

Title	The Practice of Filial Piety in Myanmar Society
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Publication Type	Local Publication
Publisher (Journal name, issue no., page no etc.)	Journal of the Myanmar Academy of Arts and Science Vol. XI, No.9.
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Issue Date	2013

The Practice of Filial Piety in Myanmar Society

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Abstract

The Word "Filial Piety" is defined as supporting and serving one's parents. It is not only a moral virtue but also an ethical principle. In Myanmar society, the five responsibilities of sons and daughters are regarded as filial piety. These filial responsibilities are based on the principle of gratitude because these responsibilities are arisen from repaying the debt of gratitude to the parents, the great benefactors. This paper tries to present that filial piety can be regarded as the most fundamental ethical principle and it plays an important role in Myanmar society.

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Introduction

The word "Filial" means "Genetics" designating any of the generation following the parental generation. "Piety" means dutiful to God, being pious, and observance of religious principles. Generally filial piety is defined as the family responsibilities, family reverence, and the duty and responsibilities of sons and daughters to the parents.

In Myanmar society, it can be seen that each member obeys and preserves one's respective moral responsibilities. Among them, the responsibilities of offspring toward parents are very important. These responsibilities for offspring can be regarded as filial piety.

Myanmar Moral Responsibilities

As most Myanmar people are Buddhists, they believe in the law of *kamma*, *samsara*, and *Nibbana*. Furthermore they also believe that throughout *samsara* if one does good deeds, he will get good result and if one does bad deeds, he will get bad result. They also believe that the ultimate goal of life is *Nibbana*, the cessation of suffering. As a cart equipped with a wheel without linchpin cannot reach the goal, a person-who fails to preserve his moral responsibilities cannot realize *Nibbana*. In other words, as linchpin is indispensable part of the wheel, similarly, morality is indispensable part of human beings.

In Myanmar society there are mutual responsibilities for each social group, such as husband and wife. Generally, some persons who are older in age or higher in position have the responsibilities to teach and give instruction to the younger, and the younger in turn has the responsibilities to obey them. The *sangha* or monk has the responsibilities to teach and give instruction to the disciple as well as parents to the son and daughter, teacher to the pupil, master to the servant with' the will for them to be good.

In ancient Myanmar monastery education, the curriculum was based on Buddhism. Myanmar scholars wrote admonition to educate the youth to become clever, polite, and moral. These moral rules and *niti* still flourish in contemporary Myanmar society. Most Myanmar has the good habits such as paying respect to the elder, older, and parents, supporting one's parents, and having grateful mind.

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In Myanmar culture, there are ten benefactors, they are; (1) Buddha (2) a *Pacceka* Buddha (3) An *Arahat* (A) *An Aggasavaka* (5) Mother (6) Father (7) a teacher (8) a mentor of meditation. (9) a preacher¹ (10) a benefactor.

One should have the grateful mind. It is believed that the ungrateful one will meet the miseries. In other words, if one does anything which can damage the benefactors, will also be damage.

Myanmar people accept that one should not disrespect one's parents, the first teachers, who are old-age. One should pay respect and serve them like the gods, by placing them at the holy part of the house.

In Myanmar no one should eat something before the older and the parents have had it. In *Tilokahu*, *Shin Mahasilavamsa* writes,

Don't eat anything first, before the parents and teacher.¹

However if one has to eat before them, one should firstly take and keep some foods for them, one should eat only after that. In Myanmar the act of taking and keeping" some foods first for the elder or older is called "oo-cha - chin "ဦးချခြင်း". This is also the act of showing respect to the older and holy person. Furthermore polite and gentle in speech and deeds is also another form of showing respect. In English the pronoun "I" is used in the different places, whether one has to speak with the elder or older or younger, and whether one is male or female. However in Myanmar there are different pronouns concerning the pronoun "I". Generally, if one has to speak with the other who are younger than or contemporary to one, one has to use the pronoun "ngar" "ငါ" that means "I" However if one has to speak with the others who are holy, elder, and older persons, instead of the pronoun *nga* one has to use the pronoun "kyundaw" "ကျွန်တော်" (male royal slave) or "kyunrma" "ကျွန်မ" (female royal slave). Here "kyundaw" is to be used for male and "kyunrma" is to be used for female. If one uses the pronoun *ngar* in speaking with the holy, elder, and older person, it can be regarded that one is disrespect to them. Furthermore, one has to reply the holy, elder, and older person' calling by pronouncing as "shin" "ရှင်" or "khin-byar" "ခင်ဗျား". Here "shin" is to be used for female and "khin-byar" is to be used for male. These are polite and gentle pronouns in showing respect to the others, "khin-byar" is derived from the word "ihekhin-phdyar" (my lord) and "shin" is derived from the word "a shin" (my lord). Generally, it can be said that Myanmar moral responsibilities are founded upon mutual love, respect, and gratitude.

Gratitude of Parents from the Standpoint of Offspring

Of all the amount of gratitude, the gratitude received from one's parents is the largest. For the sake of the child to be born healthy the mother "has taking care in eating, drinking, going, coming, sitting down, and standing up while her offspring was in her womb. By without having and drinking the hot food, without lifting the heavy thing and walking gently, the mother has guarded her offspring from damages. The father also has supported the mother to be done so. The father earned money and save their offspring from danger. When a child was born the parents were anguished and checked whether their child was born with complete parts of body or not. After the offspring was born parents had nurtured' and fulfilled the five responsibilities of the parents to their offspring.

¹ နန်းညွန့်ဆွေ (တည်းဖြတ်)၊ ၁၉၆၀၊ ၅။

Children can learn and imitate what they had experienced. The words, thoughts, and deeds of children may be right or wrong, good or bad. Parents taught to distinguish their child what is right from what is wrong, what is good from what is bad. In Myanmar there, is a saying that "The one who lives near fishermen may become a fisherman, and the one who lives near hunters may become a hunter". “တံငါနားနီတံငါ၊ မုဆိုးနားနီးမုဆိုး”. This shows that human very clean and white cloth which can easily dirty by the colours. If the cloth is dirty, it cannot easily be washed. Even if it can be cleaned, it may be tear. So, the parents pointed out their offspring what is right and wrong, and what is good and bad. In Myanmar word it is called "*pai-pyin*" “ပဲ့ပြင်”. The original meaning of the word "*pai-pyin*" means controlling the rudder of the boat. A boat sailing without the helmsman's controlling the rudder cannot reach the goal. As the helmsman is important for the boat to reach the goal, parents are also important for their offspring.

To create a good environment for their offspring is one of the responsibilities of the parents. There is a Myanmar saying that "Be careful the plant, while it is being cultivated". “အပင်ပျိုးစ တိုး၍စောင့်ရှောက်”. As the plant can be moved from one place to another place, in other words, from the bad soil to the good soil only when it is young, the children can be taught only when they were young. Parents taught and cultivated their offspring very carefully with the hope for them to be good. So, the love of the parents or the gratitude of the parents is immense. The parents sent their offspring to the teacher to educate when he or she is old enough to educate. Parents educated their offspring with the hope for them to be good. So the benevolence of parents given upon their offspring is immense.

In *Puttovada*, *Atula sayadaw Khin Gyi Phyaw*, writes,

Parents are regarded as the enemies of their offspring, if they did not teach their offspring when the offspring was young.¹

Parents taught their offspring in order to be good, welfare, and benefits. Only those who did not teach their offspring can be regarded as the enemies. If the parents love their offspring, they should educate them. If the parents really love their offspring, they should teach to distinguish their son what is right from what is wrong, who are best friends from who are bad friends. The will to see the son under their eyes without educating may lead their offspring to become immoral person. It seems that the benefits of their offspring are destroyed by parents who are the enemies of the offspring. However those parents are very rare. The way to do for the offspring, if the parents really love them is written in the *Seintakyawthu U Ow*, as follows:

If the parents love their offspring, they should point out what is right and wrong, what is good and bad.²

So the gratitude received from the parents is so great. When the offspring old enough to marry, parents search the one who is suitable for them to be married. Furthermore they give the capital for them, and support them. Most parents love their offspring and try to fulfill their responsibilities. It is very rare to see the offspring who in turn re-support the parents. There is a Myanmar saying that "There are only flows down water in the world, and no flows up water". “ရေစိုက်သာရှိသည်၊ ရေဆန်မရှိ” The love of the parents given upon the offspring is regarded as the ever flows down water, and the love of the offspring return to the parents is regarded as the flows up water. Parents understand the natural law that there is, no flows up water. So even if the offspring do not clever, they do not mind and hate them. The love given upon them will

¹ နန်းညွန့်ဆွေ (တည်းဖြတ်)၊ ၁၉၆၀၊ ၁၄၇။

² နန်းညွန့်ဆွေ (တည်းဖြတ်)၊ ၁၉၆၀၊ ၉၉။

never change.

In Myanmar history, Prince Yazakumar, son of King Kyansittha, is considered as the greatest filial son. In *Bagan* Dynasty there was a "king who is called *Kyansittha* (A.D. 1084-1112). Before he became the king of *Bagan* he has a beloved wife *Thanbula*. In order to take the throne of *Bagan*, he left his being pregnant wife. However, he told to *Thanbula* to come to *Bagan*, if she bears a son. After their son *Yazakuma* was born, *Thanbula* took her son to the *Bagan* and meet with king *Kyansittha*. Although *Yazakuma* was the son of the king he did not have the throne. It was because the throne has been given to the *Kyansitthn*'s grandson. So, the king gave the three villages ,of slave for them. While the King was dying, his son *Yazakuma* made a golden Buddha image and offered alms on behalf of the King with the hope for the King to become healthy. This was done in remembering his father's gratitude given upon him. This was the act of paying back the debt of gratitude to his father the great benefactor. It is found in the *Mya Zedi* stone inscription of A.D.1112.

Finally, it can be said that the gratitude received from parents are immense and there is no person who is compared with parents. Parents cultured their offspring not only with the hope that they may in-turn receive the benefits from them but also with love. One has to serve one's parents, respectfully. The way to serve for the parents is written in *Puttovāda* by *Atula Sayādaw Khingyi Phyaw* as follows:

By carrying one's mother on the one's right shoulder, and one's father on the other shoulder, though one serves them bodily even for a hundred years, in every possible way, one may not repay the debt of gratitude to the parents fully. Only if by leading the wick, immoral, parents who have wrong view to become the clever, moral, .generous, and wise parents who have right view, one can repay the debt of gratitude to the parents, and one is considered as a filial son or daughter.¹

One cannot fully repay the debt of gratitude to the parents only by supporting the parents' physical needs. One has to fulfill for the parents in order to get the mental pleasure. Since most Myanmar is Buddhist, it is believed that the real happiness should be searched only by *Dhamma*. So, the only way one can fully repay the debt of the gratitude of the parents is to lead the way of real happiness by *Dhamma*.

Myanmar Family System

Unlike the neighbor countries such as India and China, there is no family name or surname, and there is no patriarchal family lineage system in most Myanmar families. An individual can stand independently by his or her own name. If a woman gets marriage, she does not need to change her name. So, unlike the culture of Indian and Chinese, in Myanmar there is no such culture that only f the two couple can bear the son can be regarded as they can maintain the honors of their family tradition, and as the manner of repaying the debt of gratitude. In Myanmar there is no such gender discrimination within the family, and female have equal right, to male. Generally, in Myanmar there are father, mother, and children in a family. Mother has the obligation to nurture their children and keep the household. Father has the obligation to earn money and to secure the family. Sometime, there is no discrimination of obligations between them, and they have to do together. There are mutual obligations between the family members. If each and every members of the family serve their respective obligations then there will be a pleasant family. In Myanmar proverb, it is said that the useless baskets can

¹ နန်းညွန့်ဆွေ (တည်းဖြတ်)၊ ၁၉၆၀၊ ၁၄၂-၁၄၃။

be thrown away, but the silly children cannot be disowned. (တောင်းဆိုပုလုံးဆိုသာပစ်ရသည်၊ သားဆိုသမီးဆိုပစ်ရိုးမရှိ)။ It shows that the parents have a strong tie with their offspring. The love of the parents is ineffable. So, another proverb is that the child of one's own blood is dearest most. (ရင်သွေးဟူကချစ်မဝ)

Furthermore there are the responsibilities to pay love and respect, and to support the older and elder family members such as; grandfather, grandmother, elder brother and sister. There is a Myanmar saying that “အကိုကြီးတော့အဖရာ အမကြီးတော့ အမိအရာ” this means that the eldest brother is regarded as a father and the eldest sister is regarded as a mother. To regard the elder brother and sister as the father and mother is written in the *let-thit-taung-ta of Shin Mahāra* as follows:

To pay respect the eldest brother and sister like the parents.¹

In *Lokathāra pyo of Kandawminkyang Sayādaw* it is written that;

To homage the parents like the stupas. To support one's old relatives with respect and kindness.²

So it can be said that Myanmar families are built upon the following grounds;

- (1) No restrict and control family lineage,
- (2) Independence,
- (3) No gender discrimination,
- (4) Females are not oppressed and have the same right to males,
- (5) Respect and mutual love between family members.

Five Responsibilities for the Offspring

In the poems of *Thingazar Sayādaw*, there are five responsibilities for the offspring. They are considered as Myanmar filial piety.

(1) Supporting the Parents in Turn

Parents feed, clothe, and educate their offspring till they grown up. So, Myanmar people believe that one should support the parents in turn. Then one should fulfill the material needs for the parents and nurture the old-age parents. Moreover, one should try to sympathize with old-age parents, by remembering their gratitude. In other words, Myanmar people honors and appreciates the person who has a grateful mind, and accept that one should serve, support, and nurture the parents in turn with respect and love.

(2) Managing Affairs on Behalf of Parents

Managing all the affairs of the parents is a filial responsibility to be fulfilled for the filial, son and daughter. In Myanmar society, one should not fail and neglect to manage one's parents' affairs. Particularly, one should upgrade the status of the economy of one's parents. One should manage affairs for the parents successfully. Furthermore after the death of one's

¹ နန်းညွန့်ဆွေ (တည်းဖြတ်)၊ ၁၉၆၀၊ ၁၅။

² နန်းညွန့်ဆွေ (တည်းဖြတ်)၊ ၁၉၆၀၊ ၁၄၂-၁၄၃။

parents, one should continue to do their unfinished affairs. Finally, managing all the affairs of the parents means serving all the affairs of them, and creating the situations for them to get benefits.

(3) Behaving as Worthy Offspring for Inheritance

Behaving oneself as worthy of the inheritance is one of the responsibilities of the filial offspring. One who does not obey the teaching of the parents is not worthy for inheritance. To be as a .worthy of inheritance son one should obey what the parents' taught. Parents teach their offspring with good will and good experience, and their offspring will get the benefits. There is a Myanmar saying that "If one obeys what the parents taught one can overcome whatever the hardship easily". “မိဘစကား နားထောင်ငြားက သံပြားကျောက်စောင်း ကျိုသော်ပျောင်း၏။” However, in Myanmar Buddhist thought, one should not obey blindly because parents may have knowledge more or less and they cannot free from greed, anger, ignorance. So, their decisions may be wrong. So, one should obey and accept what the parents taught only after careful thinking. One should examine the words of the others, even if they are parents or teacher, whether their words are wise or not.

This does not mean to pay disrespect to the parents. It is the guideline that not to accept anything without reasoning. It means that if the parents have wrong way one should point out what is right and what is wrong. These are the responsibilities of the filial son.

(4) Offering Alms on Behalf of the Departed Parents

Myanmar Buddhists believe the law of *kamma* and the round of rebirth (*samsara*). There are thirty-one planes of existence in Myanmar ontological thought. According to the idea of *samsara*, one can reborn in such and such place after one's death, by his *kamma*- deeds, words, and thought. Then, one dies again and one will be reborn in another life. Such is called *samsara*.

One can be *peta* or hungry ghost in accordance with his past activities after his death. If one will *bo, peta*, there is only one way to save him free from such unhappy or woeful state. That is offering alms on behalf of him or her in this world of beings. However, where places a person will be reborn is unknown. So, Myanmar Buddhists believe that one should offer alms on behalf of the departed parents, with the hope for them to be free from such woeful state. So, it is to be done for a filial son or daughter.

(5) Maintaining the Honor of Traditions of the Family

Maintaining the honor of traditions of the family is one of the responsibilities of a filial offspring. Most Myanmar follows moral rules. So, Myanmar people believe that one should maintain the honor of family tradition without immoral deeds. Furthermore, in Myanmar there is no caste system like in Hinduism. In Hinduism there are four caste systems: (1) *Brahmin-priest* class (2) *Kshatriyas-v/mior* class (3) *Vaishyas-merchmit* and peasant class (4) *Shudras-labov* class. The highest and noble class is *Brahmin*, and the lowest class is *Shudras*. The nobility of a man and a family is determined by the above caste system. In that society there is no freedom, if one is bom in the lower family; one will be regarded as un-noble person till one's die. On the other hand,-in Myanmar, the nobilities' of a man and a family is determined by one's own conduct, personalities, and morality. It can be said that maintaining the honor of the traditions depends upon one's conduct and morality. In *Lokaniti* it is written that:

The quality of a man's kin may be judged by his principles.¹

In *Thuta Yadanar of Nyaung Pin Thar UPonnya*, it is written that:

If one's ancestry will be immoral, one will do bad deeds by wrong view.²

So by doing well deeds-bodily, verbal, and mental-politely, one can maintain the honor and traditions of the family.

Conclusion

Since most Myanmar family has no surname, family name and there is no family lineage to be followed, they can stand individually and independently. Concerning filial practice all family members have equal right and there is no gender discrimination. Myanmar family is based on mutual love, respect and responsibilities. In some societies, only male is valued because of the traditional family system that only son can continue to follow their family lineage.

In some societies, the standard of a person is determined by caste system. However there is no such system in Myanmar. The standard of the family is determined by one's personality or morality. If one is moral, he or she may be regarded as a noble person. On the other hand, one who is immoral may be regarded as a bad person. So in Myanmar society, morality has a decisive role whether a person may be good or bad.

Most Myanmar people are those who have grateful mind and value the gratitude. They accept that all the debt of gratitude must be repaid. It is also believed that the one who has a grateful mind and repays the gratitude of others will have the physical and mental welfare, on the other hand, the one who does not have a grateful mind and did not repay the debt of the gratitude will decrease the physical and mental welfare just as the full moon is gradually decrease and disappear.

In Myanmar society, it is believed that the gratitude of parents is ineffable. Parents nurtured and cultivated their offspring before they were born. Parents have done their five responsibilities, such as; restraining the offspring from evil, encouraging them to do what is good, giving them education and professional training, arranging suitable marriage for the offspring and handing over the property as inheritance to them at the proper time. Parents did their responsibilities with benevolence. Even if their offspring are foolish or bad, the parents do not mind them. So, one should repay the debt of gratitude to the parents.

The five responsibilities of the son and daughter are the act of repaying the debt of gratitude to the parents. By supporting the parents in turn, by managing affairs behalf of the parents, by making oneself worthy of the inheritance, offering alms behalf of the departed parents, by maintaining the honor and tradition of the family, one can repay the debt of the gratitude to the parents. In other words, by supporting the needs of the, parents, obeying what they taught, offering alms, living morally, managing religious .affairs on behalf pf the parents to get the ultimate happiness, one can repay the debt of the gratitude to the parents.

It can be seen, that there are mutual benefits between parents and offspring. Myanmar believes that the one who supports and serves the parents can possess the qualities, such as wealth, honor, power, long life, and health. -It is also believed that the one who does not have grateful mind to the parents, cannot possess all such qualities. It can also be seen that the

¹ U Sein Tu (trans), 1962, *The Lokaniti*

² နန်းညွန့်ဆွေ (တည်းဖြတ်)၊ ၁၉၆၀၊ ၄၁၁။

offspring can again receive the benefits by supporting and serving the parents with the grateful mind. Furthermore, a filial son, never do the wrong or bad deeds which can impact the family honor, whenever and wherever. So, one can has personal and social benefits.

Human beings are social beings and one cannot neglect responsibilities in one's society. If each and every member of the- society -serves their respective responsibilities, then there will be a well peace society. As a person is a filial offspring, he or she will do what is good for oneself and, one's family as well as one's society.

So Myanmar people said that a good offspring is worthy as a best precious stone. “သားကောင်းတစ်ယောက် ကျောက်ကောင်းတစ်စုံ”. A good offspring is a person who fulfils moral responsibilities. A society consisted of such persons will be peaceful. Therefore, the role of morality including filial piety plays an important role in Myanmar society. Filial piety in Myanmar society is based' on the Buddhist three concepts Benevolence, Reverence, and Gratitude.

Benevolence is based upon sympathetic feeling. It is based upon compassion which arises within one when one see or hear of somebody's being situated in an undesirable position and imagine oneself situated in the same position. One should not do to others what one do not wish done by them and at the same time one should do to others what one would they should do to us. This virtue of benevolence plays an important role in' Myanmar filial piety.

In the thirty-eight blessing of Buddha, showing reverence to those who are worthy of to be reverence is one of the blessing in social life. Reverence is an emotion which one feels towards persons who are superior to one in some aspects or towards objects which are regarded religiously as sacred. It is also an expression of gratitude for the indebtedness which one feels one owes to them, so it is another form of benevolence.

In Myanmar Buddhist society it is realized that reverence, should be shown in the family, in the social life of laymen, and in the religious life of monks. In Myanmar Buddhist Society filial piety, is regarded as the conduct of sons and daughters' showing reverence to their parents.

Gratitude springs from the feeling of obligation for affection, respect, or service received. Myanmar Buddhist regarded that filial piety is based on gratitude. It is the repayment of the debt of gratitude with benevolence and reverence. Parents nurtured and cultivated their offspring before, they were born. After they were born parents have fulfilled their five responsibilities, such as restraining the offspring form evil, encouraging them to do what is good, giving them education and professional training, arranging suitable marriage for the offspring and handing over the property as inheritance to them to proper time. All of these responsibilities are based on benevolence.

Benevolence can ward off pain and suffering from other beings further to promote their pleasure and happiness, it can also ward off hatred through its power, and enable one to reach a peaceful mental condition. From the parents, the offspring got so many benefits. Filial piety is the repayment of the debt of benevolence, which one received from the parents, with grateful mind.

Filial piety is the most important virtue in Myanmar Buddhist family. Generally, it can be said that filial piety is based on the principle of gratitude. It is the act of showing ones' grateful mind to his benefactors, parents. One's grateful mind is shown in serving parents, living well in order to maintain the honor of family tradition and offering alms on behalf one's departed parents. Only, this act of offering alms concerns with life after death. It is based on the Buddhism.

Myanmar Buddhist believes in the law of *kamma* and *samsara*. Another believes is that there are thirty-one planes of existence. According of one's own deeds, words and thoughts one will be reborn in such and such planes after one's death. No one can be know, where places a person will be reborn. If one's parents reborn as *peta* or hungry ghost the only way to save them free from such woeful state is by giving alms on behalf of departed parents. There is no offering sacrifice to ancestors with the hope to be guarded by them.

In Myanmar Buddhist society family reverence is not one sided. It is based on the mutual responsibilities, mutual love and respect, and mutual benefits love and respect and mutual benefits. It is based on the grateful mind. Filial responsibilities do not end within the family it is also in the society because filial offspring has to maintain the honours of family tradition by fulfilling his or her respective responsibilities in society. In the *Singdlovdda Sutta* the social teaching of Buddha the Buddha discourse the relations between parents and child, teacher and pupil, husband and wife, householders and friends and relatives, employer and employee, and the householders and monks, in six directions. If all these six responsibilities are fulfilled, the benefits for society can attain. It is because all the responsibilities are also founded upon the principle of gratitude. They are the responsibilities which give mutual understanding and benefit each other. So it can also be said that filial responsibilities are based on the principle of reciprocity.

In Myanmar there are some sayings which show the blood relation is important. If one is not a born-child, one cannot be a true child, (ဝမ်းနှင့်မလွယ်သားမမယ်) A good stranger is even less helpful than a relative. , (သူစိမ်းကောင်းဆွေမျိုးမသာ) to the case of important issues, one will side with his blood relations, (အရေးကြီးသွေးနီ) One can cease dealings with his relatives. But he can never abandon the relationship with them. , (မခေါ်ချင်နေရ၊ မတော်ချင်မနေရ)

Furthermore there are some contradictory sayings of those sayings. They are - Even one's blood-relations can do him harm. (ကိုယ့်သွေးလည်းသေဘေး ကိုပွားတတ်သည်) The dish which savours is the best one. The person who endears is considered as the relative. , (မြန်ရာဟင်းကောင်း၊ ခင်ရာဆွေမျိုး) From the , above sayings it can be seen that Myanmar society accepts conditional truth and Myanmar people do not accept extreme and dogmatic views.

Thus in Myanmar society blood relationship is not absolutely important in filial piety. Furthermore, there is no patriarchal family lineage system; and females are also having freedom to perform their family reverence, filial piety. In showing reverence to the departed parents Myanmar Buddhists offer alms on behalf of the departed parents, it is due to the way of thinking such as thirty-one planes of existence, *Ism of kamma* or law of cause and effect, and *samsara* or round of rebirth.

Being a good offspring can be a, good subject. Although the conduct of showing reverence in ancient time is changed, the essence of filial piety -sense of gratitude and repaying the debt of gratitude to parents - is still alive in Myanmar society. By the practice of filial piety, one can get personal, benefit and social benefit. So, filial piety can be regarded as the fundamental ethical principle in Myanmar society.

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မြန်မာဘာသာကျမ်းကိုးစာရင်း

- ဉာဏိဿသရ၊ အရှင်။ (၁၉၈၂) *သိင်္ဂီလသုတ္တန် တရားတော်*၊ ရန်ကုန်မြို့၊ ရဲအောင်စာပေ။
- တိုးလှ (၂၀၀၅) *မြန်မာ့ကျင့်ဝတ်သိက္ခာနှင့် လူမှုတန်ဖိုး*၊ ရန်ကုန်မြို့၊ လင်းရတနာစာပေတိုက်။
- နန်းညွန့်ဆွေ (တည်းဖြတ်) (၁၉၆၀) *ဟံသာဝတီဆုံးမစာပေါင်းချုပ်*၊ ရန်ကုန်မြို့၊ ဟံသာဝတီ ပုံနှိပ်တိုက်။
- မန်လည်ဆရာတော်ဘုရားကြီး (၁၉၇၁) *မဟာသုတကာရီမဃဒေဝလင်္ကာသစ်*၊ ရန်ကုန်မြို့။ ပြည်ကြီး မဏ္ဍိုင်စာပေတိုက်။