

An Analytical Study of Sadàrasantosa with Stability of Family Institution

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Abstract

The Sadàrasantosa refers to contentment with one's own wife. It is considered as the doctrine of the stability and development of the family institution to have the noble living or Brahmachariya: a holy life. One should restrain from Akusala-kamma: or unwholesome action viz., evil deed; bad deed and should have the Sanyama or Self – Control, consisting within non-violence to oneself and others in the family and society. In addition, one should develop the doctrine of Drama: taming and training oneself and living with the heedfulness. The Sadàrasantosa can be defined as the family action plan which can build up the warm family, stability and peace.

Keyword:Sadàrasantosa, Family Institution

Introduction

The stability in the family institution is one that is very important to human life and able to classify the marriage by the numbers in spouse which can be classified into 2 kinds viz., Monogamy; the practice or state of being married to one person at a time and Polygamy; custom of having more than one wife or husband at the same time.¹ However, it appears the story of principal wife and minor wife. There are 3 types of families as: 1) Nuclear family - a couple and their dependent children, regarded as a basic social unit, 2) Extended family - a family that extends beyond the nuclear family, including grandparents, aunts, uncles, and other relatives, who all live nearby or in one household and 3) Joint Family - It is a large family unit include single-family, multi-family together. All members of the kinship group. In case of the Thai society, it appears the nuclear family and joint family and there are 3 types of residences after wedding viz., 1) Patrilocal Residence - a pattern of marriage in which the couple settles in

¹ SanyaSanyawiwat, **Sociology of Marriage and Family**, page 75.

the husband's home or community, 2) Matrilocal Residence - a custom in marriage whereby the husband goes to live with the wife's community and 3) Neolocal Residence - a type of post-marital residence when a newly married couple resides separately from both the husband's natal household and the wife's natal household. However, there are 2 types of Residences in the Thai Society: - Matrilocal Residence and Neolocal Residence.²

At present, the Thai families often have many problems in terms of non-faithful to each other during the marriage, partly because of changes in society. That is to say, women have a greater role in the workplace and social rights and the attitude has changed. The family cleavage usually occurs from the difference in various dimensions as: attitude, age, sex, education, and financial position. There are resulted a family unable to function properly, the decline of the family and the family members lack of virtue. The lack of Sadàrasantosa virtue is considered as the major cause of the problems.

Thus the Sadàrasantosa is not only considered as the basic principle of the marriage, but also as the base of families and extended to the relevant person which are not causing the family problems. In addition, It is also the factors of the stability in their lives viz., economic and emotional state of a person and as a factor that reduced social problems.³

The research aimed to study of the concept and development of Sadàrasantosa in Buddhism at the describing the Doctrines, meanings, types, concepts and the goal of Sadàrasantosa in order to solve the family problem and promote the family institute. In addition, it also studies the concept of Sadàrasantosa and relevant doctrines on the stability of the family institution.

Research objectives:

- 1) To study the concept of Sadàrasantosa in Buddhism
- 2) To explore the concept of Sadàrasantosa and the stability of the family institution
- 3) To present the Sadàrasantosa Doctrine for promoting the

² Ibid.,page 75.

³ Dhammapitaka (P. A. Payutto), Dictionary of Buddhism, (Bangkok: Mahachulalongkorn University, 2540), pages 297 - 298.

stability of the family institution

Methodology of research

The research was conducted by the Qualitative Research and Documentary Research Method and the procedures were as follows.

1) The primary source was the Mahachulalongkornrajavidyalaya Thai Tipiṇaka, B.E. 2539.

2) The Secondary Sources were Tipiṇaka Commentaries, Sub Commentaries, Sub – sub Comentaries, text books, articles and relevant research on the Sadārasantosa and the stability of the family institution.

3) The data obtained from interviews with the objectives of the research synthesis and critique, discrimination, organized into categories of knowledge.

Result of research

1) Regarding to the concept of Sadārasantosa in Buddhism, it was found that the Sadārasantosais considered as the virtue of men who are married and to abstain from dishonesty (Abrahmacariyā)

The term ‘Dāra’ refers to ‘wife’ or the one who must be treated by the husband. According to Buddhism, there five ways a husband should serve his wife: by honoring her, by being courteous to her, by being faithful to her, by handing over authority to her and by providing her with ornaments. The term ‘Sadārasantosa’ derived from the Pali Language ‘Sadārasantuñhā’ or Sadārasantosa which mean ‘contentment with one’s own wife’, in other words, it refers to the sexual restraint.

2) In case of the principle of Sadārasantosa and the Family Stability, it was found as the concept for the stability family and protect of rights abuses. There are four Doctrines or Samajāvidhamma; qualities which make a couple well matched viz., Sama-saddhā: to be matched in faith, Sama-sālā: to be matched in moral conduct, Sama-cāgā: to be matched in generosity and some-pannā: to be matched in wisdom. And there was also found in the SinggālaSutta on the duty of things should be treated between husband and wife.

3) The way to develop the principle of Sadārasantosa for the

stability of the family institution, it focuses on the unshakable mind and without any temptations and lustin order to devote time and thought to the line of duties. It can be applied in the Sadàrasantosa of the following guidelines: 1) participation and behaving oneself properly in all circumstances and 2) promoting family members.

The principle of family development consists of 3 doctrines as: 1) saývara or self -restraint, 2) Sanyamaor self-control and 3) Dama or self-development. The family institution is important to other social institutions to serve their own improvements.

Conclusion

It is common for people to have a spouse of householders and how can they select the best prater.

However, the concept of Sadàrasantosa is considered as the household life, so that, the loyalty and honesty between wives and husbands is the essence of life, the householder. It is called the noble living and appropriate to the status of a spouse.

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