

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

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### 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: –

]v u l o p a w m i f w m ? , Z e m a y g i f ? w m j y e f a v m i f a o m f & p a o m i f a v ; a x m i p t j r i h  
 a q m i f o m ; a w m i f r i f r & \* P u b b o n a r g r z c i f a u s ; Z i & S E S i l x i y i f w p j c m ; ?  
 b l E S i l o t i ; u l l b & m ; w p l q ? \* w p l v l o i p p t w i u x i f v s u l p o w i f v u f x m ; ? t p m ; t O w l ?  
 r v w f a p & ? a & y a & a t ; v l m a y ; i ? a r f a u r l u a y / w p a x f r s w f o m ; ? t c g ; t c d l  
 o l w l q i i m ; ? b l b l i ; r d o ? q & m p o n l j y o q l a x f r a w w f a p }

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 –





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 above-mentioned 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: –

" r b q & m ? p u m ; e m í ? u s r f p m o j r i ? w w a t m i b i f a v m ? a y : v o f r j y ? a u m i f a t m i f w l v s u ? a u m i f & m j r w E ? a u m i f a t m i B u k í ? a u m i f u s t u ? ú ? w n a p r i f " <sup>1</sup>

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 : –

" o u B u r b ? q & m p o m ; ? p l & o c i ? a u s ; Z i ; & s i w ? j y p l w i f a r m i f r ? & l u y w q l v n f ? O r f x l , l , l , l e l v s i f u s t o ? E l w i w t o ? a p m i f m e f n f ? a l l u m u & o ? o n f ; c h x f z i ? a u m i f a o m E s v ? & n a p r i f " <sup>2</sup>

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 –

" n d i f z c i ? a u s ; Z i ; & s i u ? c p c i f r w E ? \* l y x l o ? & o p w i ? M u n v i f r w a v ; ? o r f j r e f a r g i ? v j a u R c , ? & w y u s u ? B u x o u t ? r a q u l v n f ? M u n i n h w w t f ? y l u x l y o r f i ? c y l o r r , o f ? N i r t a p r i f " <sup>3</sup>

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;urefxyacgi? jri frkawmi ES lcbagmi EBi fvnf? twll frod  
ausZl&bnl rrum;wlu? olulum;r, m:? om;EG ftqu? cuvurstaq? ureljca&ES?  
tlyaxruß vbyul qit&aymy, ? crfomu, fi? vD, Maumi f? jzplawma&hif [ R  
vlaygi fajmy? cðrfr;Muvsu? allumi MUab;bsrf? azmuEli pfr;tm;? plwOrfwplajzmi kwef?  
aqci fye;ul cplyef, el? rjy, laprif "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-ha-sa-ra, Shin Maha SilaVamsa and Kandawminkyang 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.

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