

Thesis Title : A Study of Putta (child) in Theravada Buddhist Scriptures
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Date of Graduation : March 31, 2015

Abstract

The 3 main objectives of this thesis are: (1) to study the concept of putta (child) in Theravada Buddhist scriptures, (2) to study the dhammas principles concerning putta in Theravada Buddhist scriptures, (3) to study the applications of dhammas principles relating to parenting. The thesis has been developed through researching into the information featured in Theravada Buddhist scriptures, i.e. the Tripitaka, exegeses, Dika (letters of invitation), and other related scriptures. The compiled information is under the supervision of advisers and specialists. The findings are as follows:

Putta (child) in the Buddhist perspective conveys 4 meanings: the one preventing the parents from going to hell, the one purifying the parents' souls, the one fulfilling the parents' wishes and needs, and the one raised by the parents. According to Theravada Buddhism, the child can be classified into several groups based on various criteria. The most popular classification, however, can be made through levels of morality as (1) Abhijata-putta (a superior-born child): the child who is superior to the parents, (2) Anujata-putta (a like-born child): the child who is equal to the parents, and (3) Avajata-putta (a worse-born child): the child who is inferior to the parents. The literary-style definitions of putta included in this thesis are provided as a trick to instill in a child the gratitude to parents, preceptors, teachers, benefactors as well as everything he or she is involved in and rely on.

From the research, it is found that : There are several dharma principles in accordance with putta, for example, the principle of parental care that the Lord Buddha gave to Singkhalokmanop, the quality of being grateful, Sappurisa-dhamma (qualities of a good person), etc. In studying the application methods of these dharmic principles, it is found that a child should adhere to dharmic principles among which the remarkable ones are the principles of Kanlayamimit-dhamma (qualities of a good friend), Sujarit-dhamma (good faith doctrine), etc. These principles do not only support a child in achieving desired characteristics, but can also be applied to benefit the society in a large scale, for example, the principles of morals, Sovacassata (obedience), Dhammaskacch (religious discussion), especially the gratitude for the society, royal institution, the nation, the nature, the environment as well as all living creatures so as to promote peace among all related factors from the present to the future.