

Theravada Buddhism in Myanmar and Environmental Ethics (1752-1819)

SUMMARY of THESIS

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SUMMARY

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As a **summary** in this dissertation concerning to the title of “**Theravada Buddhism in Myanmar and Environmental Ethics (1752-1819)**”, it has arranged total six chapters including introduction and conclusion as follows:

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Introduction

Chapter-II

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Environmental ethics of Theravada Buddhism in Konbaung Period

Chapter –VI

Conclusion

The first chapter, introduction consists of systematic introduction of the topic, Background and Significance of the Problems, Objectives of the research, Statement of the Problems Desired to know, Scope of the Research, Research Hypotheses, Definition of the Terms Used in the Research, Review of Related Literature and Research Works, Conceptual Framework, Research Methodology, Advantages Expected to Obtain from the Research, and Brief chapterization.

Chapter two will describe the life of the Buddha and brief introduction to Buddhism. Actually, as a Buddhist, one should know the basic meaning of Buddhist Terms such Buddha, Buddhism and Buddhist to be able to give right answer if asked about it by other religious people in such a developing and globalizing world. It is incomplete that if one is asked what is Buddha and replied as “Buddha” instead of giving the complete answer like Lord Buddha is the one who knows and achieve the fully enlightenment by himself and let all know like him. Actually he is a good instructor of all human beings and a good leader in the 6th century BC. He was not a god nor a creator but a unique Being who was the profoundest of thinkers, the most persuasive of speakers, the most energetic of workers, the most successful of reformers, the most compassionate and tolerant of teachers, the most efficient of administrators. He was so pure and so holy that he should be called “The Holiest of Holies.” He was the perfect model of all the virtues He preached. Before appearance of the Lord Buddha Gotama, there were many so called Buddhas who claimed themselves they were Buddhas such as Puranakassapa, Makkhaligosala and so on. Indeed they are not real Buddhas. They had no reason and condition for Buddha. Their lives were living under other people and later they claimed as noble ones in order to get food, fame and properties. So if you reply our lord Buddha as Buddha simply, at that time, some can confuse Him with them. Therefore, we need to give the detail answers to people who want to know about a Buddha. As a matter of fact, it is very difficult to become a real Buddha. A normal people cannot consider to be a Buddha because it must have to spend much time and perform many good perfection to be Buddha. So in the teachings of the Buddha, we can see the stanza like, ‘Tathagatassa arahato sammāsambuddhassa paṭubhāho dulaḷabho lokasmim’ meaning ‘it is very rare to appear a real Buddha endowed with the attribute of Arahant and Sammāsambuddha in

the world.’¹ As the matter of fact, to become a real Buddha, our lord Buddha himself had to take much time and spent many years. It is said he spent for four Asankhyeyas and one lakh .During that time; he performed the great deeds such as the perfection of charity, perfection of morality, the perfection of renunciation and so on aiming at the attainment of enlightenment. He passed through the various lives- higher or lower. However, he did not take into consideration of life’ situation but for welfare of others. Buddhism is the teachings of the Buddha which are taught by Him during 45 years. It is not a religion of neither faith nor soul system. It is the noble way of life. We can divide Buddhism into three portions. The first one is Vinaya- pertaining to morality, the second Suttanta concerning with concentration and the third Abhidhamma related to wisdom. In the Vinaya, the Buddha taught many fundamental and highest rules and regulations for the Order of monks and nuns and human society. The noble disciplinary rules which we should abide by from the beginning of one life till Nibbana are found in it. In Suttanta, we can see many kinds of discourse which were taught by the Buddha in various ways and in different places. In the Abhidhamma, there are many profound Dhammas which cannot be thought with normal knowledge by normal people. Buddhism is indeed based on morality, concentration and wisdom and freedom for thought. The Buddha never demands blind faith from his followers but he always advises them to come and see and later choose the ways which should be suitable for them to practice for liberation. He had already showed the ways to happiness in many canonical texts. Therefore, before acceptance the Buddhism we firstly should come to study the teaching s of Buddha in detail. Then only can we understand about Buddhism well. As the second step, we need to practice it with much effort. And then as the third stage, we will realize the way to happiness and find

¹A.N.3. 167

out of our liberation in Samsara. So, as another way, we can call Buddhism as one kind of religion based on study, practice and knowledge.

Today Buddhism is found in Ceylon, Burma, Thailand, Cambodia, Laos, Vietnam, Tibet, China, Japan, Mongolia, Korea, Formosa, in some parts of India, Pakistan and Nepal, and also in the Soviet Union. The Buddhist population of the world is over 500 million.

Chapter three focus on historical background of Theravada Buddhism in Myanmar. Concerning the introduction of Buddhism into Myanmar, the views of the different scholars are given. How it is impossible to accept that the earliest form of Buddhism that came to Myanmar was a pure form of Theravada Buddhism. The traditional belief that the Myanmar came into contact with Buddhism only after Aniruddha's conquest of Thaton is analyzed. Moreover, how the *aris*, who were disparaged in the Myanmar chronicles, did not appear in the early Pagan period, but appeared only in the later Pagan period and how they were powerful even in the post-Pagan periods and how no Myanmar King had ever stamped out the *aris* are discussed. How some kings were unable to carry through their reforms because they were not accepted by monks and laypersons is also explained. It is no doubt that Theravada Buddhism flourishes in Myanmar. But when and how Buddhism came to Myanmar and by who was this Sasana brought to Myanmar are the questions which history tries to answer. There are many legends, oral histories as well as written records such as stone Inscriptions, palm leaf inscriptions, folding paper ink writings and court chronicles giving an array of answers to these questions. They all tell us that Buddhism arrived in Myanmar not once but many times. Buddha Sasana did not thrive at once and very quickly after the

first and second arrivals. It grew off and on. Only after Myanmar received Tripitaka the growth of Buddha Sasana became continuous.

According to the legend and Myanmar tradition, Buddhism has been spread into Myanmar country long before since the Buddha become enlightened after 49 days in the 6th century BC, but not yet flourished over all area. At present day, the city named Yangon called in three names: Ukkalapa, Pokkharavati and Asitanjana which are a part of Ramanna-desa were also called as Suvannabumi at the beginning of that time of the Buddha. It, however, was identical geographically. To be clear that how Buddhism spread into Myanmar it should be examined the connection with the place from where the Buddha was enlightened, Majjhima-desa, the middle part of India (Northern India) and Burma known as Myanmar nowadays. In this chapter, therefore, it will be explored the link between the Majjhima-desa and the ancient Myanmar as well as the dissemination of Buddhism into Myanmar in detail. The dissemination of Buddhism into Myanmar is much associated with the Shwedagon Pagoda in Myanmar. First of all the life of the Buddha, the founder of Buddhism should be known.

At the ancient time, Indus-valley is very famous and when British colonials occupied, Indus River is called as Sindu-srighara. Later on it is called 'India'.¹ India and Myanmar were link by sea and land. In Lower Myanmar, Mons traded to India by sea, on the other hand in Upper side, Myanmar used to reach India by land for trading goods. The Mons, being nearest to India, thus felt under Indian commercial and cultural influences, and their civilization was shaped to a great extent by Indian custom and thought.² According to Burmese chronicles, the first Burmese kingdom

¹Kitti, U (Dhāññavati), *Mirror Treatise of India*, Yangon: Ka-Bha Aye Press, 2011, p. 6.

²Htin Aung, Maung, *op. cit.*, p. 6.

was Tagaung in northern Myanmar,¹ and it was founded by an Indian prince who had lost his kingdom in India. In the absence of archaeological evidence European scholars have summarily rejected the existence of this particular Burmese kingdom. But again there is no inherent impossibility in the legend. *A History of Burma*² said that Indian merchant adventurers who dared to sail the seas would have dared first to go overland, and there must have been some commercial contact across the northwestern mountains between India and Myanmar even in those remote times. In ancient time, Chinese traveler used Silk-road by crossing Myanmar to India in land. To know clearly dissemination of Buddhism into Myanmar, any geography should be identified because of this geography it is able to trace out the historical events that took place long ago. According to legend, the two merchants from Ramanna-desa in lower Myanmar travelled to Majjhima-desa (not available name of India at that time) for the purpose of trading and fortunately met the Buddha and become Buddha's first disciples in the history of Buddhism. They were from (present) Yangon, known as former named Pokkharavati or Asitanjana or Ukkalapa in Ramanna-desa, lower Myanmar.³In the *Mahavagga* of the *Vinaya*⁴ mentioned that the Taphussa and Bhallika who are merchants took a long journey from Ukkalapa, Ramanna-desa to Magadha with 500 carts. In addition to that the learned Myanmar scholar-Sayadaw, Ven. Cakkapala, better known as Taung Pauk Sayadaw, (1878-1959) asserted in his Book named '*Bhuddha-sāsanikaPathawiwīn Kyan*' that since hundred years ago before the

¹ Maung Tin, Pe and Luce, G. H., (Tr.), *The Glass Palace Chronicle*, Yangon: Unity Publishing House, 2008, p. 3.

² Htin Aung, Maung, *op. cit.*, p. 6.

³ Pan Hmwaye, Maung, *The Research Paper on 2600 Years Shwedagon Pagoda Anniversary*, Yangon: Pan Wai Wai Press, 2011, p. 17.

⁴ *Vinaya Piñaka, Mahāvagga Pāṭi*, p. 4.

Buddha, there have been trading the goods from Majjhima-desa to Ramanna-desa in return by ship and also people migrated.¹

The Mon (Talaing in ancient name) tribes migrated from Ukkala of South-India to lower Myanmar by ship, crossing the Bay of Bengal and established a village and city later given named Ukkalapa by taking Old native name. At that time can be dated back approximately the 7th century BC. Therefore, the two brother merchants named Taphussa and Bhallika from Ramanna-desa came to Majjhima-desa for the purpose of trading the goods with five hundreds of bull carts soon after the Bodhisattha, *Siddhattha*, become the Enlightened One after 49 days later. Apparently the two merchants had learnt and known already the trade routes from their parents and they accepted the career as heritage tribes. There is more interesting mentioned in ‘*Burmese Sketches*’ written by Taw Sein Ko² about the trade routes between China and India passing through Myanmar; that ‘Burmese records do not mention anything about direct trade-routes between China and India passing through Myanmar, but the following are the recognized routes between China and Myanmar, along which both trade and military expeditions passed: (i) Tengyueh-Bhamo; (ii) Yungchagfu-Hsenwi (called Mupang in Chinese); (iii) Szemao-Kengtung.

These routes debouched at a town, which happened to be the capital of the Kingdom at that time. In Upper Myanmar, the followings were the capitals: Tagaung, Bagan, Ava, Sagaing, Amarapura and Mandalay while in Lower Myanmar the followings were the capitals: Prome, Pegu and Thaton.³ Trade centered at the capital first, and then flowed in various directions. Arakan (Rakhine) was a half-way house between

¹Cakkapāla, Taung-pauk Sayadaw, *Buddha-Sāsānika Pathawiwīn Kyan*, Yangon: Myit-Ma-Kha Offset Press, 1992, p. 283.

²Ko, Taw Sein, *Burmese Sketches*, Yangon: British Burma Press, 1913, p. 329.

³Ko, Taw Sein, *op. cit.*, p. 328.

Myanmar and India, and the routes between Arakan and Myanmar passed through Padaung, which is nearly opposite Prome across the Irrawaddy, and through Minbu. The image of the Buddha (Mahamuni) in the Arakan Pagoda at Mandalay was brought away from Arakan to Amarapura via Padaung in 1785; and when Bagan was the capital, Myanmar intercourse with Arakan was carried on through Minbu from the 11th to the 13th centuries AD. There was, however, a third land-route to India along the Chindwin Valley, which passed through Manipur and Assam. It became closed in the 11th and 12th centuries AD, owing to the Muhammadan invasion of Northern India. The sea route was Bassein (Patheingyi), which early European travelers called Cosmin, to Bengal or Madras. These will be made clear in the second chapter which is the main role of the Shwedagon Pagoda of this thesis with historical background based on Pali literatures and especially soiled books in Burmese language written by Myanmar scholars.

Chapter four deals with situation of Theravada Buddhism in Konbaung period. The Konbaung Dynasty, 1752-1885, sometimes called the Alaungpaya Dynasty or the House of Alompra by the British colonial rulers was the last dynasty in the history of the Burmese monarchy. Immediately after the demise of the Nyaungyan or restored Toungoo Dynasty, Alaungpaya, a village chief who led a successful rebellion against the Mon overlords, founded the Konbaung Dynasty. An expansionist dynasty, the Konbaung kings waged campaigns against Manipur, Arakan, Assam, the Mon kingdom of Pegu and the Siamese kingdom of Ayutthaya, establishing the Third Burmese Empire. Subject to later wars and treaties with the British, the modern state of Myanmar can trace its current borders to these events. Threatened by the powerful Western nations who began to set up trading posts in the Irrawaddy Delta region during this period, the Konbaung Dynasty attempted to modernize the kingdom, both

intellectually and technologically. Konbaung tried to maintain its independence by balancing between the French and the British. In the end it failed; the British severed diplomatic relations in 1811 and the dynasty fought and lost three wars against the British Empire, culminating in total annexation of Burma by the British. The annexation was announced in the British parliament as a New Year's gift to Queen Victoria on January 1, 1886. Descendants of the youngest daughter of King Thibaw, the last Konbaung monarch, continue to live in Myanmar today.

Realizing the need to modernize, the Konbaung rulers tried to enact various reforms with limited success. King Mindon with his able brother Crown Prince Kanaung established state-owned factories to produce modern weaponry and goods; in the end, these factories proved more costly than effective in staving off foreign invasion and conquest.

Mindon also tried to reduce the tax burden by lowering the heavy income tax and created a property tax, as well as duties on foreign exports. These policies had the reverse effect of increasing the tax burden, as the local elites used the opportunity to enact new taxes without lowering the old ones; they were able to do so as control from the centre was weak. In addition, the duties on foreign exports stifled the burgeoning trade and commerce.

Konbaung kings extended administrative reforms begun in the Restored Toungoo dynasty period (1599–1752), and achieved unprecedented levels of internal control and external expansion. They tightened control in the lowlands and reduced the hereditary privileges of Shanchiefs. They also instituted commercial reforms that increased government income and rendered it more predictable. Money economy continued to gain ground. In 1857, the crown inaugurated a full-fledged system of

cash taxes and salaries, assisted by the country's first standardised silver coinage.¹ Nonetheless, the extent and pace of reforms were uneven and ultimately proved insufficient to stem the advance of British colonialism.²

The kings of the Konbaung Dynasty, beginning with King Alaungmintaya, promoted the Religion by building and repairing pagodas and temples and by donating monasteries to monks. There were kings who were zealous in supporting the Religion and education in the Konbaung Period. They were Kings Alaungmintaya, Badon and Mindon. The prosperity of the Religion mainly depended on the relationship between monks and their devotees, in other words— the relationship between monks and kings. The relationship between monks and kings was good during the reign of those kings and, hence, the Religion thrived.³

There were three necessary conditions for the Religion to prosper: (1) that the Religion enjoyed royal patronage; (2) that the Religion maintained the ethical standards of the people, and (3) that there was an organized *Sangha*.⁴ The Konbaung-period kings supported the Religion well. They appointed Thathanabyu.

This chapter also discusses how the *atin-ayon* issue, which was disputed for many years, was settled, how King Badon attempted to push through religious reforms after studying Buddhism himself and how he had to back clown because his instruction to ordain monks according to the *Suttanta Pitaka* was not accepted by the citizens— monks as well as laypersons. Moreover, how the original purpose of the religious examinations, held with a view to promoting the *Pariyatti Sasana*. was lost because of the gifts presented to monks, how the *Tipitaka* texts were inscribed on stone slabs and

¹Lieberman 1996, p. 184-187.

²Myint-U 2001.

³Kala, 2006c, 330, 331, 334

⁴Tin, 1970, 90

the Fifth Buddhist Synod was convened in King Mindon's reign not because they were necessary, but very likely because the king desired to boost the people's morale as his kingdom was unable to fight with the British forces which had annexed Lower Myanmar, how the kings' efforts to use their authority to cleanse the Religion and to make monks abide by *Vinaya* rules did not result in any noticeable improvements, and how the kings assumed the title *Sasana Dayaka* (Supporter of the Religion) and supported the Religion for political ends are analyzed.

It is explained in this chapter that the Religion of the late Konbaung Period was not more orthodox than that in other periods, that the kings who were supposed to be purifying the Religion were still relying on occult practices, that the sects which enjoyed royal patronage were powerful, that the *atin-ayon* controversy resulted from the misinterpretation of the rules in the canonical texts, that the kings violently suppressed the sects like the Joti sect which held unorthodox views, and that King Mindon's edict on *Dhamma-Vinaya* brought about disputes and split the *Sangha*.

And, How the *Thathanabyu Thathanazaunt* Committee was formed for forcing monks to follow the *Vinaya* rules, how the *thathanabaing* (Supreme Patriarch), who was chosen by the king, had to head this committee, how the kings usually appointed the monks who had taught them when they were young as *thathanabaings*, how the leaders of the *Sangha*, including the *thathanabaing*, had to carry out non-religious duties even though they were not permitted by *Vinaya* rules, how monks had to gather information as to the matters that could undermine the king's political prestige, as to whether crown service men were performing their duties and whether the people enjoyed peace and report to the king, and how the *ThathanabyuThathanazaunt* Committee had to contribute to the perpetuation of feudalism are discussed in this chapter.

Chapter five discuss on the environmental ethics of Theravada Buddhism in Konbaung period. In this chapter, it has explained that how Theravada Buddhism influenced the life of Burmese people in their daily life in social, education, administration, economics, culture, architecture, literature, politic and law at the time of Konbaung Dynasty. It is clearly seen that most of the Burmese people have been living under the influence of Theravāda tradition and they follow the fundamental teaching of the Buddha such as five precepts, three four training, and noble eightfold path and so on. Moreover, the sources for the ethics of Buddhists around Konbaung period are found Ten Rājacarita dhamma, Four Saṅgaha vattha, Seven Aparihāniya dhamma, Rājathat and Dhammathat. In the administrative system of Konbaung period, the king is the most authority person and he is different from public according to word of 'Universal monarch and the clan of son military. Because of difference from public, he is found as Amatya. He always follow Sangaha dhamma, seven Aparihāniya dhamma and Ten Rājacarita dhamma.

In chapter six, conclusion, it has been drawn conclusion regarding the whole my dissertation. It is undeniable that approximately 90% of people in Myanmar are Buddhist, and virtually all of them practice Theravada Buddhism. This branch of Buddhism adheres most closely to the oldest texts in the Buddhist tradition and generally emphasizes a more rigorous observance of the monastic code than other schools of Buddhism. Theravada Buddhists ultimately aim to be released from the cycle of suffering, *samsara*, and to achieve *nirvana*. To achieve success in this world—and to advance to enlightenment in subsequent rebirths—they must build positive karma, or merit. Lay people accumulate merit by making offerings to the Buddhist monastic community, or Sangha. This is done during monks' morning

procession through neighborhoods to collect alms or in the form of donations to temples and monasteries.

According to the evidence of history, Buddhism had been the state religion of Burma beginning with the Kingdom of Bagan in 1044, and was briefly reinstated as the state religion under Prime Minister U Nu in 1961 until the military coup in 1962. With Buddhism closely affiliated with Burmese identity, particularly Burman identity, nationalism took on specific Buddhist associations. Buddhist Burmans rallied behind slogans such as “To be Burmese is to be Buddhist.” Buddhist monks who opposed colonialism, some dying in prison, became powerful symbols for the nationalist movement. Though opposition has never been uniform among the Sangha, thousands of monks have engaged in political activism over the past century, most recently in the 2007 Saffron Revolution.

In this thesis titled Theravada Buddhism in Myanmar and Environmental Ethics of Konbaung Period, how and when Buddhism was introduced into Myanmar is discussed. Some scholars are of the opinion that Buddhism was introduced into Myanmar in the 1st century AD. It is impossible to accept that the earliest form of Buddhism which made its way to Myanmar was a pure form of Theravada Buddhism as modern Myanmar believe. It could be Mahayana Buddhism. Moreover, the views of some scholars who disagree that the Myanmar had their first encounter with Buddhism only after King Anuruddha of Pagan conquered Thaton. Furthermore, there were no *aris*, who are vilified in Myanmar chronicles, in the early Pagan period. They emerged only in the late Pagan period and were influential even in the post-Pagan periods. Myanmar relied considerably on Sri Lanka soon after Buddhism was introduced into Myanmar. Monks from Myanmar went to Sri Lanka to study

scriptural texts. The monks who returned from Sri Lanka enjoyed the king's favour and became influential. Then, they had to compete with local monks. As only the sect supported by the king won, the national sect was vilified and the *aris* gained notoriety. There is no evidence that the Myanmar kings persecuted the *aris* as stated in the chronicles. Schism within the Myanmar *Sangha* was brought about by the monks who returned from Sri Lanka. Secessions resulted from the monks' pride in their purity, not from the differences in their robes, behavior, practices or goals.

In the history of Myanmar, Kings Anuruddha, Dhammazedī, Sinbyushin of Hanthawady, Thalun and Badon safeguarded and promoted the *Sasana*. The religious reforms introduced by King Dhammazedī helped the Sinhalese sect to have ascendancy over the local sect. It seems that King Dhammazedī had doubts about monks' moral behavior because he himself was an ex-monk. King Badon was a king who had progressive ideas concerning the Religion. However, the majority of monks and citizens refused to accept some of King Badon's views and reforms, and he had to back down.

While the Myanmar were professing Buddhism after it was introduced into Myanmar, Myanmar's relations with Srilanka brought about schisms within the *Sangha*, probably because some monks from Myanmar believed that the Religion in Srilanka was purer than that in Myanmar. On account of Chappada's study in Srilanka, a Sinhalese sect came into being. From then on, the national sect and the Sinhalese sect fought for ascendancy. There were some monks of the national sect who wielded power. Of them, Mahakassapa was the best-known. How he endeavored to compete with the Sinhalese sect and to own land can be learnt from the inscriptions. The monks of his lineage came to be known as forest sect. After competing with the Sinhalese sect for about two hundred years, the forest sect was

defeated because the kings supported the Sinhalese sect. Then, the forest monks were given a bad name and referred to as *aris*. The forest monks contributed to the economy of the kingdom which was primarily an agricultural country. These monks were able to hang on to the land they owned in the reigns of the successive kings. After the fall of Pagan, cultivated lands reverted to jungle either because there was nobody to cultivate them or because there was no security. Forest monks led the people to reclaim land—the virgin land and the cultivated land that had reverted to jungle—for cultivation. Thus, they were able to contribute to the peace and prosperity of the kingdom and to the increase of food production. Their influence declined probably because kings, ministers and laypersons could not donate land to them as people were reclaiming land, because the monks of the Sinhalese sect were opposing them and because the crown controlled land and wealth of the kingdom to prevent forest monks from interfering in political matters.

As regards the Pagan-period Buddhism, there is a fact which is against a traditional statement accepted by the Myanmars. Myanmars nowadays believe that there were no *bhikkhunis* after AD 456. However, there were *bhikkhunis* in the Pagan period or after the 1600th year of the Religious Era. There were some *bhikkhunis* who enjoyed the same status as monks. Thus, the Myanmar tradition was wrong and there was the *Bhikkhuni Sangha* (Order of Female *Sangha*) in Myanmar in the latter half of the 13th century AD. The donation of land to monks increased the sundry matters monks had to deal with. This inhibited them from carrying out their main duties of *pariyatti* and *patipatti*. Hence some went and dwelt in the forests, leading *ekacara* (a life of solitude). This split monks into *arannavasins* or forest monks and *gamavasins* or village monks (those who resided near towns and villages). The *arannavasins* put great emphasis on *vipassana* (insight meditation), whereas the *gamavasins* were

more interested in secular subjects. However, it would be wrong to regard all the *gamavasins* as immoral monks. Some monks, despite their being *gamavasins*, were able to write works that were valuable for the Religion. The controversy over whether monks and novices should place their upper robes over their left shoulder or cover both shoulders with their upper robes in entering towns and villages began in the reign of King Sane of the Nyaungyan Period. This controversy stretched into the Konbaung Period. In King Singu's reign, the king ordered the monks to debate the matter, and decided in favour of the *Ayon* faction.

Myanmar monks placed great emphasis on the lineage of their teachers. Although they had to cover both shoulders with their robes because of the king's order, they eventually reverted to following the tradition of their teachers. Hence, the *Atin-Ayon* issue resurfaced in King Badon's reign. King Badon was able to settle the issue for once and for all. The *Ayon* faction emerged victorious. The *Atin-Ayon* issue was not an important issue for the Religion. The monks did not change the *Vinaya* rules. The problem resulted from the misinterpretation of *Pali* texts. The dispute had nothing to do with monks. It was a dispute over how to train novices. There also was a view known as *Joti* view. The king had to issue edicts and suppressed it by inflicting stiff punishments on those who held it in King Badon's reign. However, King Badon was unable to stamp out the view. It survived till King Mindon's reign in the late Konbaung Period. During Mindon's reign, new sects like the Shwegyin sect came into being with the king's support. King Mindon issued the *Dhamma-Vinaya* Edict with the avowed purpose of purifying the Religion. This edict met with opposition when it was put into operation. It is learnt that Mindon's *Dhamma-Vinaya* Edict was issued partly for political reasons even though its avowed purpose was to cleanse the Religion. This edict brought about disputes over whether making donations to an

immoral person would be beneficial to the donor and whether laypersons should study the *Vinaya* rules so that they would be able to distinguish virtuous men from immoral ones.

More reforms were effected in the reign of King Thibaw. First he abolished the *khondaws* constituted by King Mindon. Then he established new courts—the *taya htanagyoat yon* (Department of Justice) and the court of the *asiawe win hmu mat* (councillors)—in addition to the existing courts—*hluttaw*, *sheyon*, *naukyon*, and *taya-yon*. In the early and middle Konbaung periods, appeals against the decisions made by the judges of the *taya-yon* could be filed to the *hluttaw*, where the *wungyis* (ministers) of the *hluttaw* would decide the cases. In the reign of King Thibaw, however, appeals against the decisions of the *taya-yon* had to be filed to the *taya htanagyoat yon*, and only the appeals against the *taya htanagyoat yon* could be filed to the *hluttaw*. It seems that King Thibaw emulated the constitutional monarchy in the West in establishing the *taya htanagyoat yon* and the *ais awe win hmutaw mattaw yon*. Moreover, in King Thibaw's reign, the British had already annexed Lower Myanmar, and were finding a pretext to annex Upper Myanmar. Therefore, it seems that these offices were established to reduce the workload of the *hluttaw* so that the *hluttaw* would be able to focus on the administration and security of the kingdom. Establishing the *taya htanagyoat yon* and the *asi awe win hmutaw mattaw yon* for the judicial administration in the royal capital could be regarded as an innovation in judicial administration. Although there were no noticeable changes in Myanmar judiciary in the early and middle Konbaung periods, more courts were established in the later Konbaung period. As the number of courts increased, the judicial administration would have become speedier. It seems that this was done to be in step with the times.

Concerning criminal cases, many *yazathats* or royal orders were issued in the Konbaung period, and criminal cases had to be tried in accordance with them.

In the reign of Badon Min, the *Thudamma Sayadaws* were appointed to assist the Supreme Patriarch in hearing and determining legal cases involving monks. The *Thudamma Sayadaws*, following the orders of the Supreme Patriarch, had to try such cases and had to relay the Supreme Patriarch's orders around the kingdom. The cases involving monks in the Konbaung period were decided either according to the Vinaya texts or in conformity with the *dhammathats*. The cases involving both monks and laypersons also were decided according to the *dhammathats* if the litigating monks agreed. It is undeniable that environmental ethics in Konbaung is based on the teachings of the Buddha, Rajathat and Dhammathat.

All in all, in case of viewing the whole Konbaung period, there could be seen that it includes happy and sorrowful events and facts. We are proud to have been the kings such as Alaungmintayar, Shinphyushin, Bodawphayar, Padon and Mindon. They could try to organize to extend the area of Myanmar. They especially tried to focus the Buddhist religious affairs. Not only do they perform the various kinds of meritorious deeds but they prohibited the people from eating largest meal and fish and using alcohol as well. In that period, there emerged a lot of monk and lay scholars. The texts such as medicine and elament which were brought from Majjimadesa could be translated into Myanmar. There were scholars like Kyonewumbummejeyya, Latwelbhinandathu, Kinwinmingyi, Yawatwinwum U Bhohlaing, U toe, Myawadimingyi U sa, Kyikanshingyi and so on. As Myanmar literature, there occurred Tayhtet, Laysit, Thaphyan, Bawlel, Yodayar classic songs. With reference to education, there had been people who studied not only Mynamar language but also Frunch and English. There were English schools in Mandalay. In

the king Mindon period, he sent the student to foreign country to study engineering subject. These events and facts are to be proud for Myanmar people. On the other hand, it can be seen the sorrowful events. In the Konbaund period, younger brothers revolve elder brothers. Sons and grandsons were against their fathers and grandfathers. There were biases in royal palace and a lot of groups. Because of favouring French, English who had agreement contacts for economy were angry with Myanmar and they occupied the upper Myanmar for fear that French might influence in Myanmar. In this way, our country Myanmar became the lives of other country's slaves disappearing royal umbrella, royal palace and royal king. In conclusion, in this research paper, we have tried to explore the entire of theme of this work as much we could, collection sources or evidence from several treatises, as well as geographical contact and historical record. However, sometimes we may notice that it was far beyond the historical, geographical and archaeological events, losing behind the natural against the realities. The literature developed and changing the urbanization periodically makes the history record disappearance or absence of recording and mixed culture, religion, nations. Therefore, my research work may not be completed.

We cannot deny that Ethics is essential for the society of the world. Any person who practices ethics will feel taste of the peace more and more. Critical studying of this dissertation will be helping to economical field, social circle and government affairs.

We find that our country inclines flourish Theravada Buddha teaching and preservation environmental issue because of practice of the teaching Buddha.