The Ronald Company Press, 1997), pp. 85-87.

with his means. Later on, he died and came into being in a twelve-*yojana vimāna* among the Thirty-three.<sup>85</sup>

There is a stanza as follows: “If one speaks or acts with pure mind, affection follows one, even as one’s shadow that never leaves.”<sup>86</sup>

When the venerable Mahāmoggallāna, questioned him about the deed one by him, he replied:

When I was human, amongst men, I was a poor, helpless workman suffering great hardship and I supported my mother and father who were old and dear to me were those possessing morality; with devoted heart I gave food and drink with due care gifts that were abundant. Due to that is such complexion mine... and my complexion radiates in all directions.<sup>87</sup>

There is a stanza in Dhammapada as follows:

For one who is in the habit of constantly  
Honoring and respecting the elders,  
Four blessings increase  
Age, beauty, bliss and strength.<sup>88</sup>

The Buddha preached a discourse (Sakkapañhasuttanta), he said to Mahāli: Do know Sakka; I also know what has made him a Sakka. He then told Mahāli that Sakka, king of the deva, was in a previous existence a young man by the name of Magha, in the village of Macala. The youth Magha and thirty-two companions went about building roads and rest houses. Magha took upon himself also to observe seven obligations. These seven obligations are that throughout his life namely: (1) He would support his parents. (2) He would respect the elders. (3) He would be gentle of speech. (4) He would avoid back-biting. (5) He would not be

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<sup>85</sup>ibid.

<sup>86</sup>Dh 1.

<sup>87</sup>Dhammapāla, **Elucidation of the Intrinsic Meaning So Named Commentary on the Vimāna Stories (Paramattha-dīpanī Nāma Vimānavatthu-aṭṭhakathā)**, tr. by Peter Masefield, (Oxford: PTS, 1989).

<sup>88</sup>Dh 1.

avaricious but would be generous. (6) He would speak the truth. And (7) he would restrain himself from losing his temper. It was because of his good deeds and right conduct in that existence that Magha was reborn as Sakka, king of the deva.

If one does well and abstains from evil, one surely creates for himself a good fate just as by doing the opposite; he is only sowing the seeds for an evil destiny. This is the doctrine of rewards for good actions and punishment for evil doing constitutive of the very essence of the Law of Kamma.

The following stanza exemplifies the traditional theory of kamma:

Kamma-result proceeds from kamma,  
Result has kamma for its source,  
Future becoming spring from kamma,  
And this is how the world goes around.<sup>89</sup>

The Buddha reminded and warned that: “If anyone, although being able, does not support his mother or father then they are old and past their youth, that is the cause of the unsuccessful man and an outcast.”<sup>90</sup>

To give an example of evil result arisen, dependent on evil cause done towards one’s parents is that of the venerable Mahāmogallāna. He was stricken by five hundred thieves with weapons before his final *parinibbāna*. The cause of this terrible result is explained in Dhammapada by the Buddha said as follows:

Bhikkhus! Considering that Moggallāna had lived a noble life in this existence, he should not have met with such a death. But his one of his

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<sup>89</sup>Frank J. Hoffman and Deegalle Mahinda, (ed.), **Pāḷi Buddhism**. (Richmond Surrey: Curzon Press, 1996), p. 186.

<sup>90</sup>K. R. Norman, with alternative translations by I.B. Horner and Walpola Rahula, **The Group of Discourses (sutta-nipāta) - Parābhava Sutta (Failure) and Vasala Sutta (The Outcaste)**, Vol 1, (London: PTS, Routledge and Kegan Paul, 1984) p. 273.

past existences, he had done a great wrong to his own parents, who were both blind. In the beginning, he was a very dutiful son, but after his marriage, his wife began to make trouble and she suggested that he should get rid of his parents. He took his blind parents in a cart into a forest, and there he killed them by beating them and making them believe that it was some thief who was beating them. For that evil deed he suffered in *niraya* for a long time; and in this existence, his last, he has died at the lands of assassins. Indeed, by doing wrong to those who should not be, wronged, one is sure to suffer for it.<sup>91</sup>

Therī Puṭṭikā said that:

If you are afraid of pain, if pain is unpleasant for you, do not do an evil action either openly or in secret. But if you do or will do an evil action, there is no release from pain for you, even if flying up and running away.<sup>92</sup>

On the questions of king Milinda, in the course of his discussions with the monk Nāgasenā, the venerable Nāgasenā said to king Minlinda: “One is linked once again with a new organism; therefore, one is not free from one’s evil deeds.”<sup>93</sup>

These all evidences prove the principle of the Law of *Kamma* and our mind of filial piety and duties. The *kamma* that is done out of greed, anger and delusion, that spring from them, has its source and origin there. This action ripens wherever one is reborn; and wherever this action ripens, there one experiences the fruits of this action, be it in this life, or the next life, or in some future life.

For the actions which are not done out of greed anger and delusion, which have not sprung from them, which have not their source

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<sup>91</sup>Dh. 137, 138, 139, 140.

Daw, Mya Tin, (tr.), **The Story of Thera Mahā Moggallāna**. (Bangkok: Mahachulalongkornrajavidyalaya Press, 2539/1996), p. 277.

<sup>92</sup>K. R. Norman, (tr.), **The Elders’ Verses - II Therīgāthā**, (London: PTS, Luzac and Company Limited, W.C.I. 1995), p. 22.

<sup>93</sup>Edward Conze, (tr.), **Buddhist Scripture**, (Great Britain: Hazell Watson and Viney Ltd, Aylesbury, Bucks), p. 151.



and origin there: such actions are through the absence of greed; anger and delusion, abandoned, rooted out, like a palm-tree torn out of the soil, destroyed, and not liable to spring up again.<sup>94</sup>

From an understanding of kamma we learn patience, knowing that the law of kamma is our great helper if we live by it, and that no harm can come to us if we work with it, knowing also that it blesses us just at the right time, we learn the grand lesson of patience, we learn not to get excited, and we learn that impatience is a check to progress. In suffering, we know that we are paying a debt, and we learn, if we are wise, not to create more suffering for the future. In rejoicing, we are thankful for its sweetness, and we learn, if we are wise, to be still better. Patience brings forth peace, success, happiness, and security.

From an understanding of kamma we learn confidence. The law of kamma being just and perfect, it is not possible for an understanding person to be uneasy about it. If we are uneasy and have no confidence, it shows clearly that we have not grasped the reality of the law of kamma. We are really quite safe beneath its wings, and there is nothing to fear in the entire wide universe except our own misdeeds. The law of the kamma makes a man stand on his own feet and arouses his self-confidence. Confidence strengthens and deepens our peace and happiness and makes us comfortable and courageous. Wherever we go, kamma is our protector.

We gain self-reliance from an understanding of kamma. As we in the past have caused ourselves to be what we are now, so by what we do now will our future be determined. A knowledge of this fact, and that the glory of the future is limitless, gives us great self-reliance and takes away that tendency to appeal for external help which is really no help at all.

We also learn restraint when we understand kamma. Naturally, if we realize that the evil we do will return and strike us, we will be very careful lest we do or say or think something that it is not good, pure, and

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<sup>94</sup>Nyānatiloka Bhikkhu, **The Word of the Buddha; An outline of the teaching of the Buddha in the words of the Pāli Canon**, (Kandy: BPS, 1968), p. 44.

true. Knowledge of kamma will restrain us from doing wrong for our own sake or the sake of others.

The understanding of kamma gives us power. The more we make the doctrine of kamma a part of our lives, the more power we gain, not only to direct our future, but also to help our fellow beings more effectively. The practice of good kamma, when fully developed, will enable us to overcome evil and limitations, and to destroy all the fetters that keep us from our goal, Nibbāna.<sup>95</sup>

c. Universal Love: In order to create good kamma, to perform good actions, Buddhism emphasizes the importance of universal love *mettā*. *Mettā* is much deeper than good will. It means a great deal more than loving-kindness, harmlessness, and sympathy. It is not merely the radiating of benevolent thoughts but it is the doing of charitable actions.

The mother's love to only her son is so infinite that the Buddha teaches the five hundred monks in *Mettāsutta* to have such kind of love as a sample in cultivating loving-kindness to the sentient beings.

The entire discourse on Loving-Kindness (*Mettāsutta*) beginning with the following stanza:

He who is skilled in acquiring what is good and beneficial, mundane as well as supra-mundane, aspiring to attain perfect peace (*nibbāna*) should act. Thus, he should be efficient, upright, perfectly upright, compliant, gentle, and free from conceit.

The bhikkhus were instructed to recite the sutta from the time they came to the outskirts of the forest grove and to enter the monastery reciting the same.<sup>96</sup> The kind of love possessed by the mother is so great

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<sup>95</sup>Kenneth W. Morgan (ed.), **The Path of the Buddha: Buddhism Interpreted by Buddhists**, (New York: University Chaplain and Professor of Religion Colgate University, the Ronald Company Press, September 1st 1997), pp. 93-94.

<sup>96</sup>DhA. 40. 172.

Department of Pāli University of Rangoon, Burma, (tr.), **The Story of Five Hundred Bhikkhus Who attained Spiritual Insight**, (Rangoon, 1966), p. 172.

that the Buddha pointed out that everyone should practice to possess love for all which is like a mother's love to her only son.

In the *Mettāsutta* of the *Suttanipāta* the universal loving kindness is highlighted as follows:

May all beings be happy and secure; may their mind be contented. Whatever living beings there may be feeble or strong, long or tall, stout or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and those who are yet to be born, may all beings, without exception, be happy minded! Let not one neither deceive another nor despise any person whatever in any place. In anger or ill will let not one wish any harm to another. Just as a mother would protect her only child even at the risk of her own life, even so let one cultivate a boundless heart towards all beings. Let one's thoughts of boundless love pervade the whole world, above, below and across without any obstruction, without any hatred, without any enmity.<sup>97</sup>

This is the model held up to mankind by the Buddha. This is the ideal of what man should be to man. This is an appeal to every mind and every heart and a call to service. Consider the Buddha's illustration of a mother's love for her child. It is not mere loving-kindness, a mere expression of good will towards the child. Can language express the deathless love in a mother's heart? Is not this a love which will be expressed even at a peril her own life?

*Mettā* is not simply a brotherly feeling; it is active benevolence, a love which is expressed and fulfilled in active ministry love goes hand in hand with helpfulness and a willingness to forego self-interest in order to promote the welfare and happiness of mankind. As explained in the *Dīghanikāya*, *mettā* embodies the virtues of unselfishness, charity, and active living care for others. It is *mettā* which in Buddhism is the basic for social progress.

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<sup>97</sup>Frank J. Hoffman and Deegalle Mahind, (eds.), **Pāli Buddhism**, (Richmond Surrey: Curzon Press, 1996), pp. 108-9.

It is *mettā* which attempts to break all the barriers separating one from another. The true Buddhist exercises *mettā*, universal love, toward every living being and identifies himself with all. As I am, so are they; as they are, so am I; thus, one should identify oneself with all that lives, and should not kill, nor hurt any living being.

The whole human family is so closely knit together that each unit is dependent upon other units for its growth and development. Life is a mighty wheel of perpetual motion.

To bring out the goodness in us, each one of us has to try to reproduce in own wheel of life that pattern which is in harmony with the pattern of the great universal wheel. For all the wheels to revolve in harmony, the highest good in each must be developed. This is possible here and now by the performance of daily duties with kindness, courtesy, and truthfulness. The ideal that is placed before us is that of mutual service and practical brotherhood. Men, being in need of each other, should learn to love each other and bear each other's burdens. Mutual service is a perpetual call upon humanity, for we are bound alike by the bonds of humanity. To do good for the welfare of humanity is our holiest work.<sup>98</sup>

## 4.2 Retreat Course Management

### 4.2.1 Observing Students

According to Edutopia<sup>99</sup> saying there are five principles of outstanding classroom management. Here I just selected four principles for my training course.

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<sup>98</sup>Kenneth W. Morgan, (ed.), **The Path of the Buddha: Buddhism Interpreted by Buddhists**, (New York: University Chaplain and Professor of Religion Colgate University, Ronald Company Press, 1997), pp. 94-6.

<sup>99</sup>Samer Rabadi, Betty Ray. Edutopia “**5 Principles of Outstanding Classroom Management**” <<https://www.edutopia.org/article/5-principles-outstanding-classroom-management>>. Posted on 14<sup>th</sup> January 2016, viewed on, 14<sup>th</sup> November 2017.

a. Take Care of Yourself to Take Care of Your Students: Helping-Parents” of practice, especially those focused on the family work, the problem of parents’ old age, and also actual utilization of Buddha’s teaching in “helping-parents” are new to most Vietnamese youths. Paying special attention to the action factor and seeing it as a way to improve the personality of the students, rather than seeing it as their duty-bound, may make some students uncomfortable.

In addition to the duty of propagation Buddha’s teaching, especially need to have love. There is no distinction between the Venerable and the young one. At that time, I did not think I was the Venerable. At meal time, I ate with the children; I integrated with children in the operations.

b. Focus on Building Relationships: The Organizing Committee need to sacrifice, overcome difficulties and obstacles. During the training course, I always put quality firstly and not important in quantity of young people attending. The choice of participants is also important in the success of the training course.

From that point, the more I through the teaching course draw on the organizational experience and build trust with students’ parents as well as the young people to attend the course is increasing.

Hence, the training course for the young people is often supported by the abbots of temples and the devotional people to financial issue, and very things.

c. Set Rules, Boundaries, Expectations: Young participants in the course must follow the strict regulations in the temple where the training course are held such as, always be respectful; listening to members of the Organizing Committee; elated; affable; loving and helping each other; to execute punctuality of the practices, not go outside the temple; not smoke, not drink alcohol, beer and other addictive substances; not talk so loud, coarse words, arguments, fighting; not gather together for gambling cards and related its’ behaviors; if to wake up have to fold the blanket, pillow, mattress neatly; turning off fans and lights when leaving the room.

It is done in compliance with the rules of the temple; it contributes to the Self-discipline for youths. Participating in the course, instead of staying at home, going out with friend, traveling, wasting time without know precious time, students identify what to do. How to do it and finally learn this is a very interesting experience and event of great significance for young people.

Expectations of organizer to every student consider the teachers as your parents; see the place temple as your spiritual family; see your fellows as siblings; thence by you live seven days in a quiet retreat, happy, relaxed, stable, and temporarily away from modern technology; in order to have time to look back to their own mind to know what you need necessary to do and what you need to live with the love of parents, the teacher's teaching, the protection of the three triple-gems.

The organizer always hopes that you will become a good son/daughter of parents, a devout Buddhist, and always happy, accomplished in the present and the future life.

Summer retreat for today's Buddhist youths is extremely useful with one's family. It became a movement, a rendezvous, a destination, a return. Because of this, if there are conditions permit, Buddhist temples should also provide training course for youths as well as that environment will be maintained not only in the summer but also all the time. To do this, I think that it will improve morality of young people filial duty to parents and has the influence of Buddhist deep in the masses. It will not be unexpected in the near future.

d. Involve Parents: We had contact with some student's parents. All of parents in the same mind to their children at home are very naughty and disobey. Students of this training course are the laziest of helping-parents with all household chores.

As having an announcement of training course of youths be sent out from the temple, student's parents want to send their child attending a retreat and hope their child will learn and practice valuables lessons to be better child in their family, to reduce and overcome defects in children's mind, to become a better servant of their family.

However, the Organizers always wish the parents also need to understand that taking your children to the temple to participate in the retreat should not entrust the teachers with everything, but it requires close coordination between the parents and the teacher work together effectively, in order to enable consultancy, the specific persons. From that point, there take appropriate/strong/strict measures against his/her weakness, gradually adjusting himself/herself, abandon bad habits. But the most important thing is the education and love of the family!

### 4.2.2 Inviting Teachers

When preparing a retreat for the young people, apart from material facilities, personnel, contents..., the most attention and concern are the teachers who guide students throughout the time take place retreat. The teachers who need close to student are to listen their real life, to catch up on each student's need, to clear and to solve the problems in learning, in family work, and in orientation for helping-parents in their life.

By the participants of the retreat be young people, there should have some point of view, "the best instructors for young people to cultivate student mind are the Buddhist Monk and Nun having qualification and capacity with the Buddhist education, high degrees of skill in work,"<sup>100</sup> is said by the venerable Thich Nu Tam Chanh - abbot of Chua Ve temple.

In the researcher's opinion, the researcher also shares her view. Because young monks or nuns easily integrate with young people in all activities, will work more, update new information for teaching, and so on. Here, the main issues are the best young instructors have to motivate to students, inspire learners to learn, make learning fun, make more interesting and necessary for learners.

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<sup>100</sup>N. Danh - Chính Tâm - Đức Hiếu. GIAC NGO online, "**Chia sẻ từ những người làm nên khóa tu,**" ("**Share from the people who made the retreat**") <<http://giacngo.vn/thoisu/2013/09/26/1A540A/>>. Posted on 26<sup>th</sup> September 2013, 11:13 (GMT + 7), Viewed on 12<sup>th</sup> May 2016.

Along with point of view above, Venerable Thich Minh Nhan, abbot of Phat Quang temple, the deputy director and chief secretary of administration in the Kien Giang province said:

“...Invitation to qualified and competent teachers that it specially is paid attention to expert psychology is in order to impact on student’s perceptions and feelings, to contribute to improving the personality of students and to help student look right about social status in where their contribution is made.”<sup>101</sup>

Sharing about the experience of selected teacher at the retreat for young people, Venerable Thich Chan Tinh, the abbot of “Hoang Phap” temple said:

It is difficult to set a criterion or standard to a training course. Because the Buddhist learning is different from the world learning e.g. may be the same age but someone deeply understands the Buddha’s teachings, someone does not understand or are not interested in the same problem. From understand the general mentality of the youth, we are very considerate as inviting teachers. Teacher does not only have “mind,” the determination to help innovation to the student, but also must have “range,” visionary to realize the challenges, strength, weakness, find the road, model, achieve the development goals set.<sup>102</sup>

Talk from the Lecturer as follows:

Venarable Thich Dong Thanh, head of the Buddhist Missionary at Binh Dinh province as well as a teacher of many retreats shared his point of views that:

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<sup>101</sup>N. Danh - Chính Tâm - Đức Hiếu. GIAC NGO online, “Chia sẻ từ những người làm nên khóa tu,” (“Share from the people who made the retreat”) <<http://giacngo.vn/thoisu/2013/09/26/1A540A/>>. Posted on 26<sup>th</sup> September 2013, 11:13 (GMT + 7), Viewed on 12th May 2016.

<sup>102</sup>ibid.



There have been changes in form and content in recent retreats if previous retreats have focused on Buddhism, we now have more social problems. It is need to be close the real life of young people, grasp the real needs to clear the knot of learning, friendship social life and future orientation the youths.

Venerable Thich Buu Chanh, Deputy Head of propagation of Buddhism the Central Committee said that:

This retreat largely met the needs of fun, learning, and practicing to young people. The games are largely to direct students' attention to the path of goodness, the positive path. However, if you spend too much time playing, the time to spread Buddhism to the young people is limited.

With point of views of venerable Thich Tam Thuan, abbot Truc Lam Sung Phuc was said that:

...The teachers who must focus to teach students know ways how to love; to live together in harmony for each other; to know the respect, polite to old age; to know helping people; to promote the filial virtue instruct students seeing their faults, mistakes and mind of students in the making peaceful transformation.

In researcher opinion, researcher also follow Edutopia<sup>103</sup> for the ways to suggest the instructor of classroom. There are five suggestions following teacher's dealing that may arise when you are leading the training course namely:

a. Observe the student's troublesome behavior. Which of the five needs is the student trying to meet with his/her inappropriate behavior?

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<sup>103</sup>Samer Rabadi, Betty Ray. Edutopia "**5 Principles of Outstanding Classroom Management**" <<https://www.edutopia.org/article/5-principles-outstanding-classroom-management>>. Posted on 14<sup>th</sup> January, 2016, viewed on, 14<sup>th</sup> November, 2017.

b. Explain to the student that their current behavior will not get them what they want. Suggest an alternative behavior for them to get what they want. Ask them if they know of a better method to get what they want.

c. Implement; have the student try the positive, pro-active behavior. Remind him/her they can succeed and have what they want/need, with appropriate action, follow-through, and correct behavior.

d. Choice; if the student refuses to try a positive behavior that they come up with, or that you suggest, offer a choice. You can do ABC, or you can do XYZ.

e. No excuses; Do not accept excuses for irresponsible behavior, point out to the student that he/she had a choice; she made the wrong choice. Do not punish, criticize, or protect the student from reasonable consequences.

To illustrate the issues above I give for examples as follows:

Problem 1: Some of the students who attended the course were not for the sake of cultivating themselves but for the keep out of family sight or a simply curious about new things. This leads these students to participate in a retreat with their poor discipline-consciousness affected team. They are always stirred up some excitement and seem uninterested in chanting sutta or skeptical of benefits of meditation. They may present attitudes that range from bored to hostile.

Possible Solution 1: Pay attention to disturbing action and remind him/her. Share facts about how chanting of the Buddha's teaching and meditation supports performance, well-being in other areas including academics and work, mental and physical health. Show video clips of students their age who are meditating or chanting and can speak about the benefits they have gained from it.

Problem 2: Students seem embarrassed to do actions gratitude and respect to parents. Although they missed their family so much and express a wish maternal love but many students did not dare to say it. The distance, the time and the embarrassment all the more make the family of feel in the lonely state.

Possible Solution 2: First, show the way to express his/her thoughts, feelings to his/her parents such as an asking message, a meaning gift, or a little action, etc.

Second, explain to the student that his/her behavior will get what him/her want, and will also make his/her parents feel more comfortable and warm heart.

Have you saved your money, make more money, or use your own saving to choose for your parent's happy gift! Surely, you will see your heart flutter when parents open gifts.

Not once did you wipe the house floor, never offered to help mother clean the kitchen and washing dishes for a family, never once give your dad a glass of water sees and never once said sorry, never once said love your parents so much.

You are unbelievable that just one action seems very normal; just one sentence thinking as easy, but when speaking those words, not everyone is easy. Then suddenly realized, for a long time you do not care, no help your mother, and no reserved those words of love for your mother-the most wonderful woman of you.

And third suggest an alternative behavior for him/her to get what him/her want. Ask student if he/she know of a better method to get what him/her want. If he/she has not done that then it right in this course "Helping-parents."

### **4.2.3 Supporting Food, Material Facilities**

a. About Food: At present, food safety is a concern of many people; especially the problem of food poisoning, during the retreat, the Organizing committee was very interested in that case. The food safety and hygiene must be good to ensure the health of the students during practice. This also greatly affected the prestige of the Organizing Committee. If there are food problems, influence of eating directly, it will be very troublesome problem.

The food in the retreat is also top concern of the Organizing Committee. It contributes the most to the success of the retreat. Therefore, the Organizing Committee paid special attention catering. Due

to ensure absolute hygiene and food safety for children, byway we were strict management from the preliminary stages of food, to selection of a chef, distribution the food to dining room as well as.

These tasks are always supervised carefully by the responsible person in charge; those who have no duty absolutely did not participate in order to avoid an unfortunate mishap.

b. About Material facilities: During the retreat, the first thing we worry about is the preparation of the facilities as well as the living conditions for student's specific issues such as personal hygiene place, eating room, sleeping places, learning and practicing room, and area of activities.

Because all the living conditions are not prepared well, it is difficult for young people enable give his/her whole mind to learn and practice the Dhamma.

#### **4.2.4 Objects of Training, Activities, Methods and Tools**

a. Objects of Training: We had done the "Helping-Parents Training Course" on totally 93 participants within two courses in two venues: "Dieu Am" temple - Ninh Thuan, and "Ni Vien Nguyen Khong" temple - Lam Dong, including 58 girls and 35 boys ages from 14 to 26-year-old. Parents include 93 but there are 47 participants present.

b. Activities: Announce Lesson Objective to the Participants<sup>104</sup>

c. Tools and Methods: The assessment tools for the training course have used psychological fields (including feelings and the presence of positive emotions), physical (consisting a content of learning, activity, food, lodging, friend, teacher at training course). Through the study, I used questionnaires evaluate the success of training course to participants by foreign authors. Questionnaire assessment of success of

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<sup>104</sup>See **Letters to key informants** in the Appendix B, p. 132

training course of participants through the image AUQUEI,<sup>105</sup> there includes 25 items that assess the satisfaction of participants on all aspects namely, content of learning, activity, food, lodging, friend, teacher at training course.<sup>106</sup>

In the other hand, evaluating questionnaire of the helping-parents training course interview for children's parents<sup>107</sup> (The Norwegian Directorate for Education and Training, 2011), assessment of child's development, self-evaluation family, friends' relationships and learning course.

#### **4.2.5 Program in Practice for a Week**

Program is periodically scheduled, but it is annually held in summer holidays. All students should follow the rules during their stay in the course, and these rules are guided by the teacher.

The day starts at 4:00 am and continues until 10:00 pm with breaks for meals, bath, etc. Almost the entire day is spent in practice alternating with curriculum at the dhamma hall. In addition, dhamma talks will be given from time to time to the students by the senior teachers.

In this way each student will receive personal attention and guidance throughout the entire course of training and will have the opportunity of gaining personal knowledge and experience of "helping-parents."

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<sup>105</sup>Dazord Alice and Manificat Sabine, **AUQUEI: Auto questionnaire Qualité de vie Enfant Imagé; Pictured Child's Quality of Life Self Questionnaire (AUQUEI)**, Expansion Scientifique Française, 1997.

<sup>106</sup>See **Questionnaire of Satisfaction at Training Course** in the Appendix C, p. 134.

<sup>107</sup>See **Parents Survey Questionnaire at Training Course** in the Appendix D, p. 139.

### 4.2.6 Daily Schedule

**Table1:** Daily Schedule of Activates

4:00 am	Wake-up bell
5:00 am	Morning Chanting & Sitting Meditation
6:00 am	Take Morning Exercise
6:30 am	Breakfast and Practice
7:30 am	Clean Work
8:00 am	Dhamma Talk & Learning
9:30 am	Discussion or Interview
11:00 am	Lunch Piṇḍapāta
12:00 am	Take Rest
1:30 pm	Learning and Activity (Contest for a Prize)
4:30 pm	Bathing and Personal Time
5:30 pm	Dinner
7:00 pm	Evening Chanting & Sitting Meditation
8:30 pm	Watch Film of Buddha's Life or the Act Variation
10:00 pm	Sleep Time

Notes:

- The bell sounding block is struck at 4:00 am, 7:45 am, 12:45 pm and 6:30 pm to notify student of the upcoming practice.

- Students are encouraged to continue their practice at all times by sitting or walking and activities in mindfulness during personal time.

### **Day 1: Concentration of Day**

The students have to concentrate in the afternoon, at that time, they also are received lodging and are instructed the dining room, toilets, cushions, and medicines. In the evening, they will learn the majesty, and practice on collective dance which is prepared to open ceremony.

### **Day 2: Open Ceremony of Course**

Early in the morning doing just like a daily schedule, the main topic of the second day is the participators have to concentrate in the Dhamma Hall to open ceremony and introduction of program participation. In the afternoon, all students are given the Dhamma talk and given specific instructions. The evening time, after chanting and meditation, they are watched a film about the Buddha's life, at that time, given milk to drink and recited the Buddha's name before going to sleep.

### **Day 3: Spiritual Training to Students**

Still doing like the daily schedule, the main topic in the morning and afternoon namely introducing Buddhist story about filial piety to students at that time, it is discussed about family work. There is teacher preaching the filial piety to students for an hour every day.

### **Day 4: Learning and Practice of Students**

The program runs on schedule, on this day, it continues to do the development of students' mind. This day is practicing daily work in family; try to present one mini-lesson per day. The mini-lessons include:

- Chores of activity
- Reflection questions for the class to discuss as a group.

If you prefer students to write, you can use the "Written Reflection Worksheet" for any of the activities. There are several contests with groups and bring into play about topic "house chores" in the afternoon, namely, painting a picture, an increase in production, cooking: and the shows in the evening performance.

### **Day 5: Continue learning and Practicing**

The whole day, students learn and discuss topic “helping parents of old age.” The students participate in a discussion surrounding this theme. In addition, other activity is the debates with the topic “Gratitude and Repayment to Parents” in order to make this event special and memorable.

This day is the special topics for some plays viz. given marks to “the camp life” and “the market-day of countryside.” There is with supporting of the Organizing Committee to a play, i.e. the course chef will help to cook the food ready for every family group. And each family group will draw lots on what kind of food they will sell. Right time, they get food from the kitchen and make themselves a shop for earn up the high turnover. After the ended market, coming onto its money, more e revenue will be rewarded (money offered by the organizers only used at the retreat). After the evening chanting, there is a ceremony of the burning candle to symbolize gratitude to parents.

**Day 6:** Students are given a lecture of “Actual Utilization of the Buddha’s Teaching in Helping-Parents”. In addition, there is discussing together on this theme with into group. After the evening chanting, the campfire is also burn symbolizing brotherhood in a common home.

**Day 7: Ceremony of Children Respect for Parents**

In the morning seventh day celebrates “Parental Respect Day” by students to pay honor the parents for their whole-life sacrifice to the happy children. The “Parents Respect” celebration is a wonderful opportunity for all the students to do something for their parents in their respect and honor. It is also like would be grateful to parents in life. Some students celebrate this event in their own way by presenting their favorite teachers a colorful flower, gifts to respect and admire them.

In the afternoon, to do spiritual checklist and close program, the students clean up and prepare luggage going back.



### 4.3 Research Results

Results from children's self-AUQUEI questionnaire<sup>108</sup> and in the other hand, the results from the parent questionnaire<sup>109</sup>

#### 4.3.1 Statistical Analysis of Data from the Questionnaire for Children

Table 2.

No.	Statements	Totally agree		Partly agree		Partly disagreed		Totally disagree	
			%		%		%		%
1	Some of friends are particularly interested in helping-parents to do chores e.g. all tidying and cleaning up, sometime cooking too and so on.	45	48.3	28	30.1	19	20.43	1	1.075

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<sup>108</sup>Dazard Alice and Manificat Sabine, **AUQUEI: Autoquestionnaire Qualité de vie Enfant Imagé; Pictured Child's Quality of Life Self Questionnaire (AUQUEI)**, Expansion Scientifique Française, 1997.

<sup>109</sup>Parents Survey Questionnaire: The questions are taken from The Norwegian Directorate for Education and Training Parent Questionnaire, last updated in the spring of 2011.

2	As young and going to school, some of friends liked self-made to earn money for special jobs to spend on own learning, without need parental subsidizing.	1	1.075	40	43.01	51	54.8	1	1.075
3	Some of friends agree to send old parents to a nursing home.	5	5.3	54	58.06	31	33.33	3	3.22
4	Some of friends think that gratitude and repayment to their parents are to provide adequate of money and material, should obey without question and follow what the parents' advice, (either good or bad).	7	7.5	35	37.6	51	54.8	0	0.00
5	Some of friends, for the sake of helping-parents to be happy, can do evil in the body, in words, in thoughts.	3	3.2	29	31.1	61	65.5	0	0.00
6	Some of friends are still like a fish out, shy when attending the retreat.	36	38.7	42	45.1	15	16.1	0	0.00
7	Some of friends are happy to learn new things in the retreat.	32	34.4	25	26.8	24	25.8	12	12.9

8	Some of friends like meditation and chanting at retreat	58	62.39	30	32.25	5	5.38	0	0.00
9	Some of friends feel to be helped with all teachers' heart	34	36.5	28	26.8	22	23.6	9	12.9
10	Some of friends feel worried during the interview	3	3.22	41	44.08	40	43.01	9	9.67
11	Some of friends feel that everything is going well at the retreat.	55	59.13	34	36.55	4	4.30	0	0.00
12	Some of friends are satisfied with their teachers	32	34.40	34	36.55	19	30.15	8	8.60
13	Some of other friends feel that teachers explained carefulness when there are difficult problems.	26	28.57	30	32.967	21	23.07	14	15.38
14	Some of friends are worried of being ridiculed give cause of laugh when they express oneself.	4	4.30	58	62.36	6	6.45	25	20.88
15	Some of friends think the course must learn too much	8	8.6	4	4.3	32	34.4	49	52.68

16	Some of friends are satisfied about classroom, accommodation & the food of their course.	37	39.78	25	26.88	22	23.65	9	9.6
17	Some of friends are afraid when teachers reported their action to their parents.	8	8.60	42	45.16	27	29.03	16	17.20
18	Some of friends find that teachers encourage them to participate well in activities.	46	49.46	31	33.33	11	11.82	5	5.37
19	Some of friends feel the schedule is too strict within a day.	35	37.63	23	24.73	29	31.18	3	3.22
20	Some of friends do not like a test of practice at the retreat.	12	12.9	48	51.61	30	32.25	3	3.22
21	Some of friends saturate along with friends in the retreat.	57	61.29	27	29.03	8	5.37	1	1.08
22	Some of friends are happy to attend the retreat.	51	54.838	37	40.8	5	5.38	0	0.00
23	Some of friends are happy about the activities taking place in the retreat.	59	63.4	13	13.97	12	12.9	9	9.6

24	Some of friends find the teachers require students to respect the rules in the classroom.	71	78.02	13	14.28	4	4.395	3	3.296
25	Some of friends know how to say and to do for parents at the ceremony of the gratitude and repayment at the retreat.	45	48.38	34	36.55	2	2.15	12	12.9

4.3.1.1 Average score on each item of the AUQUEI participants' questionnaire satisfied questions such as:

**Table 3.**

Title	% Average
Some of friends think the course must learn too much	12.9
Some of friends, for the sake of helping-parents to be happy, can do evil in the body, in words, in thoughts.	34.41
Some of friends are afraid when teachers reported their action to parents.	35.76
As young and going to school, some of friends liked self-made to earn money for special jobs to spend on own learning, without need parental subsidizing	44.085
Some of friends think that gratitude and repayment to their parents are to provide adequate of money and material, should obey without question and follow what the parents' advice, (either good or bad)	45.15

Some of friends feel worried during the interview	47.35
Some of friends are happy to learn new things in the retreat.	61.29
Some of other friends feel that teachers explained carefulness when there are difficult problems	61.537
Some of friends feel the schedule is too strict within a day	62.36
Some of friends agree to send old parents to a nursing home.	63.43
Some of friends do not like a test of practice at the retreat	64.51
Some of friends are satisfied about classroom, accommodation & the food of their course	66.66
Some of friends feel to be helped with all teachers' heart	66.67
Some of friends are still like a fish out, shy when attending the retreat	66.67
Some of friends are satisfied with their teachers.	70.97
Some of friends are happy about the activities taking place in the retreat.	77.41
Some of friends are particularly interested in helping-parents to do chores e.g. all tidying and cleaning up, sometime cooking too	78.5
Some of friends find that teachers encourage them to participate well in activities	82.79
Some of friends are still like a fish out, shy when attending the retreat	83.87
Some of friends know how to say and to do for parents at the ceremony of the gratitude and repayment at the retreat.	84.94

Some of friends saturate along with friends in the retreat	90.32
Some of friends find the teachers require students to respect the rules in the classroom	92.3
Some of friends are happy to attend the retreat.	94.61
Some of friends like meditation and chanting at retreat	94.64
Some of friends feel that everything is going well at the retreat	95.7

The findings as a result of questionnaires, total 93 participants the researcher can arrange the importance of issue base on the maximum agreement for use the top three to make the success of Buddhist teaching course for children as follows.

No 1: A statement that is namely, “Some of friends feel that everything is going well in the retreat” is the most participants’ satisfied field (95.7 %). participants were happy with emotions, and the presence of positive emotions. The participants are psychologically happy including a content of learning, activity, food, lodging, friend, teacher within seven days of the retreat course.

No 2 (94.64 %) for a statement namely “Some of friends like meditation and chanting at retreat,” this show that participant was also satisfied with participated in the practice both meditation and chanting at the retreat course. The participants who actively participates in meditation and chanting were not only the sake of cultivating themselves but also a simply knowing of its benefits gained from oneself practice.

No 3 (94.61 %) for an issue “Some of friends are happy to attend the retreat,” is high participants’ satisfied field. Participants were happy as attending Buddhist course. Because they have the new things which it was life skills or how to be responsible. All the education, that they get from school do not teach about it.

In contrast, the child is completely dissatisfied with the statements as follows:

No 1. 12.9 % for “Some of friends think the course must learn too much,” it is show that participants’ dissatisfied field is very high. The following of researcher’s explanation is that, participants have to learn and practice constantly for the daily schedule. Participants have little time for rest. According to daily schedule, working time from 4:00 am to 10:00 pm has only one hour to take a rest. They must learn, discuss, practice, interview and do check list spending whole time for it.

No 2. 34.41 % for “Some of friends think that gratitude and repayment to their parents are to provide adequate of money and material, should obey without question and follow what the parents’ advice,” this is also high dissatisfied field. This reason of issue is from the participants’ learning the Buddha’s teaching. Because they understood and remember it’s issue through the Buddha’s word that “gratitude and repayment to one’s parents are not only the supply adequate of money and material, but also guide the spirit to the parents on the path of wholesome living far away from unwholesome.”

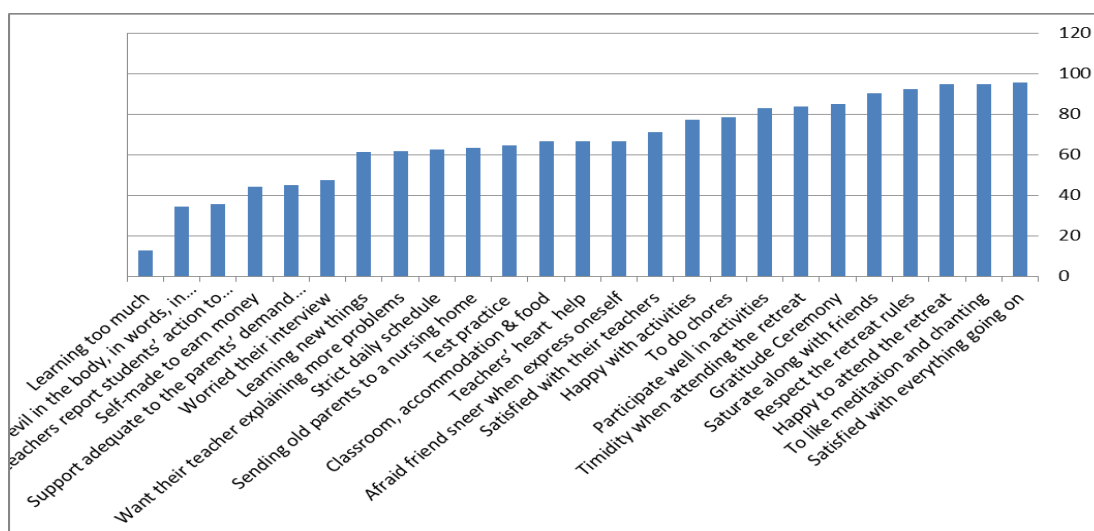
No 3. (35.76 %) for “Some of friends are afraid when teachers report their action to their parents,” it is considered high dissatisfied field. In the retreat course, the most participants who attended the course were for the sake of cultivating themselves therefore had obedient to teacher teachings. This leads these participants to participate in a retreat with their good discipline-consciousness; they are always diligent learning and practicing and seem interested in chanting sutta and meditation. They may present attitudes that range from happy enjoyments.

In conclusion, the sources bring the greatest satisfaction for participants with average above 80 ( $A > 80$ ) percentage. They are related to the participate well in activities, the timidity when attending the retreat, the gratitude ceremony, the saturate along with friends, the respect the retreat rules, the happy to attend the retreat, like meditation and chanting, and satisfied with everything going on. The sources bring the greatest displeasure to participants with average below ( $A < 40$ ) percentage relate to the learning too much, the doable evil in the body, in words, in thoughts oneself for happy parents, the afraid of teachers report participants action to their parents.



In the other hand, items are also with scores lower than 60 % it is also a source of dissatisfaction with the multi learning subjects, participants' understanding to principle of Buddha teachings for gratitude to parents, worries mind to teachers' reporting students' action to their parents, self-made to earn money, support adequate to the parents' demand & obedience for gratitude, worried their interview.

Graph 1: The average of each item of AUQUEI questionnaire<sup>110</sup>



### 4.3.2 Statistical Analysis of Data from the Questionnaire for Parents

Table 4.

1. Information to and from the training course							
Title	Totally agree	Partly agree	Neither agree or disagree	Partly disagree	Totally disagree	Don't know	
a) The learning	30	34	28	1	0	0	

<sup>110</sup>Note: Y-axis: The items in the AUQUEI questionnaire are sorted according to the average score from high to low. X-axis: average score of items: 0=absolutely not satisfied; 40=not satisfied; 80=satisfied; 100= completely satisfied

course informs me/us about my/our child's development	32.25	36.55	30.10	1.075	0.00	0.00
b) I/we inform the course about my/our child's development.	45	28	19	1	0	0
	48.38	30.10	20.43	1.075	0.00	0.00
<b>2. Dialogue and participation</b>						
a) Communication between home and teacher.	47	9	20	6	0	13
	52.80	10.11	22.47	6.74	0.00	14.6
b) The interest that teachers show for my/our points of view about my/our child's learning development.	19	27	37	0	0	0
	22.9	32.53	44.57	0.00	0.00	0.00
c) You are provided with the opportunities to discuss teaching techniques with teachers.	54	2	37	0	0	0
	58.06	2.15	39.78	0.00	0.00	0.00
d) Opportunities that you have to influence the learning offered to the child.	1	73	19	0	0	0
	1.073	72.49	20.43	0.00	0.00	0.00
<b>3. Physical environment and material at the retreat</b>						
a) The facilities for activities, dining-room, lodge, toilet,	16	1	76	0	0	0
	17.20	1.075	81.72	0.00	0.00	0.00

and bath-room are good.						
b) I/we are satisfied with the access to teaching materials.	0	51	38	0	0	4
	0.00	54.83	40.86	0.00	0.00	4.30
c) I/we are satisfied with the foods to each meal.	0	36	54	0	0	3
	0.00	38.70	58.04	0.00	0.00	3.22
4. Well-being, learning and development						
a) My/our child shows positive development at retreat.	28	47	17	1	0	0
	30.10	50.53	18.27	1.075	0.00	0.00
b) My/our child shows interest in his or her retreat work.	33	55	4	1	0	0
	35.48	59.14	4,30	1.075	0,00	0.00
5. Learning Situation at the Training Course						
a) Our child group is in quiet and good behaved.	23	59	6	5	0	0
	24.73	63.44	6.45	5.37	0.00	0.00
b) My/our child receives the teacher helps that he or she needs from them.	2	5	53	0	1	32
	2.15	5.37	56.98	0.00	1.075	34.40
c) The way in which the teachers plan the learning/ teaching functions well for my/ our child	8	42	20	0	0	13
	9.63	50.6	24.09	0.00	0.00	15.66

d) The tasks with my/our child is given at retreat are not challenging enough.	0	32	54	1	0	6
	0.00	34.40	58.068	1.075	0.00	6.45
6. Guidance counseling resources						
a) My/our child has received good opportunities to learn about gratitude and repayment through training programmer	19	32	24	0	0	17
	20.65	34.78	26.08	0.00	0.00	18.47
b) My/our child has received good guidance on the Buddha's teaching are available	28	38	24	1	0	2
	30.10	40.86	25.80	1.075	0.00	2.15
c) My/our child has received good help from training course in choosing the next stage in his or her doing to parents	38	42	6	0	0	7
	40.86	45.16	6.45	0.00	0.00	7.52

4.3.2.1 Average Score on Each Item of Parents' Questionnaire for Agree or Disagree as follows:

**Table 5.**

	Agree	Disagree
1. Information to and from the training course		
a) The learning course informs me/us about my/our child's development	68.98	1.075
b) I/we inform the course about my/our child's development.	78.48	1.075
2. Dialogue and participation		
a) Communication between home and teacher.	62.91	6.74
b) The interest that teachers show for my/our points of view about my/our child's learning development.	55.43	0
c) You are provided with the opportunities to discuss teaching techniques with teachers.	60.21	0
d) Opportunities that you have to influence the learning offered to the child	73.56	0
3. Physical environment and material at the retreat		
a) The facilities for activities, dining-room, lodge, toilet, and bath-room are good.	18.27	0
b) I/we are satisfied with the access to teaching materials.	54.83	0
c) I/we are satisfied with the foods to each meal.	38.70	0
4. Well-being, learning and development		

a) My/our child shows positive development at retreat	80.63	1.075
b) My/our child shows interest in his or her retreat work	94.62	1.075
5. Learning Situation at the Training Course		
a) Our child group is in quiet and good behaved	88.17	0
b) My/our child receives the teacher helps that he or she needs from them.	7.52	1.075
c) The way in which the teachers plan the learning/ teaching functions well for my/ our child	60.23	15.66
d) The tasks with my/our child is given at retreat are not challenging enough.	34.40	1.075
6. Guidance counseling resources		
a) My/our child has received good opportunities to learn about gratitude and repayment through training programmer	55.43	18.47
b) My/our child has received good guidance on the Buddha's teaching are available	70.96	1.075
c) My/our child has received good help from training course in choosing the next stage in his or her doing to parents	86.02	0

As the result of questionnaires, total 93 persons who are parents of students. The researcher can arrange the important issue by maximum agreement for use top three to make “the success of helping-parents training course.”

No 1: 94.62% of “their son/daughter shows interest in his or her retreat work”, according to the parents, the highest expression of

satisfaction in the field of their child interest to attend the retreat course. It perhaps is family relationship in retreat within 7 days. The parents evaluated with the child's high satisfaction qualities. Thus, the parent's assessment of child's satisfied feels is consistent with the child feels (specific in the above, 94.61 % "children are happy to attend the training course").

No 2: 88.17% for an issue of "Our child group is in quiet and good behaved," having participated in the activities together with child, the parents assessed that their child was progressive on his/her good behavior attitude and is kept up his/her calm mind. Thus, the parent's assessment of their child's high satisfaction is equivalent to the child's interest's satisfaction in meditation and chanting of children (94.64 %).

No 3: 86.02 % "My child has received good help from training course in choosing the next stage in his/her doing to parents," it is show that parents' evaluation are also high compared with the sources bring the greatest satisfaction for children (average >80%). They are related to the participate well in activities (82.79% child's satisfaction in teachers encourage them to participate well in activities, and 84, 94%, to say and to do for parents at the ceremony of the gratitude and repayment at the retreat).

In other hand, should be combining the results of the assessment of both children and parents to the feeling of satisfaction with the Buddhist Teaching Course that children show the areas of the participate well in activities, the gratitude ceremony, the respect the retreat rules, like meditation and chanting, are the most important areas in the child's perception of the Buddhist Teaching Course that the child has.

However, "the learning too much, and the afraid of teachers report students' action to their parents" which the factors related to the results the Buddhist Teaching Course is always a factor that brings dissatisfaction to the child, even anxiety interview for the child are the most important areas in awareness of the child's Buddhist learning.

#### **4.4 Conclusion**

We have presented the theoretical and the practical results of the evaluation the Success of “Helping-Parents” Buddhist Training Course for Vietnamese Children. Research has shown that within the retreat activities and learning-practicing environment, in practice meditation and chanting sutta are always satisfaction factors of children who are young people in the Buddhist training course.

The children learning outcome of Buddhist teachings and practicing helping-parents activities occupy a near-dominant position in the children’s perception of the source satisfaction or dissatisfaction of the Buddhist training course. That shows us in existence of the model of the Buddhist training course. In addition, the factors related to pressure of heavy curriculum, in other words, a strict daily schedule also affect the satisfaction of the children training course. From that point, to improve the Buddhist training course, to bring children’s satisfaction to the Buddhist training course; in the Buddhist learning environment, the teacher should not place too many requirements, demands on reported learning-practicing reporting on the children, as well as to be strict discipline with children. In particular, the teachers avoid the minimum to report children’s bad activities to their parents. In addition, the organize club need to give their children time to participate in fun activities, and to meet youth hobbies.

Research has resolved some of theoretical and practical issues in a success of “helings-parents” Buddhist training course for Vietnamese children. Research has shown that “the success of Buddhist training course” corresponds to the level of satisfaction of the children in many different areas at the training course. Including comfort in the active environment, the material facilities, the room-stay, and bathroom; including satisfaction of the content of teaching, the teacher, the daily food, the friend relationship.

In assessing the Success of Helping-Parent Training Course for the Vietnamese Children, we believe that the design of the questionnaire should be based on the evaluation criteria derived from the conceptual basis of the research under that approach. Thus, the issue of the content of



teaching, the relationship of children to teacher, friend, family, and learning environment, the children's practice should be exploited in these research questionnaires. In addition, the criteria related to the level of parent's satisfaction of the children should also be assessed in order to have multi-dimensional, both objective and subjective consistent with the children's concept.

## **Chapter V**

### **Conclusion and Suggestion**

#### **5.1 Conclusion**

In Vietnamese parents' thinking, research observed many parents who have children but knew nothing about raise their children properly so that they always sacrifice their whole life for son and daughter's happiness. They can do all works for their children, even to indulge child's bad habits and to forget their function to be point out son or daughter to know parents' labor with great sacrifice and difficulty in doing. In the minds of young people therefore used to ideas that to be parents have to sacrifice and children inherit those interests. So, children did not pay attention to parents' good deeds they were accustomed to receiving. They never thought about having, or not getting. They did not see how much the parents did for them. The Gratitude problems of Vietnamese children in the present society are unmindful to parents and those who are the elderly around them and in consequence, the matters of care elderly parents have become a burden to them.

The Buddha's teachings regarding gratitude and repayment to one's parents is important for everyone. The research has collected much material concerning the teaching of gratefulness and repayment from both the Pālinikāyas and the Vietnamese Āgamas. And researcher has categorized these materials into mainly three aspects: (1) Grateful and repaying in practice as an obligation to requite the debt to one's parents; (2) Gratefulness and repayment in practice as an accumulation own merit; (3) Gratefulness and repayment in practice as a dharma, social order.

The application of Buddha's teachings on gratitude and repayment to one's parents cultivate the mind for everyone young people by various ways. It is a good idea to have an alternative activity. Drawing activities like story the Buddha' past action or his disciples on gratitude

duties to parents. Share facts about how to be grateful and repay to parents supports good merit in life here and after. Show video clips of the children duties' story and can speak about the benefits they've gained from it. Moreover, having set training process, the researcher set eight tips to practice is mention (1) Practice of help oneself; (2) Practice of children to say 'Thank You'; (3) Help children to recognize parents' gift; (4) Practice in advance; (5) Let children know about parents' disappointment; (6) Encourage Volunteer Work in Children; (7) Gratitude making as a habit; (8) To awaken thankful children.

In this research, it is aimed to contribute in education to rise in understanding about one's gratitude and repayment of young generation toward old people: "Love all, trust a few, do wrong to none." From this, the young generation formed a clean and a health way of living, virtuous actions in accordance with the fine traditions of the nation and the times.

In order to effectively train and educate people, it is necessary to organize a wide range to the Buddhist training course of "gratitude and repayment" for pupils and students. Buddhism is a religion which lays emphasis on filial piety. Many examples have proved that pay respect to parents is not a trivial thing. Education for respecting parents is the most basic moral education.

The researcher formulates "helping-parents" training course (factors, steps, process): (1) Helping-parents with housework (Types of housework; Orientation for Helping-Parents When Ageing; Behavior Children towards Parents).<sup>111</sup> (2) Course management practice (Observing participants; inviting teacher; food material facilities; object of training; active, method, and program in practice for a week). (3) training for 93 participants who are aging from 14 to 26 years old.

As the result of questionnaires evaluation, total 93 persons who are parent of students. The researcher can arrange the important issue by

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<sup>111</sup>See in chap. 4. pp. 66-75.

maximum agreement for use top three to make “the success of helping-parents.”

No 1: 94.62% of “My/our child shows interest in his or her retreat work,” according to the parents, the highest expression of satisfaction in the field of their child interest to attend the retreat course. It perhaps is family relationship in retreat within seven days. The parents evaluated with the child’s high satisfaction qualities. Thus, the parent’s assessment of child’s satisfied feels is consistent with the child feels (specific in the above, 94.61 % “children are happy to attend the retreat”).

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In other hand, should be combining the results of the assessment of both children and parents to the feeling of satisfaction with the Buddhist Teaching Course that children show the areas of the participate well in activities, the gratitude ceremony, the respect the retreat rules, like meditation and chanting, are the most important areas in the child’s perception of the Buddhist Teaching Course that the child has.

However, “the learning too much, and the afraid of teachers report students’ action to their parents” which the factors related to the results the model of Buddhist Teaching Course is always a factor that brings dissatisfaction to the child, even anxiety interview for the child are the most important areas in awareness of the child’s Buddhist learning.

As the purpose of this dissertation is to take care parents, it is hoped that the parents could be free from suffering to some extent by means of the cares mentioned here as pointed out by the Buddha. Practically, those who have been carrying out the filial duties for years and who fully understand the feelings of the old, sick and deserted people should share their knowledge concerning with the solution of parental problems.

We should not only be obedient to our parents, for we have parents, but also make others obedient to their parents as well, for they also have their own parent, which is considered real obedience. If only as he loves his parents, he can love mankind really. The Buddha spread obedience to the care about aged, even love for all living creatures. That kind of unselfish mercy and benevolence is the most filial piety.

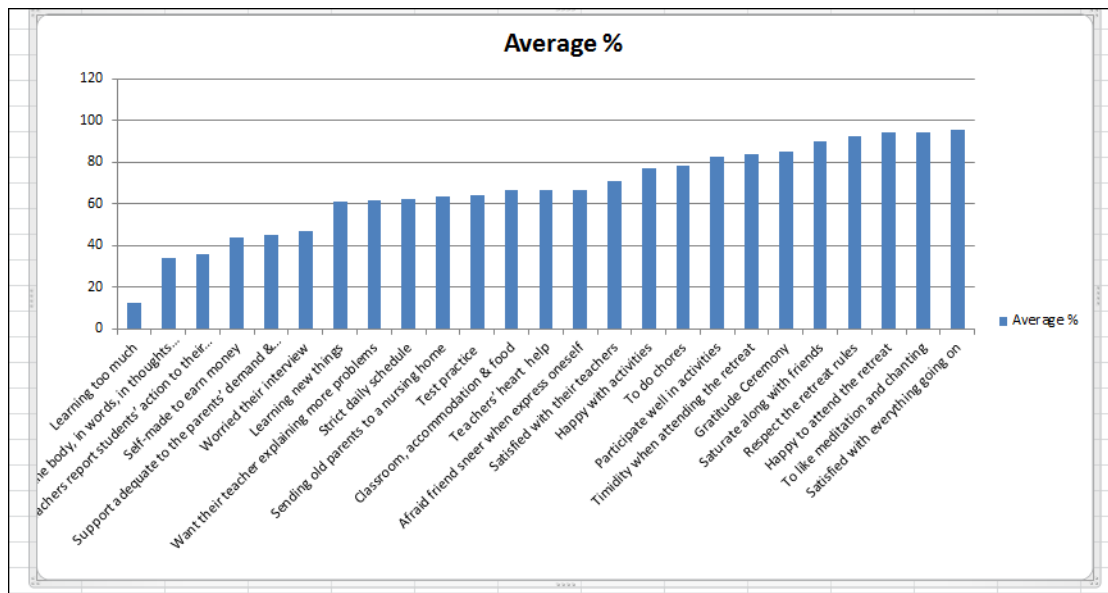
The cases are always as not supporting the aged in society. It is often highlighted among the younger generation of being selfish and self-seeking and showing no respect to parents.

As the world neglects the aged, especially in western countries, in the non-Buddhist countries, the problems of the aged and old parents are getting worse and worse. The younger generation should be encouraged to practice filial piety and duties.

The education in filial duties should focus on actions, systematically teaching the younger generation knowledge of gratitude and repayment. More important is making the younger generation put their grateful mind and repaying consciousness into practical actions and establish the good habit of respect and care for old people, so as to express their filial sentiment and affection in various ways to their parents who give birth and nurture to them. In this way, the gratitude and repayment will be cultivated gradually from members of a family to the society masses.

Gratitude and repayment should be first done to family members, then to the society masses, even all the people in the world, which is just the most filial piety ideally in the Buddhism. If any individual knows and practices filial piety cultivates love and pay respect to the parents, he is sure to obey discipline in Buddhism, he then can

become a virtuous one and can stop immoral conduct by mind and body. The Buddhism does not only attach importance to filial piety, but also carries forward its positive significance and spirit.



Graph: The average of each item of AUQUEI questionnaire

## 5.2 Suggestion

The gratitude and repayment involve both volunteer and responsibility. Who escapes from the filial duty is to escape the responsibility of morality and justice. If one were unwilling to commit the volunteer and responsibility, he/she would never offer anything to the society and others and might be self-serving. In fact, the piety involves a great deal. It relates not only to give money and materials to parents but also to the greeting and a letter and the accompanying with them in festivals. Undeniable, it always makes people exhausted because of the drastic social competition and the complicated interpersonal relationship and the heavy work pleasure. And in this way, they would have no much energy to take into account their parents. However, when we become old and feel lonely, what would we do? Therefore, the basic of a human being is to show gratitude and repayment to parents.

The spirit supporting is very important. To respect the old should be the eternal theme in our life. However, with the constant increase of the income and the quick life rhythm, some people have little time to visit their parents. The view of filial duty seems to enter a mistaken the way supporting the old only involves the material supporting. In fact, old people are more afraid of the spiritual lonely. The young should provide more spirit supporting for the old and spend more time on the chat with them. It would not be replaced by anything to make the old feel happy on spirit. Consequently, to provide spirit supporting for parents should be the standard and common cognition of the young generation after their material conditions have been raised.

Generally speaking, when parents are old, the children are on middle-aged and busy in personal affairs and careless in looking after parents. However, we should pay more close attention to old parents and be careful in their body and mood so that we might pinpoint problems in time and solve the difficulty. In this way, it might guarantee the old to be healthy and they would spend the remaining years happily.

Everybody might face the relationship with the old and might also be old. First, we should pay attention to the usual time and the minor matter when companying with parents. Just as an old saying said: "Showing gratitude and repayment to parents should be done when alive and educating children should be in childhood." To show gratitude and repayment to parents are not simply to go home frequently and the focus is in the content rather than in the form. Second, we should show filial duty both to our parents and to other old people. To respect the old and to love the young is the tradition of the Vietnamese nation. The filial piety is an extensive meaning not a narrow one. Inconceivably, who cannot offer their seat to the old would respect their parents at home. Third, the society should have the good atmospheres of respecting the old and loving the young. The strength of the public opinion is so strong that it might affect many people.

The filial piety is one of the most important contents in Vietnamese traditional morals. The filial piety is the morals in the family life and could coordinate the relation between the parents and their

children as well as the requirement for children. Now, the social conditions of the traditional filial piety have changed and some demands in the filial piety have already disappeared. When we talk something about the gratitude and repayment, we mean not only the material supporting for our parents but also the spirit one. In another word, it includes supporting and respecting. The communication problems between the young and the parents should be paid more attention to because it is important to ensure the old with a happy and peaceful remaining time. It is also a higher level in the piety, because respecting parents is based on the inherent emotion not like the material supporting outside. This can only come from people's sincerity and is difficult to accomplish. For this reason, spiritual training of children is in namely repayment and gratitude to parents should begin at their earliest moments of awareness and continue through the over twenty years.

In this dissertation, the researcher has resolved some of theoretical and practical issues in a model of "helping-parents" of Buddhist training course for Vietnamese children. Through the three courses of Buddhist learning and practicing, it was organized for 93 students who are children's age 14 to 26, practiced in depths of "helping-parents" both in theory and in practicing within a week. The researcher has shown that "the model of Buddhist training course" corresponds to the level of satisfaction of the children in many different areas at the retreat course. Including comfort in the active environment, the material facilities, the room-stay, and bathroom; including satisfaction of the content of teaching, the teacher, the daily food, the friend relationship.

This research indicates that conceptual issues need to be further clarified under different approaches. In addition, there should be studies designed to assess the model of Buddhist training course for children or adaptive standardized tests of the model of Buddhist training course of foreign in line with culture in Vietnam. Those are the research prospects that we will look forward to in later studies.

On other hand, in relation to research in Buddhist studies and social work, in the researcher's view, the conceptual tool- the model of Buddhist training course should be considered multidimensional



assessment of the model training course about the relationships that individuals interact with the environment according to standards at the same time objective and subjective as the concept that I have stated that includes the active environment, the material facilities, the room-stay, and bathroom, the lectures , the teachers, the daily food, the friend relationship. These studies will be a necessary direction for the application in the field of the relationship between Buddhism and social work to young generation.

Concluding and suggestion, the model of training course consists the four aspects as follows: 1) Content of teaching; 2) Management of the retreat practicing; 3) Activities/tools/method; 4) Statistical analysis/evaluation. And researcher's suggestion that: To evaluate the Buddhist teaching course for children, I think that questionnaire design should be based on the evaluation criteria derived from the conceptual basis of the research under that approach.

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# **Appendix**

## A. Letters of Expert Teachers Improving Questionnaire

MCU6113/C6



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18 January, 2018

**Dear:** Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso

**Subject:** Invitation to Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)

International Buddhist Studies College in pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)

According to Bhikkhuni Nguyen Thi Hien , Ph.D.Student of International Buddhist Studies College, Student ID No.5701505114, Majoring in Buddhist Studies is doing research entitled "To Propose the Model of Helping-Parents of Training Course for Vietnamese Children Based on the Buddha's Teaching" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy.

In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to researcher.

The aforementioned Item-Objective Congruence Index (IOC) in enclosed form your review.

Thank you very much for kindly cooperation.

Yours in the Dhamma

(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammahaso)  
Director, International Buddhist Studies College

Allow

8 Feb 61

Office of the International Buddhist Studies College  
Tel.0 3524 8000 Ext.7210  
Email : [ibsc@mcu.ac.th](mailto:ibsc@mcu.ac.th)

MCU6113/C6



MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY  
 79 Group 1 Lamsai, Wang Noi,  
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 Tel. (6635) 248-000-5  
 Fax (6635) 248-034  
 URL: [www.mcu.ac.th](http://www.mcu.ac.th)

18 January, 2018

**Dear:** Asst.Prof.Dr.Banjob Bannaraji

**Subject:** Invitation to Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)

International Buddhist Studies College is pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)

According to Bhikkhuni Nguyen Thi Hien , Ph.D.Student of International Buddhist Studies College, Student ID No.5701505114, Majoring in Buddhist Studies is doing research entitled "To Propose the Model of Helping-Parents of Training Course for Vietnamese Children Based on the Buddha's Teaching" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy.

In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to researcher.

The aforementioned Item-Objective Congruence Index (IOC) is enclosed form your review.

Thank you very much for kindly cooperation.

Yours in the Dhamma

(Ven.Assoc.Prof.Dr.Phramaha Hansa Dhammaso)  
 Director, International Buddhist Studies College

31/1/18

Office of the International Buddhist Studies College  
 Tel.0 3524 8000 Ext.7210  
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 URL : [www.mcu.ac.th](http://www.mcu.ac.th)

18 January, 2018

**Dear:** Dr.Amnaj Buasiri

**Subject:** Invitation to Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)

International Buddhist Studies College in pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)

According to Bhikkhuni Nguyen Thi Hien , Ph.D.Student of International Buddhist Studies College, Student ID No.5701505114, Majoring in Buddhist Studies is doing research entitled "To Propose the Model of Helping-Parents of Training Course for Vietnamese Children Based on the Buddha's Teaching" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy.

In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to researcher.

The aforementioned Item-Objective Congruence Index (IOC) in enclosed form your review.

Thank you very much for kindly cooperation.

*I gave some advisement  
 already .*

Yours in the Dhamma

*Amnaj Buasiri  
 ( Amnaj BUASIRI )  
 Jan 19, 2018*

A handwritten signature in black ink, appearing to read "Phramaha Hansa Dhammabaso".

(Ven.Assoc.Prof.Dr.Phamaha Hansa Dhammabaso)  
 Director, International Buddhist Studies College

MCU6113 / ๕



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18 January, 2018

**Dear:** Dr.Veerachart Nimanong

**Subject:** Invitation to Peer reviews check questionnaire of Item-Objective Congruence Index (IOC)

International Buddhist Studies College is pleased to inform you that you have been invited as the checker of Evaluate Item-Objective Congruence Index (IOC)

According to Bhikkhuni Nguyen Thi Hien , Ph.D.Student of International Buddhist Studies College, Student ID No.5701505114, Majoring in Buddhist Studies is doing research entitled "To Propose the Model of Helping-Parents of Training Course for Vietnamese Children Based on the Buddha's Teaching" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy.

In this case, you are cordially invited to participate as the checker to evaluate Item-Objective Congruence Index (IOC), and suggest the research methodology to researcher.

The aforementioned Item-Objective Congruence Index (IOC) in enclosed form your review.

Thank you very much for kindly cooperation.

Yours in the Dhamma

*P. Dhammaso*

(Ven.Assoc.Prof.Dr.Phamaha Hansa Dhammahaso)  
 Director, International Buddhist Studies College

*Approved*  
*H. Hama*

22.1.18

Office of the International Buddhist Studies College  
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## **B Letters to Key Informants**

### **1. Open Letter to Whom It Concern**

Dear Most Venerable ..., Abbot of Temple,  
 Dear Chief of Elementary and Secondary School,  
 Dear Ladies and Gentlemen of Parents,

Children are the most important property for parents. All father and mother sacrifice and wish their children to be a Success in - to be Talented - to Sacrifice One's Life for a Good Cause, in order to firmly step into life confidently. However, parents are constantly wondering "How can children be as the parents' expectation?"

In response to the above concerns, the Educational Program is organized a special training namely "Helping-parents" in an attempt to share and to travel with parents on the journey of educating their children. This Training Course is for middle and high school students with their parents' involvement in some of special psychological experiences. Hope this Training will bring you the opportunity to the golden key, open a "Happy Family-Good Children."

We would be very much appreciated if you accept our invitation.

With Metta,

Signature's President

Dieu Am Dhamma Foundation

### **2. Registration for the Buddhist training Course for Youths**

Dear Vietnamese youths,

It is our great happiness to introduce to you the special "Helping- Parents" Dharma Retreat which is held specifically for you - the Vietnamese youths (age 14 to 26) at the Dieu Am Temple.

This Dharma Retreat is an opportunity for us to reunite with our spiritual family in peaceful and joyful feelings. There will be lots of "play

and learn” activities for everyone to enjoy together. We will then feel the internal joy and spread our smiles and compassion to everyone.

We will also have an opportunity to your own story and listen to others’ stories about learning and practicing the Buddha’s teaching. We will learn valuables lessons to be a better child in our family, to reduce and overcome stress in our study and work, to become a better servant of our society.

Cordially Welcome.

All are welcome! The number of participant is limited round 50 students. Donation is welcome (at the retreat) but is not required. Contact:

- Ms. Nguyen Huong Thu (An Tam), Phone: (84)-938-04249  
Email: lienlieunp@gmail.com.

- Venue: Dieu Am temple - Thien Duc Village - Ninh Phuoc Commune Thuan Nam District - Ninh Thuan.

- Tel: (84) 125-925-6056.

- Time: 8:00 am, to 4:00 pm.

- Notices: to assist the organizers in ensuring your comfort, security and the success of the retreat.

- Please wear properly. You may wear your everyday clothing which you are most comfortable with but be sure to wear appropriate clothing at the temple.

- Please bring your personal items and medicines (if necessary).

- Please do not bring your valuable belongings to the retreat.

## C. Questionnaire of Satisfaction at Training Course

Bacro, Florin & Guimard (Nantes University, CREN)

Code: .....

Course: .....

Dear youths,

I will ask you some questions related to you and to your training course. I want to know what are you like? And how do you feel when you attended training course? At first, I explain questions. Each question will involve two friends with different personality. I want know, who are you most like?

Here is an example:

Table 6:

Totally like me	Partly like me				Partly like me	Totally like me
0 <input type="checkbox"/>	<input type="checkbox"/>	Some of friends like creative learning	But	Some of friends dislike creative learning	<input type="checkbox"/>	<input type="checkbox"/>

First, you think, you are like your friend on the left, who love creative learning hours; or you are like your friend on the right, who dislike the creative learning hours.

You have not ticked the box yet but you look at which side do you resemble your friends. Now you think and tick the box to confirm that you are very similar or slightly like your friend. With each sentence, you only select an answer that it suits you best. That is the best answer but is not good or bad answer. The answer is yours without exchanging with someone.

Now I will give you some question about yourself and your training course:

No.	Totally like me	Partly like me				Partly like me	Totally like me
1	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends are particularly interested in helping-parents to do chores e.g. all tidying and cleaning up, sometime cooking.	But	Some of other friends are not interested in helping parents to do chores e.g. all tidying and cleaning up, as well as cooking.	<input type="checkbox"/>	<input type="checkbox"/>
1   2   3   4							
2	<input type="checkbox"/>	<input type="checkbox"/>	As young and going to school some of friends liked self-made to earn money for special jobs to spend on own learning, without need parental subsidizing.	But	As young and going to school, some of other friends dislike self-made to earn money for special jobs to spend on own learning, and always need parental subsidizing to spend in all aspects.	<input type="checkbox"/>	<input type="checkbox"/>
4   3   2   1							
3	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends agree to send old parents to a nursing home.	But	Some of friends do not agree to send old parents to a nursing home.	<input type="checkbox"/>	<input type="checkbox"/>
4   3   2   1							
4	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends think that gratitude and repayment to their parents are to provide adequate of money and material, should obey without question and follow what the parents' advice (either good or bad).	But	Some of friends think that gratitude and repayment to their parents are not only to supply adequate of money and material, but also guide the spirit to the parents on the path of wholesome living far away from unwholesome.	<input type="checkbox"/>	<input type="checkbox"/>
1   2   3   4							

<p>5</p> <p>4   3   2   1</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>	<p>Some of friends, for the sake of helping-parents to be happy, can do evil in the body, in words, in thoughts.</p>	<p>But</p>	<p>Some of friends do not do bad deeds in the body, in words, in thoughts, just because he/she wants his/her parents to be happy.</p>	<p><input type="checkbox"/></p>	<p><input type="checkbox"/></p>
<p>6</p> <p>1   2   3   4</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>	<p>Some of friends are still like a fish out, shy when attending the retreat.</p>	<p>But</p>	<p>Some of other friends are aggressive, companionable while attending the retreat.</p>	<p><input type="checkbox"/></p>	<p><input type="checkbox"/></p>
<p>7</p> <p>4   3   2   1</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>	<p>Some of friends are happy to learn new things in the retreat.</p>	<p>But</p>	<p>Some of friends are not interested in learning new things in the retreat.</p>	<p><input type="checkbox"/></p>	<p><input type="checkbox"/></p>
<p>8</p> <p>1   2   3   4</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>	<p>Some of friends like meditation as well as chanting at retreat.</p>	<p>But</p>	<p>Some of friend's dislike meditation and chanting at retreat.</p>	<p><input type="checkbox"/></p>	<p><input type="checkbox"/></p>
<p>9</p> <p>4   3   2   1</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>	<p>Some of friends feel to be help with all teachers' heart.</p>	<p>But</p>	<p>Some of other friends have not been fully help by teacher.</p>	<p><input type="checkbox"/></p>	<p><input type="checkbox"/></p>
<p>10</p> <p>1   2   3   4</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>	<p>Some of friends feel worried during the interview.</p>	<p>But</p>	<p>Some of other friends did not feel anxious about the interview.</p>	<p><input type="checkbox"/></p>	<p><input type="checkbox"/></p>
<p>11</p> <p>4   3   2   1</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>	<p>Some of friends feel that everything is going well at the retreat.</p>	<p>But</p>	<p>Some of other friends find that everything was not going well at retreat.</p>	<p><input type="checkbox"/></p>	<p><input type="checkbox"/></p>

12	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends are satisfied with their teachers.	But	Some of other friends are not satisfied with their teachers.	<input type="checkbox"/>	<input type="checkbox"/>
1   2   3   4							
13	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends want their teacher to explain more when there are problems.	But	Some of other friends feel that teachers explained carefulness when there are difficult problems.	<input type="checkbox"/>	<input type="checkbox"/>
4   3   2   1							
14	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends are worry of being ridiculed; give cause of laugh when they express oneself.	But	Some of other friends are not worry of being ridiculed, give cause of laugh when they express oneself.	<input type="checkbox"/>	<input type="checkbox"/>
1   2   3   4							
15	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends think the course must learn too much.	But	Some of other friends did not think the course must learn too much.	<input type="checkbox"/>	<input type="checkbox"/>
4   3   2   1							
16	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends are satisfied about classroom, accommodation & the food of their course.	But	Some of other friends are unsatisfied about the classroom, the accommodation and the food of their course.	<input type="checkbox"/>	<input type="checkbox"/>
1   2   3   4							
17	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends are afraid when teachers report their action to their parents.	But	Some of other friends are not afraid when teachers report their action to their parents.	<input type="checkbox"/>	<input type="checkbox"/>
4   3   2   1							
18	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends find that teachers encourage them to	But	Some of other friends find that teachers did not	<input type="checkbox"/>	<input type="checkbox"/>



			participate well in activities.		encourage them to participate well in activities.			
4   3   2   1								
	19	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends feel the schedule is too strict within a day.	But	Some of other friends are happy about the day's schedule.	<input type="checkbox"/>	<input type="checkbox"/>
1   2   3   4								
	20	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends do not like a test of practice at the retreat.	But	Some of other friends are happy to have a test of practice at the retreat.	<input type="checkbox"/>	<input type="checkbox"/>
4   3   2   1								
	2	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends saturate along with friends in the retreat.	But	Some of other friends find being teased by friends in the retreat.	<input type="checkbox"/>	<input type="checkbox"/>
1   2   3   4								
	22	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends are happy to attend the retreat.	But	Some of other friends do not want to attend the course anymore.	<input type="checkbox"/>	<input type="checkbox"/>
4   3   2   1								
	23	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends are happy about the activities taking place in the retreat.	But	Some of other friends are unhappy about the activities taking place in the retreat.	<input type="checkbox"/>	<input type="checkbox"/>
1   2   3   4								
	24	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends fined the teachers do not require students to respect the rules in the classroom.	But	Some of other fined the teachers ask students to respect good classroom rules.	<input type="checkbox"/>	<input type="checkbox"/>
4   3   2   1								
	25	<input type="checkbox"/>	<input type="checkbox"/>	Some of friends do not know what to say and to do for parents at the	But	Some of other friends know how to prepare to speech or a gift for	<input type="checkbox"/>	<input type="checkbox"/>

			ceremony of gratitude and repayment at the retreat.		parents at the ceremony of gratitude & repayment at the retreat.		
1	2	3	4				



### **D. Parents Survey Questionnaire at Training Course**

(The questions are taken from The Norwegian Directorate for Education and Training Parent Questionnaire, last updated in the spring of 2011)

Code: .....

Course: .....

Dear student's Parents,

We are currently doing a study on student's satisfaction in learning course. We therefore need to collect information related to the family circumstances of our students. We invite parents to participate in our research by answering the following questions. You choose the one answer but best suited to you.

Thank you very much!

June 12<sup>th</sup> 2016.



### 1. Information to and from the training course

Below are two statements about how you as parents/guardians evaluate the communication of information to and from the home and course. Tick the appropriate box for each statement to show how much you agree or disagree with the statement.

	Totally agree	Partly agree	Neither agree or disagree	Partly disagree	Totally disagree	Don't know
a) The learning course informs me/us about my/our child's development						
b) I/we inform the course about my/our child's development						

### 2. Dialogue and participation

Below are some statements about how you as parents/guardians evaluate various aspects of the co-operation with the learning course. Tick the appropriate box for each statement to show how satisfied or dissatisfied you are with the statement.

a) Communication between home and teacher.						
b) The interest that teachers show for my/our points of view about						



my/our child's learning and development.						
c) You are often provided with opportunities to discuss teaching techniques with teachers.						
d) Opportunities that you have to influence the learning offered to the child						

### 3. Physical Environment and Material at the Retreat

Below are some statements about how you as parents/guardians evaluate various aspects of the retreat's physical environment. Tick the appropriate box for each statement to show how much you agree or disagree with the statement.						
a) The facilities for activities, dining-room, lodge, toilet, and bath-room are good.						
b) I/we are satisfied with the access to teaching materials.						
c) I/we are satisfied with the foods to each meal.						

#### 4. Well-being, learning and development

Below are some statements about how you as parents/guardians evaluate various aspects of your child's development and well-being at retreat course. Tick the appropriate box for each statement to show how much you agree or disagree with the statement.						
a) My/our child shows positive development at retreat.						
b) My/our child shows interest in his or her retreat work.						

#### 5. Learning situation at the school

Below are some statements about how you as parents/guardians evaluate various aspects of the learning situation at the restrict course. Tick the appropriate box for each statement to show how much you agree or disagree with the statement.						
a) Our child group is in quiet and behaved well.						
b) My/our child receives the teacher helps that he or she needs from them.						
c) The way in which the teachers plan the learning/teaching functions well for my/ our child						
d) The tasks with my/our child at retreat are not challenging enough						

## 6. Guidance counseling resources

<p>Below are some statements about how you as parents/guardians evaluate the advice and counseling given about orientation to children's work to parent. Tick the appropriate box for each statement to show how much you agree or disagree with the statement.</p>						
a) My/our child has received good opportunities to learn about gratitude and repayment through training programmer						
b) My/our child has received good guidance on the Buddha's teaching are available						
c) My/our child has received good help from training course in choosing the next stage in his or her doing to parents						

### E. List Name of Students of Training Course

No.	Name	Address email	Born
1	Phạm Thị Thiên Thu	Phamthienthu2125@ueh.edu.vn	1998
2	Đinh Tiểu Nhung	nhungdinh98lovely@gmail.com	1998
3	Nguyễn Nguyên Thảo	Caotienthao279@gmail.com	1998
4	Trần Phan Phương Anh	Reply6898@gmail.com	1998
5	Lê Thị Thu Thảo	thuthao140198@gmail.com	1998
6	Dương Hồng Nhung	hnhung.duong98@gmail.com	1998
7	Nguyễn Thị Thùy Dung	dungnguyen745938@gmail.com	1998
8	Võ Thị Hoa Lan	LanVo250598@gmail.com	1998
9	Bùi Thị An Hòa	anhua127@gmail.com	1998
10	Vũ Văn Hương	huongvu33.k42W\@st.ueh.edu.vn	1998
11	Đinh thị Mỹ Hương	dinhmyhuong97@gmail.com	1998
12	Huỳnh Thái Sơn	ilumtics169@gmail.com	1998
13	Nguyễn Phạm Bảo Hân	npbhan@gmail.com	1998
14	Trần Thị Thanh Thủy	thuy140216@gmail.com	1998
15	Phan Thị Mến Thương	phanthimenthuong1205@gmail.com	1998
16	Nguyễn Tiêu Vân	nguyentieuvan19@gmail.com	1998
17	Ngô Thị Tiểu Vy	ngothitieuvy160498@gmail.com	1998
18	Nguyễn Thanh Huỳnh	nguyenthanh11016@gmail.com	1996
19	Võ Thị Kim Hậu	hauvo57.k42@st.ueh.edu.vn	1998
20	Phạm Trần Anh Duy	anhduy0029@gmail.com	1998
21	Phùng thị Minh Thanh	thanhphung0111@gmail.com	1998

22	Nguyễn Huyền Trâm	uctramins@gmail.com	1998
23	Võ Thị Thu Trâm	vothithutram835@gmail.com	1998
24	Trần Thị Bích Phượng	tranthibichphuong.1298@gmail.com	1998
25	Hoàng Bảo Lý	Baohoang7388@gmail.com	1998
26	Thới Ngọc hằng	jellannm@gmail.com	1998
27	Nguyễn Thị Ngọc Anh	ngocthuan020318@gmail.com	1998
27	Nguyễn Thị Bích hồng	BichHongt2909@gmail.com	1998
29	Nguyễn Thị Hồng Xuyên	ngthihongxuyen39@gmail.com	1998
30	Phạm Thị Thanh Mai	phanthanhmai.207@gmail.com	1998
31	Bùi Thị Thảo Nhân	thaonhanbuh@gmail.com	1997
32	Diệp Tú Quỳnh	dtuquynh88@gmail.com	1997
33	Đinh Thị Thùy Linh	linh.dinh38@gmail.com	1997
34	Dương Nhi	duongnhi7331@email.com	1997
35	Dương Vi	Duongvi1906@gmail.com	1997
36	Huỳnh Thị Hà Tây	Huynhthihatay@gmail.com	1997
37	Huỳnh Võ Thiện Phúc	Huynhvothienphuc963@gmail.com	1997
38	Huỳnh Xuân Thúy Vy	Keoholo94@gmail.com	1997
39	Lâm Bảo Hiếu	Hieubaolam79@gmail.com	1997
40	Lê Khánh Vân	2110lekhanhvan@gmail.com	1997
41	Lê Mỹ Thuận	mythuanle153@gmail.com	1997
42	Lê Ngọc Kim Nguyên	knguyenle1810@gmail.com	1990
43	Lê Thị Kim Nhân	Nhankim0812@gmail.com	1990
44	Lê Tường Vân	letuongvan1006@gmail.com	1990
45	Lương Sử Thanh Phượng	phuongluongsu@gmail.com	1990



46	Lương Thị Mộng Kiều	luongkieu1105@gmail.com	1990
47	Ngô Như	nhungo1317185@gmail.com	1993
48	Ngọc Trinh	ngoctrinh1695@gmail	1994
49	Nguyễn Đăng Anh Tuấn	at9386@gmail.com	1990
50	Nguyễn Hồng Trang	trangkumi196@gmail.com	1995
51	Nguyễn Thị Hồng Vân	Nthvan.nguyen@gmail.com	1996
52	Nguyễn Thị Ngọc Trâm	ngoctrâm141037@gmail.com	1997
53	Nguyễn Thị Quỳnh Linh	linhlyne@gmail.com	1998
54	Nguyễn Thị Thu Xuân	1998thuxuan@gmail.com	1993
55	Nguyễn Thụy Thủy	Thuythuy1296@gmail.com	1992
56	Nguyễn Trâm	victorianguyen120294@gmail.com	1994
57	Nguyễn Văn Định	Leenguyens2h@gmail.com	1995
58	Phạm Bích Huyền	bichhuyenpham93@gmail.com	1995
59	Phạm Duy Tập	Phamtap95@gmail.com	1993
60	Phạm Thị Mỹ Ngọc	Hiemyngoc2112@gmail.com	1990
61	Phạm Thị Thu Trinh	Phamthithutrinhh1712@gmail.com	1993
62	Thái Anh Quy	anhquythai0806@gmail.com	1992
63	Thái Trà My	thaitramy20@gmail.com	1996
64	Thanh Hồng	Thanhhong8896@gmail.com	1997
65	Thanh Sơn	thanhson24011@gmail.com	1993
66	Trần Anh Tuấn	Trânnhantuan1997lt@gmail.com	1998
67	Trần Đăng Ái	trandangai@gmail.com	1995
68	Trần Minh Khoa	Kstranminhhoa@gmail.com	1994
69	Trần Quang	quangtran.881@gmail.com	1992

70	Trần Quốc Thông	tranquocthong28@gmal.com	1997
71	Trần Trà	Tratran0104@gmail.com	1992
72	Trung Nam	trungnam.getknowledge.222@gmail.com	1994
73	Võ Quỳnh Hương	voquynhhuong77@gmail.com	1996
74	Võ Thắm	votham.12tys@gmail.com	1995
75	Võ Thị Kim Ngân	vothikimngan14297@gmail.com	1995
76	Võ Thúy	Vothuy2109@gmail.com	1993
77	Vũ Gia Ái Vi	vugiaaivi.96@gmail.com	1993
78	Vũ Nguyễn Thị Thanh Hương	bongbongmuahe310196@gmail.com	1995
79	Vũ Thủy	thuyvuyhdp14@gmail.com	1993
80	Hoàng Thị Liên	hoangthilien.030511@gmail.com	1996
81	Nguyễn thị Thủy Tiên	thuytien.nguyn559@gmail.com	1994
82	Huỳnh quang thịnh	huynhquangthinh259@gmail.com	1993
83	Huynh thị hồng thanh	12123255@st.hcmuaf.edu.vn	1997
84	Nguyễn thị thu hiền	Hienfami.170795@gmail.com	1993
85	Trần Quang Mạnh	tranquangmanh.1995@gmail.com	1995
86	Trần Quang Tài	tranquangtai629@gmail.com	1997
87	Nguyễn Ngọc Thảo Linh	lovely_sandara@yahoo.com.vn	1990
88	Nguyễn Ngọc Huy	nguyenngochuy8687@gmail.com	1992
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## F. Pictures of Activities at the Training Course



P1. Evening Chanting



P2. Morning Chanting

After chanting participants have to sitting meditation 30 minutes



P3. Meditation

Participants are listening Dhamma talk everyday



P 4. Listening Dhamma Talk

**The activities about discussing about family work for each group and writing on the newspaper wall.**



P 5. Group Discussion



P 6. Writing the newspaper wall



**Ceremony of the Burning Candle to Symbolize Gratitude to Parents.**



P 8. Burning Candle

**The Ceremony Celebrated Parental Gratitude and Respect**



P 9. Ceremony celebrated gratitude parents

**The participants' tears when they were given the Dhamma talk  
which the lecturer expounded about filial piety**



P 10-11. Emotion about gratitude parents

**Ritual Offering Before Eating**



P 12. Take Lunch

## Biography of Researcher

**Name surname** : Nguyen Thi Hien  
**Birth** : March 2, 1973  
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**Higher Ordination** : September 13-15, 1994  
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### **Educational Background:**

2011-2014 : Master of Arts in Buddhist Studies, International  
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2008-2010 : Bachelor of Arts in Buddha Dhamma,  
 International Theravāda Buddhist Missionary  
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2008 : Diploma of Abhidhamma, English Level II,  
 International Institute of Abhidhamma,  
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2007 : Diploma of Abhidhamma, English Level I,  
 International Institute of Abhidhamma, Yangon,  
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2007 : Diploma of Buddha Dhamma, International  
 Theravāda Buddhist Missionary University,  
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2005 : Bachelor of Arts in Buddhology, Buddhist  
 University in Ho Chi Minh City, Vietnam,  
 Academic Course V (2001-2005), and  
 Completed thesis entitled “An Analytical Study  
 Meditation on Breathing in Ānāpānasati Sutta.”

1997 : Diploma of Mahāyana Buddhist Studies, Đại  
 Tông Lâm Buddhist High School, Ba-ria-Vung-  
 Tau City, Vietnam.

1992 : High School Diploma, Ninh Thuan, Vietnam.

**Meditation Experience:**

2011-2012 : Two months per year on Vipassanā Meditation retreat at Sorn Thawee Meditation Center, Chachoengsao, Thailand.

: One-year Vipassanā Meditation practice at Kyunpin Meditation Center, Sagaing-Mandalay Division, Myanmar.

2007-2009 : Annual four-month Samatha Meditation retreat at Pa Auk Tawya Forest Center, Mawlamyine, Mon State, Myanmar.

2006 : Six months Vipassanā Meditation retreat at Paṇḍitārāma Forest Meditation Center, Bago, Myanmar.

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