Code of Ethics among Siblings, Families and Kin Members Observed from Doctrines of Innwa Era

Myint Myint Naing

Abstract

This paper is on the study of ethics among siblings, families and relatives from doctrines of Innwa era. Good characteristics of love, respect, affection and adoration – from grandparents and teachers to kinship – are written purposely to be abode by. One who will observe the admonishments of learned and respectable persons will become decent, courteous and well-mannered persons in social society and live in a happy life.

Keywords: Doctrines, affectionate, kinship, admonishment, decent, courteous, ethics, social society

Introduction

Pyo, poem, verse and prose came into existence in Innwa era. Most of the writers were monks. They wrote codes of conduct and admonishment by referring to jatakas, Buddha's sayings and quotations from literature that people should know and practice. In this paper, excerpts from the codes of conduct and admonishment as well as written homilies by Shin-Maha-Rahta-sa-ra, Shin-Maha-Silavamsa and Kandawmingyaung Sayadaw, the monk writers in Innwa era, are used as reference to show codes of ethical practice among families and kin members.

Ethics of kin members from rhyming homily on moral values in Innwa era

Firstly, kin members' ethics from Shin Maha-Rahta-sa-ra's codes of conduct will be presented. From passage (1) to passage (4) are filial obligations of a good child towards his or her parents, siblings and kin members. Children pay respect and show gratitude towards parents and grandparents as objects of veneration. They have to provide food respectfully and fulfill all the wishes and needs of their parents and grandparents. This is shown in passage (1) as follows: —

] \ulpha\wini \win?, Zemaygi \(\)?\wmjyea\wini \(\)aoml&\pa\omi \(\)a\v;a\x mi \(\)tjri \(\) aqmi \wini \(\);ri \(\);ri \(\)k\&\left \wedge \equiv \wini \(\);ri \(\

It shows the filial duties between children and parents and ethics upon parents and grandparents. It could be said that these ethics should be obeyed by the children.

In passage (2) stated that children have to obey, value and pay obeisance to their parents, grandparents and teachers as well as their elders. They do not have to retort or talk back, against their elder. Likewise, older people have to deal with their young ones leniently and younger people should keep in mind that their elder sisters and brothers are like their parents. These facts are pointed out

as –

]tpfullulitm;?nli, frm;vnf;?pum;EWfqulizulirqli&bov&p?ullulitpfr?onEpOulirbuloUrswygav}

These admonishments show that one has to obey and pay obeisance to elders as well as young ones.

In passage (3), it is stated that siblings of parents are their immediate relatives. Therefore, they have to keep in mind to obey and pay obeisance to those siblings, and consider them as parents. Children must not commit a moral sin. These admonishments are written as –

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]aq(U)r(U)? (U)? (U) (U)
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Therefore, these admonishments are to be considered as ethics of a person in relating with his or her kin.

In passage (4), siblings are admonished to be aware of the fact that they are born together to share a good fortune from the past, and understandingly, they must love each other dearly, without putting blame on each other. These are composed as follows: –

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\label{eq:locality}  \text{[ayguáz:om;csif?wpOrf,wlf,rSt&if,tEpfazpppf?tjypplyNrjcm;xlon?tw/lzpfucspluav]}^2
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These admonishments are the ethics that siblings must observe as the rule of conduct.

The Sayadaw's admonishments in his writings such as good characteristics of love, respect, affection and adoration – from parents, grandparents and teachers to their kin – are short and concise. In composing his verses 'khwa htau' is involved and in winding up his writing "sei", "ma..... sei" are used to urge people to differentiate between the "do's and don't's". The Sayadaw made an admonitory remark out of the goodness of his heart to behave well, as a mother would admonish her offsprings. The concept "if one doesn't listen to his words one will become worthless in the present life cycle and face with danger" is used in winding up his admonishments.

Moreover, ethics of people in relating with their kin from admonishments of Shin Maha-Rahta-sa-ra's Ganbisara homily on moral values are extracted and reported. Ganbisara rhyming homily on moral values is known as A-nu-sa-sa-na which means instructions of the Sayadaw. It is said to have been in the mind of good government servants. There are lots of things officials should know in society.

Sayadaw admonishes that a government servant should keep moral principles and do charity. By doing so, the firmness of designation, fullness of wealth are retained and their wishful thinking is fulfilled. At that time one should not forget to support and provide one's relatives, monks and laymen, consultants and colleagues. It is taught that if one would enjoy such a high rank, he should take care to his relatives. It is described in passage (14) of Ganbisara.

In passage (32), it is said that one should take care not only of the relatives, but also his master. One should have truthful mind and should sacrifice his life for his master. The attitude towards relatives and master is that they must be brave, honest and steady in mind and stable in character. These facts are written in admonishments as follows: –

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]t&if;tEpf?EG_jrpfyijcN_vNphijrom;?aqfst;yg;ü?axfym;ruseP_ouEphluphuP_t&fuvnf?xNpluf{ueP_tcspvfefvsuP_awmfsek&iP_rlusiIcif;&m?jynUphhom;}
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Warnings of learned and upright persons, traditions, words of homily, gratitudes are acknowledged pleasantly. Moreover, secretive and difficult matters which are carefully considered not to be known by anyone should not be consulted with siblings. If relatives and friends start asking, one should turn deaf ears. These admonishments are written as follows: –

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]ptwDrf,Munfvilom;a&pifulowlifyifvllOSulexeufa&jcm;?jyifwpfyg;olom
rMum;apcsilerjrifapvlorglaprletppü?ar@n&low@rif,&dylodvsulersufurjrileac:vsifnMum;?v@nrllig;ologog;cifyef?ar@arulonf?wpfcef,ry@;?rif.pum;uloylufxm;Orf,w@f?alluaprif.}1
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Parents and children are the friendliest people. But the government-servant-father does not let secretive factors to know his child. These rules of conduct are said to be observed by the government-servant-father.

The Sayadaw said in Ganbisara as follows: -

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jrefci fwtter? ppmrefull av; wefrstaz:? jrwfolawmfwll & i faysmqufqi
tjrEw0, i o & Zi, ir? rSwfc, fentem? tjzmjzmull ynm, lq? usufavllur!
b0 b will crsu[ri tii? * IPt i frm; yll v bt, fblf liv ll b keyfo! tkmrlv ftl²
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It is said in admonishments that the one who listens and observes these rules of conduct will become a versatile man and get plentiful supply of wealth.

Furthermore, ethics of relatives from written homily by Shin Maha-thilabiwuntha on disciples are to be mentioned. In his writing there are things to be observed by disciples and followers.

It was thought to be written in A.D. 850. Verses were used and in some parts of the writings, verses of "Khwa htau'" were used. The writing is about the ethics of children who need to be pay obeisance to their parents and teachers.

The following statements -

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"robboo? q&mobulctí tvsil rpm;ESl"
"roq&m? xm;onl[mulrsuEshut fvsil r, liiESl"
"vlcsifaomtm;? pm;csifim;u? Oylwa;c, ? awmityellu"
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are written homilies for children who should pay obeisance to their parents, teachers and elders. These statements mean children should not take food before their parents, teachers and elders without being seen or heard. If they want, they have to ask their permission.

These written homilies which indicate the ethics in preserving the Myanmar culture and tradition, should be observed by the children, disciples and followers.

Some children become rude when they live in luxury. They show disrespect on parents, teachers and elders. By thinking no one is noble, great and magnificent than they are, they feel very proud and praise themselves. Therefore, they will be chastised for committing a sin against their parents, teachers and elders. These are in written homily as follows: —

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"Multoli, fol & Siviup? [brlvn!? rtoq&m?b, frinrsw!, kvjrwfroll ust;r&b] rthutom? axmremvsul qxulvæpfin? wtoli inut Rygrnfom;?b, fceljim; [lwkwyy? jypfrin;Muvsil rt Pl z' Pl q&m/ Pfut ctvttrnl r, (f.pc")
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And then, it is said that one would be punished for having committed any of the five sins.

The Sayadaw warned and admonished children that one would forget one's origins and become conceited when one has strength tempered with subtlety. Because of the abovementioned facts, the Sayadaw warned children to observe these principles.

Next, ethics of people in dealing with their relatives are extracted from written homily of Kandawmingyaung Sayadaw's Lawka-sa-ra Pyo. In it, there are three chapters such as admonishments of four castes; admonishments of kings; admonishments of Bhramans. In admonishments of four castes, it is stated that children must pay attention well and study scriptures. They must not stay inattentively. Good deeds and characteristics are emulated and admired to get good benefits.

These are in written homily as: -

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"rbq&m? pum;emí? usrf.pmojlril www.atmifoi.b\vm? ay:\Grjyl aumif,atmif www.sul aumif,&mjrwEll? aumif,atmibultí? aumif,ustul ü? wnbaprif, "1"
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These admonishments are essence of valuable written homily for children.

Parents are always looking forward to their children's betterment. Therefore, as in the written homily if children listen and observe the words of their parents, their teachers and elders carefully they will find life well worth living.

Besides, parents, teachers and elders are their benefactors. If children are being put the blame on, scolded, beaten up by their benefactors they behave as a rabbit without fighting back, making response, and retorting. They have to accept respectfully and patiently. They always have to keep in mind that parents teach them to become good persons. These are cautioned by the Sayadaw as: –

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" oububrob? q&mpom;? pb\&oci\text{! aus;}\Z|;\&\si\text{!}\text{wir} jyp\wi\text{!armifr? &bu\fwq\wi\text{nf;}}\ 0rf;\x1, \quad \quad \quad \text{!}\text{Eww\range}\wi\text{lonf}\text{: allumu\text{!}\text{\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!}\text{!
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These are the ethics that children should follow.

Moreover, Children should venerate, make obeisance as stupas with a vaulted base and imploringly their benefactors – parents, teachers and elders. The Sayadaw warned that children have to look after their benefactors generously and make them live an easy and peaceful life in his written homily as –

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"rtitzcil aus; Zt; & Sirul csptci jrwEll? *ykxlol & blobwil Numfvi jrwav;? off; jref; ar (; ? vlyaukc, ? & lwyfu& sul Bul x ouff lirst; aqulwnf;? yluxyfoff; ? cyfoff; r. (; ? Ni off; aprif; "3")
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The facts mentioned above are the same as "Nya-taka-nin-sa-sin-ga-haw" from the Discourse on the Blessings. This is to be observed as ethics of relatives.

Then, the Sayadaw admonished children to observe and practise their traditions respectfully because this is the same as "Sau-lay-myo-nwe", duties of children towards their parents. This ethic should be observed and followed to preserve dignity of heredity and traditions. It is admonished that the one who should preserve their parents' traditions, dignity of heredity and listen and respect the words of the elders becomes a good person.

Moreover, the Sayadaw also admonished that children should know the gratitude towards parents which is as big as Mount Meru. They have to show their gratitude towards

their parents. They should provide wife, children, relatives, kin members and followers to live an easy life. By doing so, one should have a safe and peaceful life. These admonishments are homily written as: —

"av; ulef, x lyacgi l jrif, r lkawmi ES lcselaqmi E lif, v n f? twilf, r o liaus; Z l, & lon l'trum; w lu l'o lufum; r, m;? o m; EG ft qu'l culvuf staq l'ule la jca & ES l'ety ax fru l'v loy lu l'ajf, & la ysmufy, l'esrf, o mu, fí? v D, for la umi f? jz plawma & fi i f. l'o la ysji fajymy? cshrif, lu v su l'allumi lluab; bsr f? az mu E li p f f, t m;? p lw D r f, w p la jz mi llwe f? aq l'ei f le l'esp f, e ll'rjy, fapri f, "1"

It is said that the Sayadaw's admonishments are ethics that make children well-mannered, talented and outstanding.

Conclusion

Ethics of children, kin members, relatives and followers that should be observed extracted from the writings of the monk writers of rhyming homily on moral values, such as: Shin Maha-Ra-hta-sa-ra, Shin Maha SilaVamsa and Kandawminkyaung Sayadaw are studied and presented in this paper. These are written homily by Sayadaws. These admonishments give directions on four castes to behave well, to improve knowledge to live properly in human society. In these admonishments, one can vividly see the Sayadaws' great minds, intelligence, literature observation, richness of literary knowledge. The Sayadaws wrote with examples about the fact that by taking care of parents, teachers, relatives and elders, one can get benefits. These are written in such flawless and understandable usage that we are grateful to the Sayadaws. The Sayadaws' literature is admirable and respectable. Therefore, these Sayadaws are honoured, admired, and to considered to be dutiful monks who deserve respect and have made the human society a better world.

Acknowledgements

I would particularly like to express my gratitude to Dr. Tin Htwe, Rector of Hinthada University and Dr. Theingi Shwe, Pro-Rector, for their kind permission to carry out this research. I owe a great debt of gratitude to Dr. Tin Tin Shwe, Professor and Head of Department of Myanmarsar and Professor Dr. Amy Win, Professor of Department of Myanmarsar, for their encouragement to do this research. Finally, I am grateful to my colleagues and staff of the Department of Myanmarsar, Hinthada University, for their understanding and support during the preparation of this paper.

References

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