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ROYAL UNIVERSITY OF PHNOM PENH

Buddhist Ethics in the Paññāsa Jātaka (Apocryphal Birth-Stories)

A Thesis

Presented to the Committee of the Ministry of Education, Youth and Sport

In Partial Fulfillment of the Requirement for the Degree of  
Master of Arts in Cultural Studies

by

Chea Bunnary

September 2004

**Buddhist Ethics in the Paññāsa Jātaka (Apocryphal Birth-Stories)**

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**for the Degree of Master of Arts in Cultural Research**

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## ABSTRACT

The problem of how to live ethically, that is, with morality and virtue is a common issue for human beings worldwide. This thesis, *Buddhist Ethics in the Paññāsa Jātaka (Apocryphal Birth-Stories)*, provides an historical analysis of this important text and examines the essential role of ethics in Buddhism through an analysis of the non-canonical *Jātaka* stories. The author argues that these stories explicitly illustrate the core of Buddhist ethics.

These ethics are established through the law of *kamma* and exemplified by the Noble Eightfold Path. Morality and wisdom are considered necessary factors of the Noble Eightfold Path. The thesis argues that these two factors function synergistically. When they occur in the *Paññāsa Jātaka*, stories, it is to illustrate Buddhist ethics. On the other hand, the *Paññāsa Jātaka* is the work of monks; therefore, they illustrate both Buddhist ethics and knowledge.

Buddhism has influenced systems of morality and social relationships in every Buddhist country, including Cambodia. The author suggests that Buddhist ethics has influenced traditional Khmer conduct. This can be seen in the *cpap'*: codes of conduct composed by Khmer poets and writers who were ex-monks. It should not be surprising then, that the Buddhist *vinaya* (rules for monks) contains similarities to traditional Khmer ethics since, in fact, Buddhism appears to have influenced them.

In order to broaden the discussion, the author compared three similar kinds of ethics in western philosophy to Buddhist ethics. According to this comparison, both are similar in certain respects while they differ in others. Their similarity is indicated through their common emphasis on right action; their difference lies in the motivation behind the goal of the ethics. Some scholars think that the ultimate goal of Buddhist ethics is that attainment of *nibbana*, a spiritual transcendence of materiality; while in western ethics, the utmost goal is grounded in the material world. Irrespective of the goal, both ethical systems advocate good relationships between humans in society for the happiness of others and oneself. In the Buddha's teaching, these ethical webs are shown in the circle of independent origination about cause and effect. These points are clearly illustrated in the didactic stories of the *Paññāsa Jātaka*.

## **CERTIFICATE OF AUTHORSHIP/ORIGINALITY**

I certify that the work in this thesis has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

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## CANDIDATE'S STATEMENT

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## ACKNOWLEDGEMENTS

This Masters program would not have happened without the help of many institutional supporters. I wish to acknowledge first the Heinrich Böll Foundation (HBF), the Buddhist Institute, the Center for Advanced Study (CAS), the Open Society Institute (OSI), and the Royal University of Phnom Penh (RUPP) who have provided the scholarships to support the two-year course. I am deeply grateful for the opportunity provided to participate in this pilot program.

My thesis could not have been written without help from others. Many people gave me assistance and I am very happy to acknowledge their work. The first person I give grateful thanks to is my supervisor, Dr. Kate Crosby. She has spent part of her busy time in England providing me with help by email. She also came out to Cambodia from England and was able to give me more precise guidance. Despite her busy academic career, she spent both physical and mental effort on my work. I recognise her great support, which is hard to acknowledge in such a short space.

My deepest thanks also go to Dr. Teri Shaffer Yamada, my supervisor for the writing of my thesis. I particularly acknowledge her critical reading of my work and her encouragement to successfully complete it. She sent me material related to my topic about *brahmavihara* of mothers. She offered me her help with sympathy and loving-kindness. She generously offered some important ideas for consideration, which improved the thesis greatly. Without Teri and Kate, this thesis would not have been completed.

Dr. Khing Hoc Dy gave me much guidance on Khmer literature. Dr. Thong Thel spent time helping me to organize my ideas and points for discussion. Erik Davis has contributed to my understanding of how a good thesis is structured, and also provided some thoughtful comments. Professor Khmau Savon, of the Department of Philosophy at the Royal University of Phnom Penh II, explained the meaning of the three kinds of western ethics. Sandra Jones, who is the Research Advisor at the Buddhist Institute, has contributed enormously to the editing of my English.

There have been many others whose efforts have helped this work, including staff at the Buddhist Institute both in the Tipitaka Commission and in the Library. Lim Loeum (Prek) and Van Chansaren found the relevant Tipitaka to support my thesis, and staff in the library helped find other documents. Moreover, I give thanks to my

friends who helped me focus on key issues in my thesis, in particular Hel Rithy, Chor Chanthida, Pong Pheakdey Boramy and Than Bunly and other friends who encouraged me to do this work.

Finally, I would like to record my appreciation of my lecturers: Dr. Peter Gyallay-Pap, Dr. Hean Sokhum, Dr. Hema Goonatilake, Dr. Neth Barom, Dr. Ang Choulean, Dr. Oum Ravy, Dr. Som Somuny, Dr. Stephen Asma, Dr. Judy Ledgerwood, Ven. Pannatissa, Ven. Mutita, Ven. Seng Somuny, Heng Kimvan, Kim Sedara, Tai Soda and others, who have handed on their knowledge of research skills which have led to the achievement of this study.

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## LIST OF ABBREVIATIONS

<b>Khud.</b>	<b>Khuddaka Nikaya</b>
<b>Dhp</b>	<b>Dhammapada</b>
<b>PJ</b>	<b>Paññāsa Jātāka</b>
<b>Vin.</b>	<b>Vinaya Pitaka</b>
<b>CEDORECK</b>	<b>Centre de Documentation et de Recherche sur la Civilisation Khmère</b>
<b>BEFEO</b>	<b>Bulletin de l'École Française d'Extrême-Orient</b>

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### **Note**

In this thesis, I have decided to follow the transliteration system developed by Saveros Lewitz in “Note sur la transittération du Cambodgien,” *Bulletin de L' École Française d'Extrême-Orient*, Tome 55, 1969:163-169.

My translation is mostly done directly from Khmer titles. Some words I have put in my own words based on Khmer pronunciation; for example, in the case of “doeng gun sang gun”.



# CHAPTER 1

## INTRODUCTION

### 1.1 Background to the Study

The problem of how to live an ethical life is one that has concerned humanity since the beginning of recorded history. This study of Buddhist ethics in the *Paññāsa Jātaka* (PJ) explores how they are relayed through the narrative of story telling. This has been a popular form of ethical teaching in Buddhist cultures, the art of story telling being a significant part of Cambodian literary tradition. The selection of the PJ to illustrate the use of stories in the dissemination of Buddhist ethics is due to its interesting textual history in Cambodia.

### 1.2 Problem Statement

A *Jātaka* is a story that narrates the previous life of the Buddha before he attained enlightenment, in order to teach moral subjects. In each story, the Buddha develops the virtues necessary to become a Buddha. He acts with compassion, loving-kindness, justice, renunciation, altruism, self-sacrifice, or he saves the lives of others (Nhoc Them 1963:1). The Buddha's "virtue ethics" are demonstrated in the story of the *Vessantara Jātaka*, which is from the Buddhist canon.<sup>1</sup> This is one of the most famous and often performed of all the *Jātakas*. In it, the character *Vessantara* gives up his life, his body, his children and his wife in order to attain enlightenment. The virtue he perfects is *dānapārami* the perfection of generosity. In Southeast Asia, there is another collection of *Jātakas*: the *Paññāsa Jātaka* (PJ). It is considered to be apocryphal, i.e. extra-canonical Buddhist literature. The character of each story in the PJ can be used as an example for Buddhists to follow. They demonstrate how to do good *kamma*, ethics, and how to gain happiness or how to reach one's goals in the future. For instance, in PJ 46 (*Suva 𑀓𑀓akacchapa I Jātaka*) a golden turtle's character in the story wished to attain enlightenment as a Buddha in a future life, so he gave up his body as meat to save five hundred merchants from starvation (Nhoc Them 1963:483).

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<sup>1</sup> This canon is comprised of the *Tipitaka*.

Furthermore, since the *Jātakas* relate the bad consequences for the villain of the story, they can also teach human beings to be afraid of doing *pāpa* (unwholesome deeds) such as acting jealously, killing, etc. and being ashamed of doing other evil deeds or vices. Peter Harvey calls such considerations ‘prudential considerations’ (Harvey 2001: 2). An example of this is found in the story of *Varava* 𑀧𑀺𑀢𑀺𑀓 *Sṅrava* 𑀧𑀺𑀢𑀺𑀓 (Nhoc Them p. 527). In it the step-wife of the king accuses two children of the king’s ex-wife of attempting to rape her. She lied to the king. Finally, she died by drinking poisonous medicine and her son was killed in battle. This showed the result of bad *kamma*. Therefore, these stories teach everyone to avoid doing evil deeds because such deeds not only harm others but also severely harm the culprit.

In short, the PJ is considered as advice to laymen. It exhorts them to follow the five precepts, “to cultivate the virtues of charity, nonviolence, compassion, and forbearance” (Fickle 1979:270 quoted from Tambiah 1976:49-50). In addition, the behaviour of the characters illustrated in the PJ, reflects the situation in society or in *samsāra* (the cycle of birth and death) and shows the relationship between an individual’s action and its effect on others, and on society in general. After reading these stories, one should know how to live an ethical life without causing harm to others.

### **1.3 Concept of Ethics**

Even though the word ‘ethics’ has been used many times already, the concept has not been explained yet. Although the topic of the thesis is on Buddhism, one can use the term ‘ethics’ in place of ‘good conduct’. Therefore, to help readers clarify the meaning of ethics, the thesis also tries to explain this western philosophical concept. The term ‘ethics’ is also discussed in the terms of Khmer culture.

Ethics is a word that comes from the Greek word "*ethos*". Ethics emphasizes human character traits particularly those it regards as good and bad, or right and wrong. It is concerned about moral behaviour by focusing on moral principles and defining morality, which is the core of ethics (Solomon 1985: 462).

Through philosophy, ethics is explained as the study and assessment of individual behaviour based on moral principles (Chernow and Vallasi 1993:897). Moral principles enable us not to harm each other but encourage us to help and keep honest towards each other (Solmon, p. 462). It provides a kind of principle rule leading to peace without oppressing others and oneself. Ethics defines the moral



conduct of the human character which depends on moral principles. Thus, ethics tells us what one should do and the right way to do it.

Aristotle states that ethics emphasizes developing one's behaviour by the cultivation of virtue in order to reach the goal of happiness (Harvey 2000: 50). So, Aristotelian ethics is called virtue ethics. Virtue ethics takes both virtue and vice as fundamental character traits to guide what a virtuous person should do in a particular moral situation (Harman 1999: 2). It focuses on moral judgment and the practice of modification of character traits through moral principles in order to be a good person (Rosen 1993:190-194).

More importantly, for Immanuel Kant, ethics is about duty. He said that duty will not make us happy necessarily but it is still valuable to do the right thing (Messerly 2003: 2). It sees “what is good as residing in a good will, which respects other people as ends in themselves rather than as means to one's own ends” (Harvey, *ibid.*). It is based on duty and is called ‘deontological’ ethics.

On the other hand, utilitarian ethics are consequentialist. For utilitarians, ethics are governed by the consequences of acts. (Denise and Peterfreund 1992: 201). This means one is responsible for what happens through the effects on others. Utilitarians concern themselves with the happiness and distress of others affected by our actions (Gensler 1998:1). Therefore, through philosophy, there are three kinds of ethics: virtue ethics, deontological ethics and consequentialist ethics.

Ethics is an act done with virtue, duty, and with regard to its consequences. Those character traits are based on moral principles which have the same main goal which is to do righteous action for the happiness of everyone and oneself. Therefore, ethics is a concept of western origin about moral conduct. This conceptual word is frequently applied throughout the thesis with other synonyms such as morality and virtue.

In Khmer the word ‘ethic’ is ‘*Sīladhor*’. According to Choun Nat, the Khmer scholar monk, in his Khmer dictionary ‘*sīladhor*’ is a Pāli-Sanskrit word from *Sīla* + *dhora* (in Sanskrit) or *dhamma* (in Pāli). *Sīla* means good behaviour, order or natural behaviour, abstaining from doing evil deeds (Choun Nat, 1967-68:1361). *Dhamma* or *dhora* means principle, ordinary or natural, a state, i.e. good and evil, wholesome and unwholesome, maintaining beings (life) (475). He concludes that ‘*sīladhor*’ is some advice or a principle that leads us to abstain from doing evil deeds and to behave with good and right conduct in accordance with the law of nature (1361).

Klot Thyda has concluded in her work on *Mulatthan Groes nei Silavityā Sakallok*, "Basics of World Ethics", 'sīladhor' has the same meaning as *Dhamma Vinaya* in that *sīla* means *vinaya* (2002: 281-282). She explains that *sīla* or *vinaya* is the rule of good conduct and abstaining from doing evil (283). Moreover, in the context of Khmer culture, she also provides the Khmer perspective on morality. She explains that the concept of morality is used in common advice by Khmer people towards their children by using some similar conceptual words relating to morality such as *dhamma*, *sīla*, virtue, courtesy, gentleness and ethics (402-404). These conceptual words are used frequently in the thesis with the same meaning as morality as mentioned above.

Through these definitions, 'sīladhor' emphasises human conduct acting normally in the natural world. In nature according to the Buddha, everything acts under the law of cause and effect. Human actions impact each other because they are in relationship. Hence moral conduct is an essential factor for human beings to live in happiness through holding the five precepts of the Buddha. Therefore, to live in happiness, human beings must behave with *sīladhor* or morality in their ordinary life.

#### **1.4 Aim and Objectives of the Study**

The aim of this thesis is to illustrate Buddhist ethics in the PJ. The motivation behind this is to extrapolate Buddhist values for living an ethical life within society. The author will analyze the teaching of the PJ according to different types of ethical theories and compare them with other commonly drawn-on scriptural sources of Buddhist ethics.

The objectives of the study are to focus on the collection's formulation of moral discernment as a necessary resource for living well in society. Through an analysis of the PJ, the author argues that this collection should be viewed as a crucial effort to reconcile the Buddhist ethical ideal of individual purity with the reality of human experience in having relationships with others. The author will show through a brief discussion of Buddhist and western ethics how they are demonstrated in the PJ, which is one way to reflect on whether or not they are similar. The important role of Buddhist ethics in Khmer society will also be examined.

## 1.5 Limitations of the Study

This dissertation focuses on Buddhist ethics in the PJ. The author also briefly compares Buddhist ethics to western ethical theory. Twenty-three stories of the PJ are explored: twenty-one stories for an analysis of Buddhist ethics, and two stories for exploring western ethics in order to compare Buddhist and western ethics. The reason why only twenty-three stories are chosen is because some stories have similar motives, which are footnoted. Those twenty-three stories are

PJ9 Subhamitta Jātaka, PJ35 Crow and Worm Jātaka, PJ5 Sirivipul Kerti Jātaka, PJ44 Sisorarāja Jātaka, PJ28 Bhaṅṅagara Jātaka, PJ41 Sankhapatta Jātaka; PJ32 Baranasirāja Jātaka; PJ36 Sonaṅṅa Jātaka; PJ12 Adittarāja Jātaka; PJ26 Surupa Jātaka; PJ19 Sudassanamaharāja Jātaka; PJ11 Dulakapaṅṅita Jātaka; PJ23 Cagadana Jātaka; PJ45 Supinkumara Jātaka; PJ39 Rathasena Jātaka; PJ2 Sudhanukumara Jātaka; PJ20 Vattangulirāja Jātaka; PJ1 Samuddaghosakumara Jātaka; PJ27 Mahapaduma Jātaka; PJ47 SuvaṅṅakacchapaII Jātaka; PJ37 Devanta Jātaka; PJ29 Bahulagavi Jātaka.

For the discussion of Khmer traditional ethics, the author chose Khmer texts related to *cpap*' (code of conduct) to examine and demonstrate their value by discussing some parts of the Buddhist *Vinaya* and seeking its corresponding part in the Khmer *cpap*'. She suggests that the Khmer *cpap*' show strong Buddhist influence through their Buddhist writers.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Studies of Buddhist Ethics in the *Paññāsa Jātaka*

There is not a great deal of research on the topic of Buddhist ethics in the PJ. However, there are some relevant points from other research, which relate to this issue. The first is Dorothy Fickle (1978) who has included some discussion of Buddhist ethics in her work on the Thai PJ entitled “An Historical and Structural study of the Paññāsa Jātaka”. She also illustrates the teaching of Buddhist values to laymen with their emphasis on *dānapārami* as well as on the subject of virtuous kingship, *kamma*, merit-making, *sīla*, gratitude toward parents, loving-kindness, and compassion (274). The second is Anne Hansen’s (1999) discussion of Buddhist ethics in the *Gatilok* by the Khmer poet and Pāli scholar Ukñā Suttantapriṅṅā Ind. Hansen raises the problem of the cultivation of moral discernment of human conduct in *samsāra*. She argues the need to reconcile the Buddhist ethical person with the ignorant person in order to live in harmony. She suggests that the *Gatilok* illustrates human problems in society through literature, and she demonstrates the universality of Theravadin ethics for human living. She states that narrative is applied as a mirror to reflect those ethics. The narrative is easier to understand than reciting verse or reading Khmer *cpap*; moreover, it focuses on the moral value of the Buddhist vision. She suggests that the *Gatilok* is a work teaching humans to behave with individual purity in their relationships in order to lead a moral life. Both researchers focus on Buddhist ethics, but they have different approaches: one is based on the *Gatilok* and the other is a historical and structural study of the PJ. Using both approaches, this thesis illustrates how the PJ becomes a mirror to reflect Buddhist ethics in order to advise humans how to live the world.

There are a number of studies on Buddhist ethics. Those found most useful to draw on here are given below.

#### 2.2 Textual Resources for the PJ

There are several important sources for the PJ. For the Khmer version, there is Nhoc Theme’s the *Paññāsa Jātak Sankhep* (1963). He summarised the stories to make them easier to understand. Through his research, he found that the PJ was

composed during the fifteenth to seventeenth centuries (2). He also quoted the work of Luis Finot on *Recherches sur la littérature laotienne*. He mentioned the list of the PJ from Burma, Cambodia and Laos done by Finot. In that list, the titles of some stories from the three countries are different and some are similar (Nhoc Them, vol. II 1959:22). Chhim Soum composed a Pāli version of the PJ, *Paññāsa jātak Pāli*, in 1953. He corrected some grammatical errors of an earlier Pāli version, but he maintained the same meaning. He assumed that the original collections of the PJ in palm-leaf manuscript form were those which have been found in Cambodia, Luang Prahbang (Laos) and in Thailand (2). Lui Em has composed a commentary on this Pāli version, *Paññāsa jātak Samrāy*, in four volumes in 1952, 1952, and 1957. These collections were translated from Pāli into Khmer. He has stated that the collection of the PJ could not be found in Sri Lanka even though the authors of this collection had studied there (1). I. B Horner and Padmanabh S. Jaini have authored *Apocryphal Birth-Stories (the Paññāsa Jātaka)*, volume I in 1985 and volume II in 1986. This work is a translation of the PJ from Pāli into English. In their preface, there is an explanation of the origin of the word ‘apocryphal’ which comes from Christian writing texts both in the Old Testament and New Testament. ‘Apocryphal’ is defined by ‘The Oxford Dictionary of the Christian Church’: “The epithet ‘apocryphal’ here does not of itself imply inaccuracy, unauthenticity, or unorthodoxy” (Horner and Jaini 1985: viii-x).

The works referred to above are primary texts that this thesis uses in the textual analysis of Buddhist ethics.

### 2.3 Works on the *Paññāsa Jātaka*

Ginette Terral has authored the *Samuddaghosa Jātaka: conte Pāli tire du Paññāsa Jātaka* in 1956. According to the linguistic analysis of Terral, Zimmé paṅṅāsa = Xieng Mai paṅṅāsa = Jan:mai paṅṅāsa (Terral, *ibid.*). Terral demonstrates that the PJ came to Thailand from a Laotian text translated and printed in Bangkok in 1924 AD (2467B.C) (Em et al, p. 2; Jacob 199:50). Terral refers to prince Damrong, who is a Thai historian and a translator of the PJ into Siamese (253), indicating that the PJ in Cambodian and Thai are the same, they have the same verses, distinct from the Burmese version of the PJ (*ibid.*). Referring to the original text of the PJ, Terral feels that there might be another earlier collection before the present form of the PJ (*ibid.*). Judith Jacob authored *The Traditional Literature of Cambodia* in

1996. According to Jacob, the collection of the PJ was written by a Laotian monk in Pāli several centuries ago and was then disseminated throughout Cambodia, Burma and Siam with slightly different content (37). So according to Jacob, there are different versions of the PJ. Li Theamteng (1960) who wrote *Aksar sāstr Khmer (Khmer Literature)* confirms that the PJ shares people's experience of life and includes a lot of teaching, particularly the preaching of the Buddha about human behaviour in society in order to gain happiness (126). It illustrates that bad actions give bad results; good actions achieve good consequences; and humans are led along the good path that is marked by the Buddha's words (ibid.). In Buddhist theories one's own bad *kamma* will inevitably return; so humans should behave well in order to maintain happiness in their own lives (121).

#### **2.4 Textual Resources for *Jātaka* in general**

On *Jātakas* in general, one can use E. B Cowell's translation of the canonical *Jātaka*. *Jātaka* are the birth-stories of the previous lives of the Buddha. *Jātaka* is a legend story or Nidānakatha (Cowell 1995: xxv). Elizabeth Wray, et al. authored the *Ten Lives of the Buddha: Siamese Temple Painting and Jātaka Tales* (1996). It illustrates the earliest use of the word "*Jātaka*" found on the stone carving of a relic-shrine of Bharhut around the second century (Wray et al. 1996:109). Even though the time that the word "*Jātaka*" was first used is known, it is not known when or where the *Jātaka* were composed (ibid., p.109 quoted from Davids 1880: liv.). H.T. Francis and E. J. Thomas in their *Jātaka Tales* remark that in the framework story the Buddha in his present life draws out the significance of the *Jātaka* tale, highlighting the negative and positive consequences of acts, such as lack of awareness. "Some of the tales have characters that depict universal human traits and are readily identifiable. Others may be significant to a particular culture portraying the life style and emphasizing the value, moral and social, of that particular culture" (Kulasuriya, p. 276).

#### **2.5 Works on Buddhist Ethics**

Peter Harvey's work, *An Introduction to Buddhist Ethics* (2000), compares Buddhist ethics with utilitarian ethics, Aristotelian ethics and Kantian ethics (49-51). In examining what western and Buddhist ethics have in common, he has found that Buddhist ethics agree with each western ethical theory in terms of "a good motivating

will, cultivation of character, the reduction of suffering in others and oneself” (51). Dhammasiri in his *Fundamental of Buddhist Ethics* in 1998 argues that Buddhist ethics are utilitarian and deontological (32-33). However, his hypothesis is that "Buddhist ethics cannot be satisfactorily analysed through Western categories of ethical analysis (like teleology and deontology) because the basic Buddhist ethical principles are not at all amenable to narrow Western thought categories. Buddhist ethics being not merely an ethical theory but a teaching based on a profound vision of reality unheard of in Western traditions." (ibid., see preface). K. N. Jayatilleke in his *Ethics in Buddhist Perspective* (1984) agrees that Buddhist ethics can be compared with deontological and consequential ethics. He agrees that one struggles to do one's fundamental duty in order to gain a good end and sometimes this duty is performed as a virtue in order to promote the other's well-being and happiness (68). Hence, Buddhist ethics are both egoist and altruistic (64-65).

The main ethics in Buddhism are the five precepts for laymen in their ordinary life. H. Saddhatissa (1970), Dhammananda (1993) and Story (1973) also mention Buddhist ethics in their works. Saddhatissa in "Buddhist Ethics: Essence of Buddhism" suggests that these precepts are autonomous and are not imposed rules (1970:8). There needs to be an understanding of the advantages of keeping them (ibid.). If I am brought up to be a good person, I will tend not to perform arbitrary actions for my own utilitarian ends (Dhammananda 1989:145-7). Furthermore, cultivation of the right action is necessary in addition to abstaining from evil behaviour (ibid.). There are two aspects embodied in the five precepts, these being "[...] a code by which men can live together in civilized communities with mutual trust and respect and [...] the spiritual journey towards final release from the round of suffering" (Story 1973:173).

## **2.6 Ethics in General**

Jayatilleke states: "Ethics has to do with human conduct and is concerned with questions regarding what is good and evil, what is right and wrong, what is justice and what are our duties, obligations and rights."(1984:1). Robert Solomon confirms that ethics emphasizes moral behaviour as well, but with particular rules. It focuses on the basis of morality by providing some principles (1985: 462). On the other hand, morality is the core of ethics (ibid.). Relating to ethics, Barbara A. Chernow and

George A. Vallasi (1993) explain through philosophy that ethics is the study and assessment of individual behaviour based on moral principles (897).

In western philosophy there are three kinds of ethics: virtue ethics, deontological ethics and consequentialist ethics. According to Bernard Rosen's (1993) analysis, virtue ethics focus on moral judgment and the practice of modifying character traits through moral principles in order to be a good person (190-4). Aristotelian virtue ethics state that happiness and pleasure are the consequence of the exercise of virtue (Solomon 1985:487-489) and in order to reach the goal of happiness one develops character through the cultivation of virtue (Harvey 2000:50). Virtue is a necessary factor for *eudaimonia* (happiness) (Zalta 2003:5). It takes both virtue and vice as fundamental character traits to guide what a virtuous person should do in a particular moral situation (Harman 1999:2).

Concerning deontology, Robert Neal Johnson states in *Deontological Ethics* that it is a theory of duty included in most ethical theories (1996:1). For Immanuel Kant, ethics is concerned with duty. He said that duty will not make us happy necessarily, but it is still valuable to do the right thing (Messerly 2003:2). He comments that: "There is flexibility in how we help others, treat them with respect, or develop our talent" (ibid., p. 4). For instance, gratitude is an important obligation on us all because it shows respect to others. It is a moral duty to concern ourselves with others (Fieser and Dowden 2001: 1-2). For consequential ethics, "A utilitarian is one who believes that the moral quality of an act is governed by its consequence" (Denise and Peterfreund, 1992: 201). Utilitarians concern themselves with the happiness and distress of others affected by their actions (Genler 1998:1). Utilitarianism states that the best thing is that which brings the greatest happiness to the greatest number of people; therefore, that is what we should aim for (Denise and Peterfreund, p. 202). Therefore, consequential ethics is concerned with the results of moral actions which will bring happiness to most people.

## **2.2 METHODOLOGY**

### **2.2.1 Research Design**

A qualitative method was applied in this thesis in order to analyze the primary and secondary sources. All data regarding Buddhist ethics and collections of the PJ was available in the Buddhist Institute Library which was also the initial document centre for the study. The Hun Sen Library and L' École Française d' Extreme-Orient



were subsequent centres for other relevant data. Online research and electronic sources also provided some essential materials which were not otherwise accessible in Cambodia, such as new research on western ethics.

The approach in this thesis was to perform a textual analysis of the PJ. The method of analysis was hermeneutical, in that Buddhist ethics in the PJ were analysed using existing ethics models. The existing models drawn on were of two sorts. Firstly, a theoretical framework was applied in order to show precisely what was intended in Chapter Four. Descriptive expectations of Buddhist ethics drawn from canonical sources were also used. A theological deductive element in this thesis is contained in the conclusion, where the relevance of the ethics of the PJ for modern society is analysed. In addition, generalized analytical models of western ethics in the PJ are used in order to compare them with Buddhist ethics.

Each part involved the following: before the textual analysis, the author checked the history of each text. This was in order to understand the authorship of the collection and what happened during the composition of the collection in Cambodia (only). The intention of the author of the PJ collection is also discussed. From the history of the area during the time of composition one can better understand the impact of Buddhism on Cambodian society.

For the analysis, the author has analysed the theory of *kamma* and the Noble Eightfold Path because these two theories are the core of Buddhist ethics. *Kamma* is illustrated in *Anguttara nikaya*, *Pañcakanipata* and in other scriptures. The theory of the Noble Eightfold Path is illustrated in *Dhammacakkappavattana sutta*. Second, the author explored the stories related to these ethical theories. Some stories have the same motifs, which are footnoted to avoid repetition.

Besides the ethics in *kamma* and the Noble Eightfold Path, there are various other ethics illustrated in the collection. Such ethics can be seen in Sig. and other scriptures.

In order to compare Buddhist ethics and western ethics the author has applied a comparative methodology. The worth of showing this comparison is to illustrate the difference and sameness of these two traditions and their dimensions for human use in the world.

Apart from these illustrations, to confirm the value of ethics in Khmer society the author discusses the Khmer codes of conduct (*cpap* ') which are popular rules for Khmer traditional behaviour.

The approach used in this thesis is to try and answer some hypothetical questions: does the PJ, which is considered a type of Buddhist literature, contain Buddhist theories and Buddhist observations? Are Buddhist ethics in the PJ the same as or different to western ethics? Does the PJ which is the work of Khmer monks reflect the Khmer character? Can Buddhist ethics apply only within the circle of Buddhist belief or more generally?

## CHAPTER 3

### THE JĀTAKA AND THE PAÑÑĀSA JĀTAKA

This chapter will give a general overview, which consists of the perspectives of other researchers, of the canonical *Jātaka*. Ethical behaviour in these *Jātaka* will be demonstrated. The relationship of the canonical *Jātaka* to the collection of the so-called *Paññāsa Jātaka* is emphasized. This collection is the key document for the whole thesis. In addition, some important features of the PJ are considered.

#### 3.1 General Overview of the Canonical *Jātaka*

The history of the word “*Jātaka*” may come from Buddhism; moreover, *Jataka* stories have their origin in legends. *Jātaka* are known as the birth-stories of the previous lives of the Buddha. The earliest use of the word “*Jātaka*” is found on a stone carving of a relic-shrine at Bharhut (Wray et al. 1996:109)<sup>2</sup> around the second century (ibid.). Even though the time that the word “*Jātaka*” first appeared is known, it is not known when or where the *Jātaka* were composed (ibid., p.109 quoted from Davids 1880: liv.), because a *Jātaka* is a legend or ‘Nidānakatha’ (Cowell 1995: xxv). Besides, parts of the Old Testament, Aesop's fables and other western stories are somewhat similar to the *Jātaka* (Wray et al. 1996:107) and the *Jātaka* may therefore reflect an earlier stratum of narrative, perhaps predating Buddhism itself. Thus, the word “*Jātaka*” may have been used from earliest times and it may have influenced other legends.

Most of the *Jātaka* stories are found in the Buddhist canon. They are the tenth among fifteen sections in the *Khud*. (Wray et al. p.107). There are 547 stories in the *Jātaka* collection,<sup>3</sup> although there are some people who say that 550 stories were translated from Sinhalese into Pāli by Buddhaghosa in Sri Lanka (see note of Kulasuriya 1845-1995: No 22, p. 282, see also Cowell, p.xxiv). In Sinhalese, the *Jātaka* collection is called *Jātaka Pota* or *Pansiya Panas Jātaka* (550 *Jātaka*) (Kulasuriya 1845-1995: 269). The Sinhalese preserve a version of this parallel

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<sup>2</sup> Cowell has mentioned Bharhut, as well; but he adds that the *Jātaka* "were widely known in the third century B.C."(Cowell 1995:xxii); A.S. Kulasuriya states that the *Jātaka* stories were found in Bharhut Top approximately at the end of the third century B. C. (Kulasuriya 1845-1995:268).

<sup>3</sup> Cowell's content from vol. I to III. But p. xxiii of his preface states that the *Jātaka* in Pāli. has 550 stories; but he found and translated only 547 stories. Maybe he could not find the other three stories.

collection in the Pāli language. There is some difference between it and the religious scriptures captured from Thaton (Mon) by King Anawrahta of Pagan in the eleventh century<sup>4</sup> (Wray, p. 114). The Pagan collection also contains 550 *Jātaka* but they are numbered differently from the *Jātaka* *Ṭhakkathā* in Pāli scripture (ibid.).

According to the study of Ginette Martini, *Les Titres des Jataka dans les manuscrits Pali de la Bibliothèque Nationale de Paris*, the Burmese and Sinhalese scriptures have a different order and titles, particularly in the last *nipata* (ibid.). She adds “[...] the Buddhists of Indochina must have used a text or texts other than the Sinhalese Pāli version.” (ibid.). She suggests that the difference in number may be caused by an error in the numbering so that in this version several stories are counted as only one story, or perhaps the number of *Jātaka* stories in the original collection was only 547.<sup>5</sup> The number 550 is then a rounded-off number and the Burmese texts may not be the originals. In addition, it is unclear which source is correct as the legends narrated by the Buddha are not all known. This collection was composed after the Buddha passed away; and these stories were orally transmitted and sometimes more were added or changed.

The format of the canonical *Jātaka* tales includes special steps of narration. The canonical *Jātaka* usually start with “Once upon a time,” or “At such and such a time” (e.g. At the time when the Bodhisatta was reigning in Benares... the Bodhisatta was reborn in the womb of such and such a being) (Kulasuriya, p. 268). In the introduction to each story, problems are related or something occurs which sets the framework for the Buddha’s birth-story and his attainment of Buddhahood (Cowell, p. xxiii). In each life the Buddha is an animal, a human or a semi-divine being (Wray et al. 1996:15).

In the next step, the *Jātaka* stories illustrate the development of the Buddha wandering in the cycle of birth and death (*samsara*) by behaving in various good ways with acts of charity, renunciation, compassion, gratitude and so forth. All his actions lead to his achieving a good result in his future life or becoming a greater person in the next life. At the end of each story, the Buddha identifies the Bodhisatta as himself and other actors present at the time of the narrative (ibid.). Characters in

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<sup>4</sup> Possibly 1056.

<sup>5</sup> There are five hundred *Jātaka* tales in Cambodia. I have not seen all of these stories, but there is a collection of five hundred *Jātaka* translated from the Suttanta pitaka of Khud. *Jātaka* by Ven. Masarin Visuthea (1998).

the stories who are reincarnated at the end of story are normally: Moggalāna, Sariputta, Bimbayasodhara, Ananda, Devatatta, Sirimahamaya, Suddhodana, etc.

The *Jātaka* consists of verses that are located within a prose narrative. *Jātaka* *Ṭhakkathā* is the commentary turning the *Jātaka* from verse to prose to make it easy to understand. The *Jātaka* gives its core meaning as a form of teaching. It advises people on good behaviour, merit, alms giving, charity, gratitude, renunciation, helpfulness, forbearance and so forth. “[...] a *Jātaka* is a historiette, an anecdote or a fable employed as an illustration either to convey a reproof, or point a moral, or bring out in relief some essential aspect of Buddhahood” (Narasu 1993:56). “A *Jātaka* differs from a story in the ordinary sense by virtue of the fact that it is a story in which the Bodhisatta or Buddha-aspirant plays a part in one of his former lives, whether as the hero of the story or as a secondary character or even merely as a spectator” (Kulasuriya p. 268). In the framework story the Buddha in his present life draws out the significance of the *Jātaka* tale, highlighting the negative and positive consequences of vices, such as a lack of awareness (Francis and Thomas 1987: i). “Some of the tales have characters that depict universal human traits and are readily identifiable. Others may be significant to a particular culture portraying the life style and emphasizing the value, moral and social, of that particular culture” (Kulasuriya, p. 276). Therefore, the *Jātakas* both in prose and verse are significant in the way they instruct about moral conduct. However, the *Ṭhakkathā* (commentary) explains the meaning of the *Jātaka* in a more understandable form. The *Jātaka* is often incomprehensible without this commentarial component.

The didactic power of the *Jātaka* has influenced many countries’ literature and art. For instance, it has influenced Sinhalese literature (Kulasuriya, p. 263) and Southeast Asian literature such as Cambodian, Thai, Burmese, Laotian, etc. The last ten stories (*Dasa Jātaka*) are popular in all Buddhist countries since they are illustrated on temple wall murals and other art forms. Furthermore, the *Vessantara Jātaka* is the most popular and most recognized in those countries. Both the ten *Jātakas* and the *Vessantara Jātaka* have scenes which are painted as temple murals. The popular *Jātakas* date back many centuries, as is attested by their depiction in relatively early Buddhist monumental architecture. In Cambodia in the Tanei and Prah Khan temples at Angkor there are the paintings of the *Vessantara Jātaka* dating from the eleventh-century, and there are a few *Jātakas* of the ten *Jātaka* painted in the Bayon temple in the twelfth century (Wray et al p. 113). In the temple of Pagan there

are also paintings of the last ten *Jātaka* (ibid., p. 115). The earliest *Jātaka* in Thailand were found in Sukhothai (ibid., p. 116). Even though they are the birth-stories of the Buddha, they have influenced other literature and art in order to advise humans as well as to promote Buddhism.

In conclusion, the canonical *Jātaka*, which is considered as the original form of *Jātaka* narrative, provides much didactic meaning particularly about moral conduct through literature and art among Buddhist countries, specifically Southeast Asian countries and Sri Lanka. It is a Buddhist collection which includes 547 stories contained in the *Khud.*, but some researchers believe that it has 550 stories. This may be because of a confused number order. The *Vessantara Jātaka* and the last ten *Jātaka* are the most famous stories in all the Buddhist countries. Those *Jātaka* are narrated in verse and explained in prose through commentaries (*Jātaka* *Ṭhakkathā*). In each story, the Buddha behaves as a human, animal, semi-divine being and so on. He lives in the world of suffering and tries to develop his virtue in order to attain enlightenment. At the end of the stories, there are reincarnations of characters which have close relationships with the Buddha: Ananda, Rahula, Sirimahamaya, Devadatta and so forth. Those characters act in order to teach humans how to live a moral life by trying to do good deeds and by being afraid of doing evil deeds. These are the main purposes of the canonical *Jātaka* which attempt to lead humans to happiness in this life.

### 3.1.1 The Impact of *Jātaka* in Khmer Society

As mentioned above, *Jātaka* are important to Khmer people, being illustrated on Khmer architecture; and even drawn on Prah Bad (painting on thick cloth which is easily transportable.). In Cambodia, the most famous *Jātaka* is *dasa Jātaka*; moreover, among *dasa Jātaka*, *Vessantara Jātaka* and *Mahosatha Jātaka* are very popular. Commentary on *dasa Jātaka* has been available since the reign of King Ang Duang in the nineteenth century AD (1845-1859) (Ou Chev 1996: i).

For Khmer society *Jātaka* are also popular stories and they play an important role in traditional ceremonies. For example, after the rainy season, people participate in a ceremony called Tesnamohajiet (Mahajataka or great birth sermon) the sermon by the monk about *Maha Vessantara Jātaka* (Nhoc Them 1995:i). Khing Hoc Dy states that Khmer Mahajatak and *Maha Vessantara Jātaka* in Pali are different (Khing Hoc Dy 1997:32). Differences may have arisen through errors of translation. The original

form of Vessantara *Jātaka* is Pali, but when a Khmer monk gave the sermon translated into Khmer he inserted extra words in order to make the story easier to listen to and more beautiful.

Previously, this ceremony was held almost every year in all Wats (pagoda) (ibid.). But now it is rarely held (ibid.). It may be because the country has changed and people are no longer prepared to hold this ceremony throughout a long day (Ou Chev, ibid.); and also, people are busy with their work, or they have no money to spend on such ceremonies. However, this ceremony is not forgotten. It is always held in some Wats.

Khmer people particularly enjoy the Mahosatha *Jātaka*, about making merit and wishing for good fortune. Men wish to be wise like Mahosatha. Women wish to be intelligent like Amara, Mahosatha 's wife (Buddhist Institute 1962: i).

These kinds of sermons during the ceremony remind Khmer people not to forget Buddhist moral behaviour as they listen to the birth-stories of the Buddha. Moreover, they lead people to follow the good example of the Buddha as in the case of Vessantara *Jātaka*, who was concerned about giving alms, and showed the generosity needed in a well functioning society. Apart from this, it teaches Khmer to be intelligent people, able to see reality and be confident.

In sum, it is useful for Khmer people to study the behaviour of the Buddha during their traditional ceremonies. Khmer can then have a better understanding of Buddhist teaching as a blueprint for their own behaviour. Hence *Jātaka* can be seen as crucial to Khmer society.

## **3.2. The Historical Background and Analysis of the *Paññāsa Jātaka***

### **3.2.1 About Authors and Versions**

In addition to the canonical collection of 547 *Jātaka*, in Southeast Asia, there is also a collection of further *Jātaka*, known as the PJ. This is a relatively late collection of fifty *Jātaka*. It was written by monks across Southeast Asia, specifically Cambodia, Burma and Laos. Those monks, (eight Cambodian monks, six Burmese monks and twenty-five Chiang Mai monks from Nabbisipura) went in 1423 A.D. to Sri Lanka in order to study Buddhism (Ratana 1997:303) and Pāli (Nhoc Them 1959:2). “Many monks from other parts of Southeast Asia also went there to study, as Ceylon was considered by Theravada Buddhists to have the oldest and the purest form

of Buddhism” (Wray et al. 1996:115). They stayed there for four months and then returned to their countries in 1424 (Penth 1994:77).

Regarding the monks who composed this collection, Saddhatissa (1974), in his study on “Pali Literature of Thailand” has mentioned that twenty-five monks after ordination in Ceylon, returned back to Lanna in 1430 and constructed a temple two miles west of Chiang Mai (p. 211 quoted by Fickle 1978:7). He continues that the Laotian collection of the PJ was composed in Pāli by an anonymous novice monk who was a resident in Chiang Mai during the fifteenth or sixteenth century (ibid.). Furthermore, there is some evidence that the PJ was the work of a Chiang Mai monk. Prince Damrong, a Thai historian and a translator of the PJ into Siamese stated that the PJ was written by Chiang Mai monks<sup>6</sup> (Terral 1956:253).

According to Jacob the collection of the PJ was written by a Laotian monk in Pāli several centuries ago and was then disseminated to Cambodia, Burma and Siam with slightly different content (Jacob, p. 37). So according to Jacob, there are different versions of the PJ.

Fickle (1978), in her thesis *An Historical and Structural Study of the Paññāsa Jātaka*, suggests that the PJ was composed by a novice monk (p. 7).<sup>7</sup> During the fifteenth and sixteenth centuries in Chiang Mai, there were several Pāli scholars who were able to compose original text (ibid.). She adds that “it appears that out of this large body of tales whether they have all originated in Chiang Mai or not, from time to time collections of fifty have been grouped together and entitled *the Paññāsa Jātaka*” (10).

Although this collection was written by a number of anonymous monks from Sri Lanka, there is no such collection extant in Sri Lanka (Lui Em et al. 1951:1). There is some confusion in the secondary sources about the authorship of the PJ. Southeast Asian monks composed and modeled these stories from legends and various *Jātaka* that Singhalese scholars had written (Nhoc Them 1959:2-3); moreover the author or authors may have been influenced by a Sri Lankan text but no one is sure what this manuscript might be.

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<sup>6</sup> He supposes that “sometime between 1400-1600 a Buddhist priest or a group of priests in Chiang Mai (now northern Thailand) collected and wrote the stories in the PJ” in fifty bundles of palm leaves (Ingersoll 1973:20, 39). The copies of these Chiang Mai palm-leaf manuscripts were sent to Cambodia, Laos and Burma, with which those priests had contact (40).

<sup>7</sup> The author refers to the “*Pali Literature of Thailand*” of H. Saddhatissa (1974, Dordrecht, Holland and Boston: D. Reidel Publishing Co., p. 211)



Fortunately, palm-leaf manuscripts of the PJ have been found in Cambodia, Luang Prahbang and Thailand (Chhim Soum 1953:2). Yet, according to a comparative list of the PJ done by Finot in *Recherches sur la littérature Laotienne* there is no mention of the Thai PJ at all (Lui Em et al., pp. 5-7 and see also Nhoc Them, pp. 14-17). The PJ came to Thailand from a translated Laotian text and was printed in Bangkok in 1924 A.D. (2467 B.E) (Lui Em et al, p. 2; Jacob 199:50). Prince Damrong indicated that the PJ in Cambodia and Thai were the same; they have the same verses, distinct from the Burmese PJ (Terral 1956:253). Overall, there are four versions of the PJ: one each in Cambodia, Burma, Laos and Thailand.

### 3.2.2 About the Title

According to the study of Finot in *Recherches sur la littérature Laotienne*, a version of the *Jātaka* stories entitled PJ was popular in Indochina (Terral 1956: 249). It existed in three countries: a version in Laotian, a version in Pāli printed in Burma called Zimmé paṭṭāsa<sup>8</sup> and finally as a version in Pāli of Khmer script (ibid.). The PJ was composed between 1457-1657 A.D. (Nhoc Them, p. 2).

As mentioned above, these stories were composed by monks from Cambodia, Burma and Laos. Perhaps those monks individually composed stories in Chiang Mai and then they gathered them together in one collection and gave it the name of the place. It is unclear whether the PJ was composed in only one place (Nhoc Theme, pp. 13-14). It was known as Zimmé paṭṭāsa or Xieng Mai paṭṭāsa (fifty stories of Chiang Mai written by Chiang Mai<sup>9</sup> monks) (ibid., p. 3; Terral 1956:253). According to the linguistic analysis of Terral, Zimmé paṭṭāsa = Xieng Mai paṭṭāsa = Jan:mai paṭṭāsa. Therefore, even if called Zimmé paṭṭāsa or Xieng Mai paṭṭāsa or Jan:mai paṭṭāsa they can just be considered as the *Paññāsa Jātaka* (fifty birth-stories).

There are some similarities in the titles of the PJ in various countries. The motif of these titles is sometimes parallel and sometimes not. Some stories have the same title but the names of the character and ideas of the stories are different (Nhoc Them 1963:10-11, 21-23). Looking at his contents' list, there are some story titles that

<sup>8</sup> Zimmé paṭṭāsa was published by the Hanthawaddy Press (Ingersoll 1973:162). Zimmé was the Burmese name for Chiang Mai (ibid.).

<sup>9</sup> Chiang Mai is the contemporary Romanised transcription but some earlier authors transcribed as Xieng Mai. Chiang was found by king Meng Rai in 1296 (Damrong 1962: 85) and it became the capital

are not present in the comparative list of Finot (Em et al. 1951:5).<sup>10</sup> In contrast, some story titles in the comparative list of Finot do not exist in Nhoc Them's content list.<sup>11</sup> Furthermore, Jaini and Horner, who translated the PJ into English in two volumes, have many story titles that are not present in either Them's content or Finot's list. Due to these different story titles, they appear in a different order in these lists. Therefore, it appears that the researchers have collected and put them in a different order in their content list. Nhoc Them assumed that, because of these differences, it may be that these stories were composed by different authors and given titles in different locations (ibid.; see also Terral 1996: 253).

The reason for different titles and motifs in these stories may be that they were rewritten or added to the PJ from tradition, custom, circumstance, religious beliefs, and so forth about *Suva* (the golden land which may be Cambodia, Laos, Thailand, or Burma) by other authors in this area (22-23). On the other hand, the PJ is a set of legends; therefore, the stories would be expected to change as they were disseminated across neighbouring countries through the different customs and thinking of the indigenous people. The canonical *Jātaka* and the PJ were narrated through businessmen, religious missionaries, or the military. In addition, they were disseminated through writing 'on paper or manuscript' and then through people who could read, and read out loud to others (Moeun 2000: 57-59).

It can be presumed that such changes usually reflected some parallel content with the religion, superstitions, tradition and customary beliefs of those areas. Overall, the title of each story could change through any of these many factors; for example, the stories could have been composed by different authors in different locations and the researchers put them in a different order.

### 3.2.3 About the Original Text

According to the date suggested by Finot, namely 1457-1657, this collection was composed over two centuries and it probably changed its style of composition over the generations. There might have been another collection earlier than the present form of the PJ (Terral, p. 253). Although the main character of the PJ is the

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city of Lanna Thai kingdom (p. 86). Previously, Lanna was inhabited by Laos and then invaded and controlled by Thailand (p. 84).

<sup>10</sup> Such as Subhamitta, Siridhara, Cāgadana, Sonanda, Rathasena, Sankhapatta, Sirisorāja, SuvaakacchapaI, SuvaakacchapaII, and Varava surava stories.

Bodhisatta, it is still just an extra-canonical *Jātaka* and therefore does not have canonical authority (Nhoc Them, p. 2).

According to Fickle, some *Jātakas* were composed before the composition of the PJ collection such as the *Sudhana Jātaka*, which she dates to the early ninth century. Other *Jātaka* like the *Velama Jātaka*, which she dates to the eleventh century) and the *Subhamitta Jātaka*, which she dates before the fifteenth century A.D in Southeast Asia are not included in Buddhist scripture because they appeared a long time after the Buddha had passed away and after the closure of the canon. This must have reached its current form at least by the time of Buddhaghosa in the fifth-sixth century A. D. The PJ appears to have been collected from Southeast Asian countries, not India or Sri Lanka.

### 3.2.4 About the Collection

The content list of Nhoc Them includes stories from various countries. Some countries have the same stories: fifteen stories come from Cambodia, Laos and Burma; four stories from Cambodia and Laos; and two from Laos and Burma (Nhoc Them, pp. 12-13). Individually, the Cambodian PJ has twenty-four stories; the Laotian PJ has twenty-nine stories; and the Burmese PJ has twenty-six stories (ibid.). These stories gathered together as a collection may total more than fifty. Hence some similar stories may have been taken out and some different stories kept; to reach the final total of fifty. If added together, the result will be same as Finot's research. All together there are seventy-nine *Jātaka* tales. "On his lists, seventy-nine *Jātaka* tales were located in only one collection, thirteen in two, and fifteen in all three" (Fickle 1978:9). Finot, after including all the titles of the Burma, Laos and Cambodia collections, came up with 107 tales (ibid.)<sup>12</sup>. Even though he included all the titles in this number, the exact number of tales that exist in each of these three countries is still only fifty.

### 3.2.5 About the Collection in Cambodia

In Cambodia today, there are four ways in which the PJ is preserved. First, there are palm-leaf manuscripts (*sāstrā sliḱrit*) both in Khmer and Pāli. Second, there is the PJ in Pāli copied from palm-leaf manuscripts by a clergyman (in pāli *acar*)

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<sup>11</sup> Such as the Sabbhamitta, Siridhar Setthi, Mahapurisa, Saddatissacakkavatti, Simhanada, Suva<sup>☺☺</sup>asankharāja kumara, Surubha, Sirisarāja kumara and Candaghāta stories.

called Chhim Soum (1953) in five volumes. Third, there is the *Paññāsa Jātak Sankhep*. This is a summarised PJ compiled by Nhoc Them in 1963. The fourth version is the *Paññāsa Jātak Samrāy*.<sup>13</sup> This is a commentary in Khmer by Lui Em published in four volumes in 1951, 1952, and 1957, which contains five stories in each volume and was published by the Buddhist Institute<sup>14</sup>. The remaining thirty stories are not yet published in this set.

### 3.2.6 Writing Structure and Style

The authors of the PJ, in order to encourage the continuation of the *Dhamma* and to ensure that their work survived future generations, modeled their work on the format of the canonical *Jātaka* as well as composing it in the authoritative urban language of the canon, namely Pāli (Chhim Soum, p. i). However, in the Pāli version, the structure of the PJ sentences is not as accomplished as that of previous Pāli works.

The writers did not concern themselves greatly with classical Pāli grammar (i-ii). In his published edition, Chhim Soum tried to edit the errors of Pāli grammar; but he kept the original meaning of each sentence, and he used notes to tell readers of his emendations (iii-iv). By intending to support Buddhism and to keep its work forever as Pitaka scripture, the authors composed the PJ by modeling their version on the *Nipatas*<sup>15</sup> of the canonical *Jātaka* (i). According to Prince Damrong, the PJ was modeled on the *Mahānipata* of the canonical *Jātaka* (Terral 1953:253).<sup>16</sup> An additional aim of the authors may have simply been to use their knowledge and capacity for understanding Pāli in order to entertain people, as well as to make them think.

The writers respected the style of the *Jātaka* format. Fickle determined the themes of the PJ in one of three ways: “(1) according to the “occasion” for the tale as specified in the Story of the Present; (2) on the basis of a reading of the Story of the Past; and (3) by assigning the tale to one of the ten *pāramī*” (1978:40). In the

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<sup>12</sup> Unknown how this number is arrived at.

<sup>13</sup> *Samrāy*, is explained by Jacob, means “Pāli Buddhist texts loosely translated into Khmer with some comment, often preceded by the relevant few lines of Pāli. The translation is usually much longer than the original” (Jacob 1996: 13).

<sup>14</sup> Jacob (p. 51) indicates that these four volumes were published in 1960.

<sup>15</sup> “*Nipata Jātaka* is part of *Sutta-Pitaka*, one of the three main sections of the Buddhist Tripitaka” (Ingersoll 1973: 160).

<sup>16</sup> i.e the last stage of perfection such as *Nekkhamapārami* (perfection of renunciation), *Mettapārami* (perfection of compassion), *Sīlapārami* (perfection of holding the precepts), *Khantipārami* (perfection of forgiveness), *Dānapārami* (perfection of giving) and so forth.

introductory paragraph, the monk-authors tell the story of the Buddha's enlightenment, the places where he stayed such as the Jetavana, Meghavana monastery, Nigrodharama and Bamboo Grove, and the fact that many monks assembled and spoke amongst themselves and then asked the Buddha a question. On occasions like this, the Buddha tells them about their previous lives.

Moreover, he begins his narration with the phrase, 'Atite kira....' which means 'once upon a time..., long ago in the past' or 'Bhuuta pubbam bhikkhave...' 'there is a story, bhikkhu'. These are stated in order to illustrate what happened in the past. This exhibits the *paccuppanavatthu* the "story of the present", "by an identification of the place where the Buddha was residing when he related the tale, and the occasion for its recitation" (Fickle 1978:31). The sentence relaying the objective of each story is raised at the beginning of the story; for instance, telling of the perfection of giving.<sup>17</sup> Moreover, sometimes a storyline is used similar to those found in the canonical *Jātaka*. An example is found in the *Subhamitta Jātaka*. In it Kesani, the wife of Subhamitta, weeps at the thought of what would happen if she became a widow after her husband left her alone with two children. She fears that she would be insulted by others and be full of suffering and sadness for her whole life thereafter. This situation is very similar to that of Medri in the *Vessantara Jātaka*. Medri, the wife of Prince Vessantara, voices her sadness about being left with her two offspring by her husband who goes off to the forest. In addition, there are some stories about the Bodhisatta's practice of the perfection of giving that are similar to the *Vessantara Jātaka*.<sup>18</sup> The Bodhisatta not only gave external things (money, rice, food, wife, children, etc.) but personal things (his life).

In the main body of the stories, there are various movements or activities which the Bodhisatta performs in *samsāra* (the cycle of birth and death). He performs both moral and immoral acts in order to succeed in his purpose. He also uses magical powers. However, most of his actions are attempts to do good and to promote happiness. Some stories tell of his kindness in daring to give up his life in order to benefit the lives of others. This shows his perfection of *dāna* (see Chapter 5).

The Bodhisatta manifests both good and evil actions. His evil actions never incur a bad result. Such evil actions are illustrated in the *Supinakumara Jātaka*. Here

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<sup>17</sup> And other things such as gratitude, Yasodhira, Devadatta, letting animals go free, charity, giving of Kathina-cloth, accumulation of good deeds, the gift of requisites and so forth.

the Bodhisatta as Supinakumara killed four kings in order to get their magical weapons. After getting those magical weapons, he defeated another king. Even though these are immoral actions, in the same story his moral or virtuous actions can be seen. These are illustrated by the character of the Bodhisatta who lives in suffering or happiness and so on.<sup>19</sup> They are problems that occur in all human beings' lives. The stories are mirrors illustrating some parts of people's lives in order to instruct them how to live with moral discernment. However, these may have been popular tales that were incorporated into Buddhism as it became the dominant religion.

At the end of each story the writers finish with the incarnation of a significant character such as the Buddha himself (Nhoc Them, pp. 4-5)<sup>20</sup>. In addition, in order to make their works more authoritative and interesting, the authors included some Pāli verses from the *Dhp.* of the *Khud.* "one cannot avoid one's own *kamma* in previous life; it is like the cart that follows the trace of oxen" (384), and from the Pitaka or *Buddha vacana* (Buddha's word):

"beings have individual *kamma* both *kusala kamma* and *akusala kamma*. *Kusala kamma* results in happiness and welfare, *akusala kamma* result suffering and unhappiness. Beings live in the becoming wheel usually meet mischief or comfort depending on *kamma*. Wholesome or *kusala kamma* results in prosperity and life with a beloved person. In contrast, unwholesome or *akusala kamma* results in separation from a friendly person, infamy, or sadness" (426).

In conclusion, for the writing structure of the PJ, the writers tried to make their work as valuable as other Buddhist texts even though their grammar was poor. The writers systematically followed each step of the narration from the introductory problem step, to the movement of each character in *samsāra* and finally the reincarnation step of the character in the story linking with people who live in the present time.

### 3.3 Relationship of the PJ with other Khmer Texts

Apart from the 547 stories of the canonical *Jātaka* collection, the PJ is also related to other texts, but this section only includes comments on its relationship with

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<sup>18</sup> Other examples are the *Vipularāja Jātaka*, *Siricodamanī Jātaka*, *Adittarāja Jātaka*, *Mahasurasena Jātaka*.

<sup>19</sup> Others include being separated from beloved people, lust, sadness, mischief, cheating, telling a lie, having no confidence in someone's judgement, jealousy, and poverty.

Khmer texts such as the *sāstrā lpae* ✦ (manuscript for pleasure), the *cpap*’ and other stories composed by Khmer authors.

A “Sāstrā ‘manuscript’ may be either a *sātrā slikrit*, ‘palm-leaf manuscript’, or a *Kramn*, ‘a folded paper manuscript’”(Jacob 1996:13). According to Khing Hoc Dy, *Sāstrā* can be divided into three parts: *sāstrā lpae* ✦, *sāstrā tes*, and *sāstrā kbuan* (Khing Hoc Dy 1997:24-25). *Sāstrā kbuan* is a collection of *sāstrā tes*, and *sāstrā lpae* ✦ (ibid.). It comprises sets of regulations such as *kbuan tiey* (rule of prediction), *kbuan thnam* (rule of medicine/traditional medicine), *kbuan cpap*’ (code of conduct), *kbuan savdar* (rule of history) and so forth (ibid.). *Sāstrā tes* is a set of sermons which contain didactic elements relating to Buddhism (ibid.). *Lpae* ✦ are “ ‘works for pleasure’ and the majority of *lpae* ✦ compositions are long versified narrations of the Jatak, ‘birth stories of the Buddha’ ”(ibid., p. 14). As mentioned previously, *sāstrā lpae* ✦ are stories of consolation for helping people to recover from sadness and suffering, which developed during the Middle Period. Some stories in *sāstrā lpae* ✦ also exist in the PJ because those *sāstrā lpae* ✦ were taken from it. Khing Hoc Dy confirms that *lpae* ✦ are drawn from canonical scripture, the PJ and Khmer cultural tradition (Khing Hoc Dy p.84-85). *Lpae* ✦ contain some problems (such as *kamma*, suffering, pleasure, separation, meetings and so on) in each scene of the stories although some motives changed when they were composed by Khmer writers and poets (Khing Hoc Dy 1997:85). In addition, according to the research of Nhoc Them, during the eighteenth and nineteenth centuries Khmer writers abstracted and remodeled the PJ in order to create their own stories.<sup>21</sup>

These stories were written during the eighteenth and nineteenth centuries, but there are other stories which cannot be dated exactly. Even though the date is uncertain, it is clear that these stories were modeled on the PJ. In Khmer literature, the PJ is considered as apocryphal literature (Thor Soar 1994:9-10; Liang Hap An 1966:19-180, 202-235). In other words, the motive in each of the stories of the PJ relates to Buddhist theories to a certain extent; but they are extra-canonical *Jātaka* (Liang Hap An: 203). Other apocryphal *Jātakas* used for *sāstra lpae* are the

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<sup>20</sup> Other characters include his wife Bimbayasodhira, his son Rahula, Devadatta, his mother Sirimahamaya, his father Suddhodhana, Ananda and so on.

<sup>21</sup> Stories (or *lpae* ✦) of the PJ that those writers have abstracted include the *Puññasār Sirasā* written in 1797 (Liang Hap An 1967:255), *Samuddaghosa* written by Keo in 1818 (250), *Samud* written by Nong in 1808 (258), *Subhamitta* written by Kau in 1798 (273), *Muccalinda* by Kau in 1833 (238), *Sabbhasidh* (written by Tan 1899), *Devanda* (by Muk 1859), *Puddhisen* (translated and printed in

*Cheydatta, Lokanaya Jātaka, Sudhana, Kakī, Khyang Sa ✎kh, Maranamata, Sa ✎kh Silp jāy, Vimeancan* (Suchantha n.d: 324-325) but their dates of composition are unclear.

Relating to *cpap'*, in a story of Nhoc Them's work called *Sisorarāja* the ten codes of female conduct are mentioned (197). The author has highlighted the ten codes in his footnote:

“Kum noam phloeng knung chenh krao, Kum noam phloeng krao col knung”<sup>22</sup>  
(446)

(Don't bring the fire from outside into the house, and don't take the fire from inside the house to the outside).

This verse was composed by the Khmer poet Moeun Mai and republished by CEDORECK in 1986 (Khing Hoc Dy, pp.13-15 see also, Buddhist Institute 1995:20)<sup>23</sup>. It teaches a woman to respect and serve her husband carefully and to manage all domestic affairs. Moreover, it teaches women to be patient with the behaviour of both her relatives and her husband's relatives by not quarrelling with them or with her spouse. She should be a person who brings happiness to her family. Because the background of this author is unknown, it is debatable whether this verse was taken from the PJ or was composed before. Perhaps this verse in the *cpap' srī* was extracted from the Dhp. since it is similar to the advice of Dhanachey Setthī to Visakha, his daughter.

In another story called *Sonanda* there is a verse composed by a Khmer poet, Suttantaprija Ind (Nhoc Them, p. 243). The author of the PJ is convinced that this verse is in a story composed by Suttantaprija Ind called *Ampaeng paek* (piece of broken pot). One verse narrates that:

“Me na voey mok klaeng me toat tob tov tha	tvoe ompaeng oy paek naa anh aeng toat kro voat tov.”(223)
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(Who did this? The woman who broke it replied,	Who broke my pot ? “I kicked it and threw it away.”)
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Samrāy by the Buddhist Institute), *Varanetr Varanuj* written in 1806 (Jacob 1996:178) and *Yos Ketti, Suvannasam, Varava* ② *suurava* ②.

<sup>22</sup>This is the Khmer transliteration system that I use myself. Please note that this is not an international transliteration system. I have translated this verse into English in order to help readers understand its meaning.

<sup>23</sup> It is in the *Subhāsīt Cpap' Srī* (The Proverb of Women's Conduct) of Ukñā Suttantaprija Ind published in *Kampuchasuriya* 1996:26. These original codes are illustrated in the Dhp. in the advice of Dhanachey Setthī to his daughter, Visakha, when she moved from her house to her husband's house (Buddhist Institute 1993:95-96,104-106; see also the Khmer translation by Tes Sambo 2002:49, 61-64).



All the verses in this story advise the women in the household to be concerned about domestic issues and to respect other people's property. Moreover, it teaches humans to be compassionate towards each other. Ind's background shows that he lived in the nineteenth and early twentieth century. His work might have been composed before the present PJ, or he might have quoted this part of the verse from the PJ in his work.

Throughout the stories of the Khmer version of the PJ there are Khmer verses and *cpap'*. The core meaning of these verses is to educate humans to behave well in their lives by respecting each other and by not hurting others.

Hence the PJ has a relationship with the *Ampaeng paek* of Suttantaprija Ind and maybe with the *cpap' srī* of Moeun Mai and other stories of the *sāstra lpae* ✦. Moreover, *Ampaeng paek* and *sāstrā lpae* ✦ are known as stories quoted and modeled from the PJ. In this thesis, due to time constraints, the author cannot fully illustrate the relationship of the PJ to these texts but later discussion will demonstrate the significant role of this writing.

### 3.4 Its Significant Roles

The PJ also plays a significant role in teaching how to live with moral discernment; it portrays didactic ideas such as ethical behaviour, gaining merit, reducing violence and increasing peace and so on. It disseminates Buddhist theories, particularly the doctrine of *kamma* and its consequence. It encourages humans not to be disappointed with bad fortune in this life but encourages them to live and continue to try to do well. Furthermore, it provides legendary stories for human entertainment.

Attracted to these tales, Khmer writers and poets incorporated them into their own work because, after the Middle-Period (1336-1359 A. D.) which was a chaotic time, people were full of suffering and had often become separated from their relatives (Liang Hap An 1967:8-9)<sup>24</sup>. For instance, *lpae* ✦ embodies a particular characteristic of Middle-Period literature written by monks and poets (Khing Hoc Dy 1997:84-85). It consoles people's feelings (82) and is a work of entertainment giving people relief from sadness or exhausting work (Jacob, p. 36 see also Thierry 1985:32). These stories illustrate *kamma* (Khing Hoc Dy 1997:84-85) and explain why people suffer or achieve happiness and exhort them to do good in order to achieve happiness

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<sup>24</sup>Cambodia was invaded by Vietnam and Thailand during the fourteenth century and the nineteenth century (see Liang Hap An, p. 176, 179-188, 202-210).

in the next life (Jacob, p. 41). Tambiah (1970) has stated that these *Jātaka* teach laymen many things.<sup>25</sup> They teach them to follow the *dhamma* of the Buddha by holding the five precepts and to eliminate greed, delusion and anger by being afraid of doing evil and being ashamed of evil deeds. In addition, they teach the cultivation of *brahmavihara* (the sublime state), virtue or morality, in order to help others get happiness as well as oneself.

The PJ shares the experience of living and incorporates a large amount of teaching particularly the preaching of the Buddha about human behaviour in society in order to get happiness. It uses Buddhist theories (Ly Theamteng 1960:126) and shares those theories with Cambodians. Buddhism helps Cambodian people to love their own country; its theories can develop the country and make it prosperous and united (Buddhist Institute 2000:143). It illustrates that bad actions produce bad results and good actions produce positive consequences; it leads humans along the good way that is found in the preaching of the Buddha (Ly Theamteng 1960:121).

In Buddhist theories one's own bad *kamma* will inevitably return; humans behaving morally will stay happy in their own lives (ibid.). The PJ is concerned with living in morality and abstaining from doing evil deeds. Actions and scenarios in each story illustrate events occurring in human beings' lives. Therefore, its teachings are very useful for people in society so that if they understand its purpose, violence, pain, vulnerability, harm, and evil deeds will not occur to disturb human beings' lives.

Moral discernment will lead human beings into a prosperous life. Advice on the law of *kamma* and training in good conduct are also expressed within the didactic framework of the PJ.<sup>26</sup> In addition, Fickle states that “the stories of the *Paññāsa Jātaka* do emphasize precisely the virtues deemed most important for the layman: the Four Noble Truths, the role of karma and merit making, *dāna*, and the precepts. The *Paññāsa Jātaka* is indeed an excellent medium for imparting Buddhist values to the lay folk who listen to sermons in the temples of the Theravāda Buddhist countries of Southeast Asia” (1978:278).

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<sup>25</sup> “To follow the five precepts (and special days to extend the precepts observed to eight or ten); to avoid the practice of five occupations (trade in weapons, spirits, human beings, flesh, and poisons), to cultivate the virtues of charity, nonviolence, compassion, and forbearance, to earn wealth by moral means, to listen to sermons, and, finally, to support generously the order of monks and nuns through donation (*dāna*)” (Fickle, pp. 270-271 quoted from Tambiah 1970:92-96).

<sup>26</sup> This conduct includes training to be good in physical, mental and verbal action, cultivation of loving peace, increasing compassion, loving-kindness and giving alms to the poor, reducing the ambitious heart rooted in greed, hatred, and anger, adherence to hard work, and education in how to use wisdom in life.

From this study, the author has found that the PJ and these texts have the ability to educate humans to behave morally both within the family circle and in society. Moreover, they are a significant help to people in reducing their suffering, and they also provide entertainment through the *sāstrā lpae* ✦. In the stories, the authors of the PJ do not let the good characters die, suffering, mischief or have extensive misfortune. They always create some great event in order to help those good characters survive or regain their family. This was the case with Samuddaghosa, a good character in the story, who was drowning in the sea when Manimekhala, a sea-deity, saved him from death.<sup>27</sup> The authors do this because they want readers or others who are behaving well but living through bad times to be encouraged; and because one day, they will meet good fortune again, or some person or deity will save them from their predicament.

Even though ethical conduct is stated in the PJ, those ethics are explained in a simple form in order to make them easily comprehensible because most readers at that time were lacking of knowledge and had poor understanding. They would not know exactly the meaning of the Buddha's words. The authors of the PJ attempted to explain it to them through each story of the PJ. However, there are some people who recognise that the PJ collection includes less than moral conduct at times and includes episodes of bad behaviour. These include stealing another's daughter, killing someone in furtherance of one's own purpose and so forth. In the story called *Sudhanukumara Jātaka* (PJ3), Sudhanu had sex with a daughter of a king without permission from her father. After learning of this, the king was very angry with Sudhanu and attacked him. The author of the PJ teaches the reader not to follow the bad behavior of Sudhanu because, after behaving this way, Sudhanu was punished. The author of the story wants the reader to abstain from doing this evil deed. In another story called *Supinakumara Jātaka* (PJ45), four kings were killed by Supin, one of the main characters, because they were greedy and wanted to get a magical weapon from Supin. This teaches the reader that a greedy person who wants another's property will get a bad result from their intentions. However, some readers think that the collection actually encourages bad conduct. As Klot Thyda has mentioned in her book *Rabot Puthasasna knung Sangkum Khmae* 'the System of Buddhism in Khmer Society', that from the seventeenth to the nineteenth century, through a lack of

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<sup>27</sup> This story is analysed by G. Terral (1956)

understanding of the philosophy of Buddhist dhamma, Khmer adopted belief systems for example around the theory of *kamma* and let their life float on the waves of fortune without struggling against obstacles. This is illustrated in tales such as *Subhamitta Jātaka* and *Rathasena Jātaka* (Klot Thyda 2003:19-20). In fact, the authors wanted to guide the people to understand the depth of Buddhist *kamma* and not to denigrate themselves and their purpose in life.

In brief, the PJ tends to teach and advise the same way as other *Jātaka* tales, through illustrations of moral conduct. Moreover, it tells of the bad consequences of evil deeds in order to make humans afraid of doing evil acts. That there is a Cambodian version indicates that the Cambodian Buddhist monk who co-authored it must have recognized its importance.

As mentioned above, the PJ is a collection composed by a Cambodian. Khmer traditional ethical behaviour is a feature of the PJ. On the other hand, the collection was written by a monk. Cambodia is a Buddhist country and its impact on Khmer people can be seen through their behaviour. Through traditional ethics influenced by Buddhism, the Cambodian monk who is a co-author of the PJ confirms that Cambodian Buddhist ethics are a major influence in the PJ. Later on, this thesis will illustrate and examine Khmer traditional behaviour and Buddhist ethics in the *vinaya* in order to demonstrate this.

## CHAPTER 4

### ANALYSIS OF KAMMA AND THE NOBLE EIGHTFOLD PATH

This chapter is in two sections. The first section provides the theoretical framework for the discussion of ethics in *kamma* and the Noble Eightfold Path, the system of morality which allows us to live with moral discernment in society. In this context the two factors of wisdom and morality are emphasized. In Section two, the author attempts to analyse some stories in the PJ in order to explore the Buddhist ethics which mainly focus on *kamma* theories and the Noble Eightfold Path.

#### **Section 1. Theoretical Framework of *Kamma***

In the following sections the fundamental principles of Buddhist ethics are described: action, morality, and wisdom. This discussion will provide the basis for illustrating how these ethics are illustrated in the PJ.

**4.1.1 *Kamma***<sup>28</sup> means action. Action can be considered either good, bad, or neutral. According to Buddhist belief, if one behaves well one will incur good consequences; on the contrary, if one behaves badly one will incur bad consequences. In addition, “at no time does an individual know what his merit balance is nor when the results of his actions, good or bad, will take effect” (Bechert and Gombrich et al. 1993:162). *Kamma* is moral action and is responsible for ethics (Santina 2000:104). “The theory of Karma provides a very general causal theory for the vicissitudes of life [...]” (Bechert and Gombrich et al., *ibid.*).

It is like a person who works on a plantation. If he plants a tree carefully, he will get good fruit without spoilage. In contrast, if he does not take care of his own tree and just thinks of getting fruit and lets insects or worms destroy that tree, the tree will die or he will just get spoilt fruit. A *kamma* “always attains fruition in a way that is similar to the original act performed” (Dharmasiri 1998:47). *Kamma* here is like a seed and the result of *kamma* is like a fruit (Harvey 2001:67); therefore, doing *kamma* is like cultivating a seed. Bad *kamma* is produced by ignorance. From ignorance one behaves with *cetanā* (volition or intention) in a way that manifests what one wants or requires. “Through volition, we shape our own personalities and our life-styles, social

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<sup>28</sup> *Kamma* and *karma* have the same meaning. *Kamma* is Pāli; *karma* is Sanskrit.

position and fortunes” (Payutto 1996:4). *Kamma* is of three kinds according to the medium through which one acts *kāyakamma* (physical action), *vacīkamma* (vocal action), and *manokamma* (mental action).

*Kamma* is typically divided into two: *Kusala* (wholesome) and *akusala* (unwholesome). *Kusala kamma* means a good action (ibid., p. 11). According to the *Buddhist Dictionary* by Nyanatiloka (1987), *kusala* means *kamma*-nourishing, ingenious, rewarding, morally good, invigorating (88). Furthermore, the commentary *Aṅguttara* defines *kusala* as “of good health, blameless, productive of favourable karma-result” (ibid.). It is accompanied by non-greed, non-delusion and non-hatred.

Unfavourable (*akusala*) *kamma* is accompanied by the mental elements of greed, hatred and delusion (Hazra 1998: 11). These produce the seeds of unhappy fortune or rebirth (Nyanatiloka 1987:8).

*Cetanā* exists in the mind (ibid., p.17). “Under favourable circumstances volition can be transformed into *kamma*” (Hazra 1998:741). For instance, someone is willing to contribute their own money to build a monastery. In this case, there is a positive (*kusala*) mental state in one's mind. Or, when one sees one's friend is sad and one tries to console that friend in various good ways to cheer them up. Here one has *kusala citta* (good mental action), good will or positive *cetanā* and good vocal action. Therefore, “according to the different characters of volition it can be classed in different types or varieties with distinct characteristics” (ibid., p. 11 quoted from Law 1974:604).

In Buddhism, the wholesome person behaves with generosity, morality, ethical thought, and with regard for the benefit to oneself and others. He does not only do the *kusala* for himself but also helps others in society: “[...] an individual's psychological dispositions have a direct influence, for good or bad, on the society in which he lives” (Karunadara 1994:3). Hence, society becomes more gentle and full of peace as his actions can impact on the environment around himself as well. An individual's *kamma* may give prestige or poverty to society (Payutto 1993: 39). A wrong view can also affect a whole society (64). Therefore, wholesome or *kusala* actions are to behave ethically in general, leading one to harm neither others nor oneself.

Even though *kamma* always follows us like a shadow in this life or the next, this does not lead to a doctrine of predetermination (Hazra 1998:545-46). A life of poverty must be fought against through struggle, abstaining or finding ways to make things better. If one becomes sick the illness needs to be treated, not just thought of as

arising from our bad *kamma* in a former life. So the poor; for example, should not think that bad living standards are derived from former bad *kamma* but should make an effort to improve their lot (Santina 2000:97). For example, in PJ9 (*Subhamitta Jātaka*), the king, his queen and his two sons became separated while they were crossing a river. The author of the story confirms that this separation was due to their bad *kamma* in a previous life. At that time they were also together as a family. One day, their two sons wanted to play with a little bird in a tree. They cried out to demand the bird. The mother told the father to take the bird from the tree and give it to their sons. The sons pulled out the bird's feathers. As a result of their *kamma* on the little bird they were separated from each other for five-hundred births (in Pāli- *jāti*) (Nhoc Them 1963:81).

The story implies the bad *kamma* of those who hurt and cause pain to others. Therefore, the royal family received the pain and affliction of separation for a long time. Moreover, the story teaches children to be afraid of doing evil and to consider the consequences of their selfish actions

However, some people try to do well but they get bad results from their actions. It may be that one does not receive the result of *kamma* immediately because an action may bear fruit in this life or in another life (Dharmasiri 1998:47). For example, a man gives alms to a beggar but suddenly that beggar attacks him and takes his wallet. This type of behavior occurs in the *Sa ✦khapatta Jātaka*, Sa ✦khapatta wanted to solve a brahmin's problem and he gave his ring to the brahmin in order to pay off the brahmin's debt. As a result, the greedy brahmin attempted to get another ring from Sa ✦khapatta. The evil brahmin scratched Sa ✦khapatta's eyes and blinded him. In Buddhism, one's *kamma* does not finish only in this life but may continue into the next life. If one behaves badly one will feel the consequence in this life or the next life. It is the nature of the cause and effect of *kamma*. In the case of the brahmin in the *Sa ✦khapatta Jātaka* mentioned above, the evil brahmin immediately suffered the same fate as Sa ✦khapatta, i.e. he too was robbed and lost his sight. However, one can attain *arahatship* (enlightenment) as in the case of Angulimalāthera, who in spite of killing a lot of people and cutting their fingers off as trophies, attained *Nibbana* and therefore was not reborn again. However, one cannot avoid one's sin even though one tries to do good in order to clear one's own debt to another person. In Cambodia there is a wide belief that parents with a son who is a criminal can take their son to a pagoda and ordain him in order to make him a moral person through Buddhist

teaching. Merit will arise only after many trials. Good or bad results depend on knowing how one should behave.

In short, *kamma* is physical mental or verbal action with intention (*cetanā*). Intention can be wholesome (*kusala*) or unwholesome (*akusala*). And, consequently, there is a result, either good or bad. Hence, it depends on the doer which *kamma* he prefers or which result he wants. Not only this, it is “an individual force which is transmitted from one’s existence to another” (Narada 1996:104). Therefore, one’s own *kamma* impacts on oneself and others both in the present and in the future: “We are creators of *kamma*, and *kamma* in return shapes the fortunes and conditions of our lives” (ibid., p. 4).

The law of *kamma* is based also on the Buddha’s understanding of dependent co-origination. Buddhist texts record much teaching from the Buddha about human behaviour. The Buddha left his palace to live in the forest in order to be released from worldly sorrows, which is the ultimate objective of all human beings. He realised that dependent origination (*paticcasamuppāda*) was the underlying cause of the wheel of becoming or *saṁsāra* in which human beings live. One of the factors of dependent origination is ignorance (*avijjā*) which leads humans to behave in a deluded manner. They commit actions based on delusion under the deceptive influence of craving, and passion. That is because of attachment to all worldly things. They are concerned only with their own happiness and take advantage of others, without ethical thought and ethical behaviour, in order to fulfill their passion or their own requirements. To help beings live in happiness, the Buddha taught much about living ethically or morally.

The Vin. in particular contains a substantial amount of material about good behaviour in practice. The Buddha’s teaching mainly focuses on human action because he bases his teaching on human experience, although ethical narrative is inclusive of deities, animals and other beings. “The general statement about the nature of Buddhist teachings must be treated with caution, as the level of teaching and the kind of group or individual to which it is directed need to be considered” (Harvey 2001:188). Relevant to the Buddha’s teachings on human ethics are such factors as virtue, morality and the value of humanity. Furthermore, it is the teachings on *kamma* that can most motivate people to behave well or badly.

This thesis includes such a long discussion on *kamma* because *kamma* is the core of Buddhist ethics. All ethical behaviour comes from good *kamma*. In the next



part, good *kamma* or moral action is demonstrated through the Noble Eightfold Path which illustrates ethical conduct in Buddhism.

#### **4.1.2 The Noble Eightfold Path**

The major part of Buddhist ethics is stated by the Buddha in the Noble Eightfold Path. This earliest scripture of the Buddha is found in the *Dhammacakkappavattana Sutta* (the Turning of the Wheel of the Law). The Buddha preached it at Isipatana in Baranasi (Banares) (White Lotus 1993:66) to five ascetics who were his former acquaintances (Narasu 1993:8).

The Noble Eightfold Path is the noble way or the middle way leading to the cessation of suffering (Harvey 2000:37). It leads humans to live righteously in moral discernment, and it leads to an explicit end in self-purification (Dhammananda 1993: 78-79). It is taught in order to “avoid the extremes of sensual pleasures, and self-mortification” (ibid.). It teaches human beings to live with mindfulness without harming or oppressing each other. It is like the law of dependent origination that shows how all human action is inter-related.

The Noble Eightfold Path has three aspects: morality (*sīla*), meditation (*samādhi*) and wisdom (*paññā*) (cf. Tipitaka, Avijjāvagga, 1953: 19). Of these three aspects the ones most related to moral behaviour are morality and wisdom. The author argues that Buddhist ethical conduct is rooted in these two factors.

#### **2.1 Morality (*sīla*)**

Buddhist ethical conduct aims at gaining a prosperous and harmonious life for the individual and society. It is deemed the primary factor of all higher spiritual attainments (Rahula, p. 47). The motivations behind the principle of moral conduct are the principles of equality and reciprocity (Santina 1984:53). Santina states that the equality of human beings, that is things that they all share in common, include wanting to live, pleasure with a prosperous life, being afraid of harm, death, suffering and so on (54). Moreover, the basis of equality is to remind humans not to harm and oppress each other but to behave with reciprocity which requires acting and living in the right way, and not to behave in a way that that one would not want to happen to oneself (ibid.). Both fundamental principles are contained in the Noble Eightfold Path. Via this Path, moral or ethical conduct will lead to three virtuous actions or three wholesome deeds: right speech, right action and right livelihood.

**Right Speech:** is using plain and virtuous words which lead to pleasure and trust in each other. It is evidenced by not lying, not speaking ill of other's actions, and not speaking slanderous or empty words. It encourages respect for truth and the welfare of others (Santina, p. 55).

Performing the truth (in Pāli-*sacca*) is to adhere to truthfulness in verbal, physical and mental action (Payutto 1996:27, 47, 55). Stating that one intends to do something encourages one to do that thing, until at the end, because one knows that that thing is advantageous, one will do one's best to achieve it. In addition, truth statements including keeping promises are highly regarded by the Buddha. Keeping one's promise encourages someone to do what has been said in advance, for example, the Buddha had promised King Bimbisa that he would tell the king first of all, about what he found in his *dhamma* after he attained enlightenment. Keeping his promise, after attaining enlightenment the Buddha returned and preached the *dhamma* to King Bimbisa. Right speech is not only about not making others suffer by one's speech but trying to say the truth, and keeping promises in order to gain the trust of others by respecting the truth.

**Right Action:** is good conduct regarding our needs, leading to respect for others' lives, property and personal relationships. It is also abstaining from stealing, deceitful dealings, and sexual misconduct (Santina 1984:57).

**Right Livelihood:** this right conduct is about human behaviour in earning a living without causing suffering, violence and risk to others and oneself. It includes abstaining from professions that can be dangerous to others such as trading in poisonous goods, weapons, intoxicating drink and so forth (58-59).

These three wholesome deeds can be categorized into three kinds by the medium through which they are performed namely via physical, verbal and mental action.

Right physical actions do not harm life, do not hold another's property without permission, and do not lead to sexual misconduct. Right verbal actions are the same as right speech. Right mental actions include not thinking in a covetous or greedy manner, not being envious, and not being jealous or bearing ill-will towards others.

But behaving with moral action is not enough. It needs wisdom to guide what, where, when and how the morality should occur. Sometimes if one behaves with moral conduct one has no wisdom to judge whether that action will lead to bad consequences such as in PJ5. The king and his queen ran away from his country to

live in the forest, escaping from his enemy. They helped a hunter who had lost his way in the forest. They did not think that this man would give them trouble by telling their enemy where they were. Finally, the king was captured and his wife separated from him. Thus, even though one acts with morality, without wisdom unhappiness suffering will come to the doer. Hence morality needs wisdom to accompany it, so that actions lead to a harmonious life without any regrets.

## 2.2 Wisdom (*Paññā*)

After developing morality the final section of the Noble Eightfold Path is wisdom, which guides or decides what needs to be done. Wisdom is a crucial virtue of human beings' life. Wisdom can work out all problems, fulfill our work and achieve our purpose. In the Noble Eightfold Path, wisdom is an important asset, leading someone to behave well or virtuously and to see what is true in human nature. There are two factors of wisdom: right understanding and right thought.

**Right Understanding:** or right view is a rational intellectual mind which can look deeply into the core of things. It leads one to know what a thing really is by understanding the nature of reality relating to *kamma* and rebirth. By knowing the law of *kamma*, right understanding guides one to avoid evil deeds or be released from ignorance from the mind and cultivating wholesomeness for a happy life (Dhammananda 1993:80-81). However, right understanding is influenced by our circumstances. There are two sorts of understanding: 1) understanding through oneself, and 2) understanding through others (Santina 1997: 67). Through observation, study or reading one can apply one's intellect to think about the problem; finally one can meditate in order to consider the issue more deeply (68). Right understanding is to know the cause and effect in the circle of responsibility for our moral behaviour (70) and clears away the ignorance factor in dependent origination (Harvey, p. 38).

**Right Thought:** can also be called right resolve. It is the main emotional state leading humans to liberation from ignorance; moreover, it includes two factors: loving-kindness and compassion towards others.

The mental state of right thought eliminates evil thoughts and cultivates pure thought (Dhammananda, p. 81). Moreover, with the right thought one behaves for the welfare and happiness of others by disseminating one's own benevolence and good will (ibid.). Behaving with right thought is to abstain from thinking of attachments

such as self, craving, etc., and to think of non-violence extended to all beings (Rahula 1974: 49). All attachments and unwholesome (*akusala*) action take place when wisdom is lacking (*ibid.*).

On the other hand, wisdom and compassion go together in order to form a perfect human (46). Compassion embodies the emotional side, which is a noble quality similar to charity, tolerance, good-heartedness and love (*ibid.*). Wisdom is the intellectual side of the mind (*ibid.*). These two factors cannot be separated. They complement each other. Therefore, wisdom is a necessary factor in order to encourage beings to know what is right and what is wrong and to approach one's goals with virtue and ethical behaviour. Behaving with these two factors: morality and wisdom means that one becomes both wise and able to develop and cultivate moral virtue as well. After this long description of Buddhist ethics in the Noble Eightfold Path, in the next section these Buddhist ethics will be applied to the PJ.

## **Section 2: Analysing and Exploring Buddhist Ethics in the PJ**

In this section the various kinds of ethical conduct of characters in the PJ are examined in order to explore and analyse whether they contain Buddhist ethics as illustrated in the Noble Eightfold Path. Other Buddhist ethics which are found in the PJ are examined and analyzed as well.

### **4.2.1 Morality**

#### **- Right Speech**

The story that relates the concept of “right speech” is PJ35 (*Crow and Worm Jātaka* in *Sona 𑀓𑀲𑀸𑀓 Jātaka*). In it a crow wants to eat a worm. The worm agrees to be eaten but the crow has to answer four riddles given by the worm. If the crow could not answer, then the worm would go free. Finally, the crow could not give the right answer to all four riddles so the crow freed the worm as agreed.

This story illustrates the honest attitude of both animals in performing right speech. The crow embodies the powerful animal while the worm embodies the poor. The crow, if it had been a bad or unethical animal would not have respected its own promise to the worm, and it would have eaten the worm without thinking of virtuous conduct or moral principles. In contrast, it showed its honesty by respecting the agreement. It was better to be hungry than to tell lies. In sum, the right speech of the crow in the story shows respect for the value of the truth.

### - Right Action

The right action of respecting another's life can be found in PJ5 (*Sirivipul Ker Jātaka*). In it King Yasakitti and his wife, who is pregnant, leave the country for the forest. They did this because he did not want to make war fighting with an enemy that could harm his people throughout the country. He was happy to live in poverty in the forest. He gave up all he had to live in the forest in order to avoid harming people's lives and their welfare. The king and his queen cultivated and developed their moral virtue (*sīla*) through abstaining from killing. They did not move for their own sake but to help their people to live without being afraid of war or death so that they could live and sleep peacefully. Hence the king and his queen respected others' lives by not allowing others to die through their actions. It was his duty as king to act for the happiness of his people. His conduct is illustrated in the *Cakkavattisihanada Sutta*.

This *sutta* states that validity for the king's political authority rests on the common consent of the people. It enumerates ten principles of a good ruler, the universal monarch or the wheel turning monarch (Rahula, pp. 84-85). These are: 1) *Dāna*- generosity, not craving wealth and property, but giving it away for the welfare of the people; 2) *Sīla*- a high moral character, at least observing the five precepts, not destroying life, cheating, stealing or exploiting others, committing adultery, uttering falsehoods, and taking intoxicating drinks; 3) *Pariccaga*- Sacrificing every thing for the good of the people, willing to give up personal comfort, fame and even his life in the interest of the people; 4) *Ajjava*- honesty and integrity- free from fear or favour in the discharge of duties, sincere in intentions and not deceiving the public; 5) *Maddava*- kindness and gentleness, possessing a genial temperament; 6) *Tapa*- austerities in habits, leading a simple life and not indulging in luxury; 7) *Akkhodha*- freedom from hatred, ill-will and enmity, having no grudge against anybody; 8) *Avihiṅsa*- non-violence, trying to promote peace by preventing war and every thing which involves violence and destruction of life; 9) *Khanti*- patience, tolerance and understanding, bearing hardships and insults without losing one's temper; 10) *Avirodha*- non-opposition and non-obstruction, not opposing the will of the people, not opposing measures that are conducive to the welfare of the people and ruling in harmony with the people (ibid.).

The king in the story does his duty by behaving morally, sacrificing himself for the welfare of people, being free from hatred, ill-will, delusion, and non-violence: not making war which would destroy life, tolerance, and agreement: not forcing people to

live in fear. Hence the story demonstrates the right action of the king who shows both respect for the lives of others and the behaviour of a good ruler.

Another right action is to respect other's property, as shown in PJ44 (*Sisorarāja Jātaka*). In it King Sisora became a beggar after leaving his country. Although he had to support himself, he never took another's property without permission. One day, he went and received *dāna* among other beggars. He ate the *dāna* food and after that he begged a cake from a woman and asked her for permission to have a place to stay for a few days. Later, he went with other beggars to receive the *dāna* given by Princess Sudattadevi. Since King Sisora behaved with moral conduct, his right action gave happiness to others because he did not make them live in fear of losing their property. In brief, PJ44 reflects the ethical conduct of King Sisora in respecting property.

Respect for personal relationships is seen in PJ28 (*Bhaṭṭagāra Jātaka*). In it King Bhandagarika's servant was commanded by him to kill the queen. At that time the king was angry with her words while he was upset at not being able to answer the questions of Sakka. Bhandagarika did not kill the queen, who was pregnant; moreover, he let her live with him, and he supported her without forcing her to be his wife. He knew that she had a husband; and even though her husband was bad, she was still a married woman with an unborn child.

When the questions were finally answered, the king realized his fault in killing his wife. He received her back in the palace and showed his gratitude to Bhandagarika by giving him property and letting him be his son's god-father. From that time, Bhandagarika, who did not behave badly towards the queen, become a person who had a close relationship with the king's family. This story concerns primarily the ethical conduct of Bhandagarika who did not destroy two lives nor have sexual intercourse with another man's wife. For this excellent conduct he was respected and appreciated by everyone. Moreover, his conduct demonstrates the relationship between master and servant. This relationship is a concern in the *Sigalovada Sutta*. It states that servants should do good deeds for their masters by starting work before the master begins; finishing work after him; taking what the master gives; working carefully; and repeating and spreading the good reputation of his master (Tipitaka, Singalaka sutta 1960: 89).

Bhandagarika behaves according to the standards states in this *sutta*. He performed as a virtuous servant in looking after the king's wife while the king was

away and never attempting to betray the king. He looked after her carefully, served her as he did his master, and never gave her trouble with his behaviour.

Also the queen, although the king commanded that she be killed, never blamed him nor committed adultery with Bhandagarika, the man who saved her life. She was an honest woman behaving as a good wife in not betraying her husband. Her performance is discussed by the Buddha in the *Sigalovada Sutta*. This *sutta* confirms that a wife has five duties in regard to her husband, namely: 1) organising and managing domestic affairs well, 2) being considerate of both sides' relatives with generosity and hospitable behaviour, 3) not committing adultery and being faithful to her husband, 4) safeguarding the treasures that her husband has earned, 5) not being lazy in her own work, and being diligent in her work (Tipitaka, Singalakasutta 1960:86-87).

PJ28 shows the character of the queen adhering to the third principle listed in this *sutta*. Even though she knows that Bhandagarika saved her life, she cannot show her gratitude by considering him as her new husband. She can look after his domestic affairs but cannot commit adultery and betray her husband. Furthermore, she might think of the teaching of the Buddha who talked of the seven kinds of wife: a killer, thief, owner, mother, younger sister, dearest one, and maidservant (Tipitaka, Aphyatakavagga 1955: 168). She could be a maidservant of her husband like the role of his servant Bhandagarika.

At the end of PJ28 both Bhandagarika and the queen could meet the king openly because neither had behaved shamefully or with indignity. They maintained their individual reputations; moreover, the king did not suspect their relationship during the time they lived together. Therefore, their relationship was better than before and they could live and work together. This is the consequence of ethical conduct of respecting personal relationships which leads to good relationships based on trust.

Overall, through this analysis, the right action of respecting personal relationships is rooted in individual duty, such as the duty of a spouse, and the duty of a master and servant. When they respect moral conduct they cannot behave badly, which would lead to a debased condition for them all.

### **- Right Livelihood**

Right livelihood, which is about choosing the right profession, is illustrated in PJ 41 (*Sa Sankhapatta Jātaka*). In this *Jātaka*, Prince Sankhapatta after meeting with his future wife, Princess Ratanavati, is thankful to both of the hunters who had helped and supported him when he was blind and had nowhere to go. He gave them some property and forbade them to do their daily job as hunters. This job harmed other life. Selling meat is a job that makes lives unharmonious and fearful. In providing advice to the hunters, he is considered a virtuous person living a right livelihood as he knows how to live with moral discernment; therefore he forbids wrong conduct. Also, the king acts as a good friend to both hunters who were behaving wrongly.

The reciprocity between friend and friend, neighbours, and relatives is also considered by the Buddha in the *Sigalovada Sutta*. Their duties to each other are providing material help, speaking with kindly words, helping, behaving well, and being honest. These moral factors are reviewed by Rahula in his work, *What the Buddha Taught* as:

“The relation between friends, relatives and neighbours: they should be hospitable and charitable to one another; should speak pleasantly and agreeably; should work for each other's welfare; should be on equal terms with one another; should not quarrel among themselves; should help each other in need; and should not forsake each other in difficulty”(1974:79).

In return, one supports one's friends by protecting them when they are careless; maintaining their wealth when they are unable to do so themselves; in time of danger, still standing by them, and respecting their families. Hence, when he realises that his friends are careless in their conduct, Sankhapatta has to advise them to conduct themselves in the right way. This story illustrates the correct action of right livelihood: not to harm others' lives and to promote good relations between humans in society such as friends, neighbours and family.

#### **4.2.2 Wisdom**

##### **- Right Understanding**

Right understanding is illustrated by the wise king in PJ32 (*Bārānasirāja Jātaka*,) who tried to understand with his right understanding the phenomenon of a swan. The story tells of the king's servant who tried to separate a swan, which had two heads, following the king's command. After the swan was separated, the king thought of the bad consequences of this behaviour. He saw that a slanderous word can



break solidarity or separate someone from a beloved person as in the case of this bird. The swan had a single body but two heads and they loved each other very much. But because of another's bad words they argued with each other. Finally, they could not live together any longer.

The king observed the event and he perceived through his wisdom that it was the bad behaviour of the servant that had fostered the hatred between the two heads of the swan. He thought that if the servant had not separated the heads, they would have lived in happiness and friendship. He understood exactly the cause and effect of this situation. The cause was the bad conduct of the servant trying to make them argue. The effect was that the two heads of the swan started to hate each other and could no longer live together. Therefore, according to the code of conduct or moral law, that servant was an evil person who destroyed the happiness of others.

Then the king thought it would be very dangerous to allow this bad person to stay in his country because he might damage the solidarity of the country or even bring the country into danger. The king expelled the servant from the country and he advised his people not to imitate the servant's behaviour and to work for unity instead. In this *Jātaka* the king demonstrated his wisdom in trying to understand the situation and eliminate or solve the problem. In addition, via his wisdom he could demonstrate his just decisions to his people and help the country towards unity.

#### **- Right Thought**

In PJ36 (*Sona* 𑀲𑀸𑀓𑀾 *Jātaka*), there were two families who had a problem about an axe and a piece of broken pot. They went to the king to have him judge their problem. The king was a very knowledgeable person. He knew that they were in debt to each other. The poor family owed an axe to the millionaire's family and the millionaire's family owed a piece of broken pot to the poor family. In addition, the poor family had a beautiful daughter and the millionaire family had a handsome son. The king decided to engage their children in marriage. The two families agreed with this judgment and their children were married.

The king gave them a good outcome. The two families could not find the original thing to pay back to each other. But their children united the families; therefore, they became relatives and no longer fought with each other. Through the wisdom of the king, the two families did not fight anymore. They did not take revenge nor were they full of ill-will, hatred or greed.

The stories mentioned above illustrated the concepts of morality and wisdom in the Noble Eightfold Path. In other PJ stories, there are other moral acts such as giving alms (*dāna*),<sup>29</sup> showing gratitude,<sup>30</sup> acknowledging the virtue of parents<sup>31</sup>, keeping honesty between spouses,<sup>32</sup> the relationships between friends or neighbours,<sup>33</sup> tolerance, helping, thinking of the happiness of others, virtuous king<sup>34</sup> etc. The Noble Eightfold Path illustrates the character of moral conduct. It is based on right action, right livelihood, and right speech carried out after the intellect has understood which kind of moral act one should perform.

Another important aspect of the Noble Eightfold Path is giving (*dāna*): giving charity is important and shows a sympathetic heart and ethical behaviour in mutual help. In Buddhism, there are two kinds of giving: giving *Dhamma* and giving things or materials (Khiev Chum 1965:10).

The Bodhisatta did two other kinds of giving called *ajjhattika dāna* (his limbs, his property, his life, his wife and his offspring) and *bāhiraka dāna* (external things or materials).<sup>35</sup> This shows the perfection of the Bodhisatta who wishes to be a Buddha in a future life. These perfect acts are demonstrated in PJ12 (*Adittarāja Jātaka*). In it King Aditta has built five shelters, one in the middle of the country and one each at the other four entrances to the country. He always gave *dāna* to beggars. One day, he gave food to an old brahmin<sup>36</sup> and gave his wife to a young brahmin<sup>37</sup>. This virtuous king thinks of sharing his happiness with his poor subjects; moreover, he gives even his wife, the dearest person to him, to another. He gives away everything in order to fulfill his perfection of giving.

Another example of a similar type of selfless giving occurs in PJ26 (*Surupa Jātaka*). In it King Surupa gave his wife and his offspring to a hungry ogre<sup>38</sup> who could give him the *Dhamma*. The ogre wanted to eat him but the king let the ogre teach him the *Dhamma* first and then said he would give his life to the ogre. All this

<sup>29</sup> This virtue is illustrated in PJ1, PJ6, PJ7, PJ8, PJ11, PJ12, PJ14, PJ16, PJ18, PJ20, PJ22, PJ24, PJ26, PJ30, PJ35, PJ37, PJ41, PJ44, PJ46, PJ48, PJ50.

<sup>30</sup> Gratitude is demonstrated in PJ23, PJ25, PJ27, PJ29, PJ31, PJ38, PJ39, PJ40, PJ41, PJ47, PJ49.

<sup>31</sup> This kind of virtuous parents is shown in PJ2, PJ3, PJ4, PJ5, PJ11, PJ13, PJ29, PJ39, PJ42, PJ49.

<sup>32</sup> Such virtue is in PJ1, PJ3, PJ36, PJ41, PJ43, PJ44, PJ45.

<sup>33</sup> It is seen in PJ41.

<sup>34</sup> It is in PJ3, PJ8, PJ15, PJ48 and so forth.

<sup>35</sup> These two perfections are in PJ4, PJ5, PJ6, PJ7, PJ12, PJ14, PJ25, PJ26, PJ27, PJ29.

<sup>36</sup> Indra was disguised as a brahmin.

<sup>37</sup> The same Indra in disguise.

<sup>38</sup> Indra was disguised as a brahmin

giving meant that the king wished to attain the level of an omniscient person in the future.

The king behaves perfectly even in wanting to listen to the *Dhamma*. Before giving the life of his wife and his offspring to the ogre he says

“...from giving my dearest wife [...] and my beloved offspring I wish to attain a Buddha in the future life” (Nhoc Them 1963:165-166).

Therefore, what he is concerned with is giving *dāna* and he hopes from this great giving he will gain a good result. This is perfection of giving of the king who gives away even the people dearest to him. He was able to release himself from attachment to his wife and offspring which is a way of non-craving in *samsāra*.

One of the main teachings of the Buddha is about no-self (*anatta*). Even with a good relationship with his wife and his offspring in this life he has no attachment. So, he stopped this relationship without any regret. This perfection is possible for the Bodhisatta only, for laymen living in ordinary life it is rarely possible. The Buddha teaches of giving *dāna* to laymen to share with each other and not to be mean. Giving shows the abandonment of five types of avarice namely place, family line, being fortunate in the four requisites of the Buddhist monk,<sup>39</sup> a good reputation, and *dhamma* study (Buddhist institute 1945:272).

Moreover, giving can reduce poverty and from a reduction in poverty criminal acts and violence may be reduced. The *Cakkavattisihanada-sutta* from the *Dighanikaya* explicitly claims that poverty is the cause of crime and immoral conduct including violence, robbery, hatred and so forth (Rahula 1974:81-82). Hence, giving in society is about the reciprocity of humans sharing things together in order to improve the living standards of all and to reduce violence. Such action is emphasized in PJ41 (see above). In it Sa $\blacklozenge$ khapatta shows his gratitude to both hunters by giving them property. This act allows them to improve their living conditions from being killers to having a more reputable livelihood. Because if they were still hunters, today they might kill a small animal, tomorrow a big one, gradually, one day in the future they might even kill a human or do violence to someone. Thus, from Sa $\blacklozenge$ khapatta's giving he destroys or reduces the violence

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<sup>39</sup> The four requisites of the Buddhist monk in Pāli is *Catu Paccaya* (four donations) which include four things namely clothing, provisions, shelter and medicine.

which is a result of poverty; moreover, he improves both hunters' living conditions and helps them to lead a moral life.

Through his conduct, Saṅkhapatta demonstrates the reasons and goals of giving. Spiro has listed five reasons in order to encourage people to give. For him, *dāna* is measurable; the rewards for *dāna* are the attaining of “physical beauty, long life, great wealth, material pleasure, honour, and respect”. Thus, giving is really in one's own self-interest; giving implies self-sacrifice which will also result in high honour and prestige in society (Fickle, p. 272)<sup>40</sup>. Types of *dāna* in the PJ include giving to the *sangha* or a Buddha, giving in gratitude for one's parents, the perfection of a *pārami*, giving food to a Brahman or a *paccekabuddha*, worshipping or repairing a Buddha image, listening to the *Dhamma*, copying the Tipitaka, building an alms hall, and showing compassion (Fickle, pp.276-77). An example is found in PJ19 (*Sudassanamaharāja Jātaka*). In it a millionaire<sup>41</sup> supported a monk with: accommodation, food, and a place for the monk to stay during the rainy season. In return the monk gave him this *Dhamma*: “giving rice means giving power, giving cloth means giving colour to the skin, giving a vehicle means giving happiness, giving light (lamp, lantern, candle, etc.) means giving eyes”.

This man behaves morally by giving to the monk who is a virtuous person. His goal is to support the monk by giving him things in order to make merit. Furthermore, from his giving he receives teaching from the monk about the meaning of giving. His action reveals clearly the relationship of mutual help of people towards the *sangha* in the community.

The relationship between laymen and monks is an important social role. Buddhists mark their relationship with their religion by supporting monks, making merit, staying close to their religion, being a leading lay supporter, and examining their spiritual progress (Payutto 1996:85-86). Laymen who support monks by merit making, can receive good deeds in return from the monks. The monks teach them wisdom about how to live in a moral way and explain the crucial factors of giving (Khiev Chum, p. 64-67). Through these relationships, they help each other to promote solidarity and morality in society. A society which has a good moral base will be peaceful, and the people will live contentedly without oppression.

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<sup>40</sup> Quoted from Melford E. Spiro. 1970. *Buddhism and Society: a Great Tradition and Its Burmese Vicissitudes*. New York: Harper and Row.

<sup>41</sup> The Buddha Kassapa incarnated as a man into a millionaire's family

This conduct is reflected in PJ11 (*Dulakapa 𑀧𑀢𑀺𑀓𑀲𑀸𑀓𑀲𑀺 Jātaka*). In it a king believes an evil brahmin, who has accused a group of monks of theft. He arrests the group and sentences them to prison. Luckily, because of the help from Dulaka and his family, the monks were freed. Dulaka gave gold to the king in order to set them free. However, there was another younger monk he could not help because Dulaka had not enough gold to give the king. Dulaka then asked to die in the young monk's place. After that, the chief of the monks taught *Dhamma* to the king:

Make friends with a virtuous person since one can be maintained by that virtuous person, Make friends with an unvirtuous person since one cannot be protected by that unvirtuous person  
If a deluded person asks a deluded person the consequence will be more delusion; therefore, a sense of regret will occur.  
Making friends with good person will gain a good result Making friends with a bad person will gain a bad result. (Nhoc Them, pp.101-102)

After listening to the *Dhamma*, the king received and respected the Triple Gems and he was aware of the slanderous speech of the brahmin; the king exiled the brahmin from the country and set Dulaka free.

The point of the story lies with the action of Dulaka's intervention. His action gives life by rescuing those monks from death and exchanging his life for a younger monk. After surviving, the chief of monks advises the king to be a wise man, to think about what is right and what is wrong, and who is good and who is bad. From this *Dhamma*, the king considered that the brahmin's behaviour was wrong speech and realized it was nonsense to accuse the monks who were highly respected people. This result comes from the generosity of Dulaka. If he had not tried to help the monks or save their lives, the chief monk could not have preached the *Dhamma* and the king would not know the right thing to do. He might even have become an evil person who sentences highly regarded, innocent people. It is the wisdom of Dulaka to understand the necessity of giving and helping.

In brief, the act of *dāna* helps humans to reduce both poverty and immorality. Furthermore, giving and mutual help between people in the community improves these important relationships in ordinary life. The aim of doing *dāna* depends on one defining why one does it and to whom. There are many reasons for giving. There are eight kinds of *dānavatthu* (giving thing) explanations of why one gives. These are because: 1) one has just arrived and so gives *dāna*, 2) one is afraid of evil or hell, 3) someone has already given to oneself, 4) someone might help in the future, 5) getting

an advantage, 6) if I cook and others don't, I should share with others, 7) increasing one's reputation, 8) it is good for the mind (Tipitaka, vol.9:223).

Some of these eight reasons are raised in PJ23 (*Cāgadāna Jātaka*). According to this *Jātaka*, one day a man came from the forest and met a monk who had been robbed of his saffron robe leaving him only with his bathing robe. The man gave the monk some cloth for a saffron robe and *cīvara* to the monk, then he said: “May I not be born into a poor family and may I have many robes in this life and next life” (23). In analyzing the character of this man, one can see that the man performs *dāna* because he wants to show his loving-kindness and compassion towards the monk who needed a robe to cover his body. At first, the man had no purpose to his giving which he did on impulse without any volition. At the same time he hopes through his giving that he will get back many saffron robes in the future.

The protagonist of this *Jātaka* has a moral character that shows compassion and sympathy in helping the monk who needed aid. He supplies the monk immediately, where he was. He does as much as possible at that time. He gives without thinking about whether he should help the monk in the pagoda or his house or elsewhere. This indicates excellent behaviour just as the Buddha helped human beings in their suffering without thinking about whether they were rich or poor. The manner of his behaviour sets the standard; one should not stand by if others need help or are suffering.

Of the eight reasons for giving mentioned above, reasons three and four are based on gratitude. The gratitude mentioned in the PJ is of two kinds: 1) gratitude towards the other who has assisted, and 2) gratitude towards parents. In general throughout Southeast Asia, gratitude is illustrated by thanks for a successful harvest or for a purpose successfully fulfilled (Mulder 1996:25). In Cambodia, there is a proverb that says “*doeng gun sang gun*” (literally meaning: 'Be aware of one's help and pay back that help'). If one ignores the requirement to repay the help, one is considered a crocodile which does not take care to help others; moreover, sometimes it will turn its head and eats the helper. Hence, being aware of the helper's good deed denotes ethical behaviour for Buddhists or indeed for all mankind. Being aware of these crucial behaviours, the authors of the PJ value them in some tales as discussed below.

Showing gratitude towards helpful people is implied in PJ45 (*Supinkumara Jātaka*). In it a king fed an orphan baby named Supin. When Supin grew up, he

became a wise man. The king was afraid that one day Supin would replace him as king, and so he arrested Supin and sent him to prison. Later on, the king let him go free but he commanded his servants and Supin to go to Cinda country to capture the princess of that country named Padumkesara. In that country, Supin was helped by a crowd of monkeys and their king. They supported Supin with food and fruit; and they helped Supin to meet Padumkesara. They fell in love but on the way back to his country, they were separated by servants of the king. The king wooed Padumkesara but she did not agree to marry him. Supin raised an army and made war on the king in order to get his wife back. The king was defeated but Supin did not kill him. Then Supin and Padumakesara lived together. Supin was reminded of the good deed of the monkeys, so he supported them by giving them a wonderful park and a big pond.

Even though he was angry with the king who sent him to prison and stole his wife, Supin did not retaliate against the king. He was reminded of all the good deeds of the king who had fed him and looked after him. He not only showed his gratitude to the king, he also did not forget the monkeys which had supported him when he needed assistance. He returned all that they had done for him; moreover, he gave them a good place to live. He did not ignore their virtuous acts. If he had been an ungrateful man, he would not have paid attention to them because he was now king and lived a luxurious life. Although all the good deeds of the king and monkeys had passed, yet, his virtue did not allow them to be forgotten.

Gratitude can also be shown towards parents. In PJ39 (*Rathasena Jātaka*), twelve blind sisters were dismissed by their husband, King Rathasidh, to live in a cave in a mountain. The youngest sister was blind in one eye. She gave birth to a son, named Rathasena. When he grew up, he found food to feed his mother and his aunts by playing games with cow herders and with the king. After that the king became like a father to him. One day, he went to a country ruled by an ogress to find eyes for his mother and his aunts, which he brought back to cure their blindness.

Rathasena knew of his mother's and aunts' sadness living in such poor condition and how hard they worked to feed him. Therefore, he had to find a better living condition for them, in order to help them live without fearing and worry anymore. Hence, he goes to a dangerous country without fearing any accident or obstacle. He wanted to show his duty as a grateful son and good nephew to find happiness for his relatives.

The reason why he had to be grateful to his mother was that she had cared for him from birth until he had grown up. Ten types of kindness bestowed by the mother on her offspring are emphasized, such as:

1) providing protection and care while the child is in the womb, 2) bearing suffering during the birth, 3) forgetting all the pain once the child has been born, 4) eating the bitter food herself and saving the sweet for the child, 5) moving the child to a dry place and lying in the wet herself, 6) suckling the child at her breast and nourishing and bringing up the child, 7) washing off the dirt from the child, 8) thinking of the child when he has traveled far, 9) deep care and devotion, and 10) ultimate pity and sympathy (Niwano 1975:4-5).

Furthermore, the sympathy and kindness of a mother towards her baby is implied as follows:

“The primary symbol of moral goodness is the self-sacrificing attachment of a mother to her children. She cannot help but be good, cannot but give and care; she is always benevolent and forgiving. She feeds and loves without expectation of return; she gives without asking and provides her dependents with stability and continuity in life. She is a refuge, a haven of safety, and the wellspring of the moral identity of her offspring. At mother's side one is safe and knows that one will always be accepted” (Mulder 1996:24)

Being aware of these sacrifices, the character of Rathasena has no sense of regret for his own life or his mother's happiness.

It is not only a mother who pays attention to her offspring, the father also conducts his duty and demonstrates his highest virtues to his children. In PJ2 (*Sudhanukumara Jātaka*), Princess Manohra and Prince Sudhana were separated by a brahmin. Manohra went back to her palace at Kailas Mountain. Sudhana followed her; but her father would not let him meet her unless Sudhana passed a test. The king tested his ability in martial arts, wisdom and other capacities. After realizing the ability of Sudhana, the king let them meet and allowed them to marry.

The father of Manohra would not have taken Sudhana as his son-in-law if Sudhana had had no ability. His daughter was physically weak; therefore, her husband had to be a strong man in martial arts to protect her from enemies. He also had to be a wise man to make her happy. These are the special traits that his daughter's husband should have. The king tests Sudhana because he wants his daughter married to a suitable spouse. The *Sigalovada sutta* has provided a statement about the duty of parents towards their offspring such as prohibiting them from doing evil deeds i.e. immorality and dishonesty and so on, training them in goodness,



providing them with an education or special skills, seeing that they are married to a suitable spouse, and giving them their inheritance at the appropriate time (Buddhist Institute 1960:85).

This teaching explains that the individual should respect others and should behave well in society or at home (Barua 1987: 49-50). In sum, gratitude should be given to one's parents or to others who have helped. It is important for humans to cultivate moral virtue and to disseminate those moral beliefs to others around oneself or in society.

Overall, through this discussion of moral conduct such as donating, supporting monks, gratitude and the sublime virtue of parents, one can see that morality and wisdom are intertwined. They depend on and relate to each other like the links in a chain.

The discussion above has explored individual moral behaviours in each story. The following discussion explores further ethical conduct in stories, including giving, etc. and demonstrates the morality and wisdom in each. In the previous discussion there was one moral action to each story but in those stories discussed below, one story contains two, three or four moral actions. After exploring the ethical conduct in each story, the thesis demonstrates an ethical motif also found in the PJ stories. The PJ will be shown as a key collection demonstrating ethical conduct in Buddhism.

In PJ20 (*Vattangulirāja Jātaka*), the king Vattanguli had a magical incantation finger. His finger could destroy all things. Once, the kings of 101 countries invaded his country and wanted to make war on him. In the battlefield he suppressed his enemies with his finger. Even though he had won, he did not punish them; but advised them to live in peace and let them go free. After that the kings were honest with him. Besides this generosity, he also gave *dāna* to beggars.

The king Vattanguli showed *khanti* (tolerance), a cool temper and reason. Those demonstrated his morality and wisdom. He performed all aspects of morality—right speech, right action and right livelihood—and the character of wisdom: right understanding and right thought.

The king Vattanguli had a magical finger, which no enemy could overcome. He was proud with his ability, but he never threatened anybody's life. This was because he respected and valued life. He performed right action and right livelihood; and in his wisdom, he understood that harming the kings meant that he would not be

able to receive anything from them after they were dead. On the other hand, he would lose 101 potential friends and neighbours. Instead of killing them, the king could make more friends and reduce his enemies. He sets them free; but he thinks correctly that in order to ensure that they do not threaten him again, he should advise them not to make war but to live in peace. The words he spoke were not slanderous but generous words which were full of compassion and loving-kindness.

Thus, from his right understanding he conducts right action and right livelihood by preserving the lives of 101 kings. Moreover, through his advice to them, he preserves other lives because those kings would no longer be aggressive towards others. From preserving the lives of the kings, the king Vattanguli has given *dāna* to poor people and beggars in his country. He knows it is his duty to reduce poverty and criminality. And his moral acts imply virtuous action towards others.

In brief, the moral duty of the king is to do the right thing, and not to harm others; even more, it is to preserve life for many people. One should give *dāna* to help the poor. He performs right speech by not making the defeated kings suffer; on the contrary, he says kind words being full of compassion and loving-kindness. All these moral duties are conducted through his wisdom: right understanding and right thought. His right understanding is not to act wrongly by harming lives but to behave morally in order to reduce his enemies and make friends. His right thought is to stop the greed, hatred and ill-will of those kings.

In PJ1 (*Samuddaghosakumara Jātaka*) Prince Samuddaghosa and his wife, Vindamati, were separated by a huge sea wave while they were visiting *Hemapant* mountain. Vindamati then met and lived with an old woman. She sold her ring in order to build a shelter for beggars, the poor and travelers. She met Samuddaghosa when he came to receive *dāna* from her among other beggars. Together they returned to their country.

The story refers to the honesty of Vindamati and Samuddaghosa who have been true to each other by not committing adultery. Instead, they try to find each other. Vindamati, a wise woman, realises that her husband has no relatives in the area where they were separated. Therefore, he has no place to stay or sleep. So, she allows the old woman to buy her ring in order to build a shelter for travelers. And she knows that her husband has no food to eat; therefore, she gives alms to the poor and travelers. This is not only to help find her husband but it shows her generous heart to the poor and travelers. She does good deeds towards other people. From this merit,

she meets her husband again. Overall, the story confirms the character of Vindamati, who is full of right understanding. Being aware of the situation between herself and her husband, she behaves with right action and right livelihood by not having illicit sexual intercourse. She is honest to her husband and tries to find him through sharing food with the poor and beggars.

In PJ27 (*Mahapaduma Jātaka*), the king Kuda loves the queen of King Sena called Sumekhaladevi. In order to win her, King Kuda makes war on King Sena but he refuses to fight and takes his wife to the forest because he does not want his people to suffer. Later on the king died in the forest leaving his wife and unborn child. She lived alone and took care of her son carefully until he grew up. His name was Paduma. He wanted to find food and forest fruit to feed his mother. But she did not agree. One day, she was bitten by a serpent and died. After seeing his mother's corpse, Paduma begged Sakka to help his mother. A brahmin<sup>42</sup> came and told him to find a heart in order to help her. Paduma said he would give his own heart to his mother. She then recovered and Paduma died. Sakka however brought him back to life. The main moral acts in this story were putting the happiness of other people first (King Sena)<sup>43</sup>, the virtuous conduct of Sumekhaladevi, and the gratitude of Paduma.

Sumekhaladevi is happy to leave her country with her husband even though she realizes that her beauty is attractive to another king. She could choose to marry the other king and live in the palace in great happiness. But, she does not do this because she is an honest wife and wants to live near her husband and serve him as his maidservant.<sup>44</sup> She is a virtuous mother towards her unborn child. If she were married to another man, the child would not know which man was his father and might call another person father. Moreover, another man might not be as good as his father, and might hurt him. Therefore, she has to leave the country with her husband. On the other hand, after her husband dies, she feeds and maintains her son without permitting him to work hard. She is afraid of various dangers to her son. So, via her right understanding of all these situations, she acts morally by not committing adultery, and sharing her sublime virtue with her son to live together in happiness.

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<sup>42</sup> Sakka was thought of as a brahmin.

<sup>43</sup> This conduct is the same as in PJ5 and PJ9.

<sup>44</sup> Relating to the character of the wife, in Buddhist scripture there are seven kinds of wife. A wife can be a killer, a thief, mistress, mother, younger sister, friend, and maidservant (Tipitaka, Aphyatakavagga 1955: 168).

Besides this moral behaviour is Paduma's: gratitude. Even when he is young, Paduma wants to repay the good deeds of his mother. He hopes he can take care of his mother as much as possible. He thinks of his mother's safety and happiness. In the end, he gives up his life for his mother. He does this because he knows that his mother gave birth to him, maintained him since he was born, and carefully provided for him. Moreover, he remembers his words that he would give his heart for his mother. If he had been a bad person he would not have respected his promise because his mother would not have been worth it and would die anyway. But, he does not do this because he values the truth, and he wants to behave as a grateful son as well.

Their action can be summarized as follows: King Sena renounces his own happiness for the happiness of his people, Sumekhaladevi behaves as an honest wife, wise woman and virtuous mother, and Paduma behaves gratefully and keeps his promise to help his mother. Their good behaviour can be considered as right livelihood, right action, right speech, right thought and right understanding.

In PJ47 (*Suva* ㊦㊦*akacchapa II Jātaka*) many beings have died during a flood. The turtle who lived with an old couple told them to help only animals not humans because he<sup>45</sup> thought that animals said what they thought but humans differed between thought and word. The old couple helped three animals: a snake, a tiger, and a monkey and also helped a man without asking the turtle in advance. After the flood ebbed away, those three animals repaid the old couple: the monkey brought fruit to them every day, the tiger gave meat, and the serpent helped them to escape from prison. However, they had become prisoners through the accusations of the man whom they had helped. The motif in this story is the gratitude of three animals, the virtuous conduct of the old couple to both humans and animals, and the wisdom of the turtle.

In this story, the relationship between wisdom and morality is apparent through the actions of the old people and the turtle. The turtle symbolizes the wise man who does the right thing with right understanding. When he wants to help others, he thinks about which kind of human he should help. Hence, he tells the old people to ask him before helping someone. He does not help someone who will repay him with a bad deed after his help, as in the case of the old couple accused by an ungrateful man. The old people are very kind. They feed the turtle and save the lives of three

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<sup>45</sup> The Bodhisatta is reincarnated as a turtle; therefore, using the pronoun "he" instead of "it" is correct.

animals and a man. All these acts are moral, but they behave without wisdom. They do not think of the consequences. They just cultivate and develop virtue. Therefore, as a result they receive both good and bad results from their conduct. This lack of wisdom means that, even if one behaves morally, one can receive positive and negative consequences. Hence, to behave ethically, wisdom is a necessary factor to guide when, where, and how to behave in any situation.

These three animals are like a group of good people who perform good deeds towards the old couple who had helped them. This gratitude is a crucial characteristic that helps cement good relationships between humans in society.

The ethical conduct explored above includes giving, supporting monks, acknowledging the virtue of parents, the duty of a spouse, friendship, and the need for good relations with neighbours. These behaviours epitomize the morality and wisdom of the Noble Eightfold Path. Hence, Buddhist ethical conduct is a fundamental characteristic of the collection of the PJ.

In order to demonstrate this, the thesis attempts to analyse some contemporary problems in Cambodia today. The problems that the thesis focuses on illustrates the consequences of not holding the five precepts, the keystone of Buddhist ethics.

Looking at the current situation in Cambodia by picking up some stories from the newspaper in May 2004 from Raksmeay Kampuchea, there is a lot of cruelty and criminality which frighten people into believing that they live in an unsafe society.

In Kampongcham province a woman, who had just given birth five days previously, was slaughtered with a knife and an ax because she did not give her husband five hundred riels (Cambodian currency) to drink alcohol (Sakda, 2004:A6). After that her husband set fire to their house (ibid.). Through this situation the whole family suffered: they have no house to live in, the wife is seriously injured, their property is burnt; as a result, they will have to earn more money to pay for this great loss (ibid.). Turning to the reasons why those events happened in this family, from a Buddhist ethical perspective the five precepts had not been met. In particular, the behaviour contradicts the fifth precept: the husband needing to fulfill his desire to drink alcohol becomes unaware, less reasonable, unhappy with his wife and provokes domestic violence which plays havoc within the family.

A thief, who stole another man's motorbike, was caught, beaten and kicked repeatedly before he was captured and taken to the police station (Ramon, 2004:A6). This behaviour is forbidden in the second precept. If he had not stolen property

nobody would have hurt him. Similarly, a thief , who picked up a girl's mobile phone was kicked and beaten until his leg was broken by motor taxi drivers (Angeaheng, 2004:A6). The mischief created by these people is because of their malevolence toward each other. If they clearly knew about the crucial value of the five precepts they would not behave like this.

A woman, who could not bear the domestic violence of her husband from slanderous words, insults and beatings almost everyday when he was drunk, decided to beat her husband with an axe and he died (No. 3376, 22<sup>th</sup>: A1,6). This explicitly illustrates domestic violence where the husband was not concerned with family happiness as much as his wife, drank alcohol and treated his wife badly. For her part, his wife could not be patient with his manner and she reached a point where she felt she had to kill him. Those actions are not in Buddhist teachings; on the contrary, it is prohibited by the Buddha. The five precepts do not allow such behaviour.

Through the above illustrations it is clear that the five precepts are very crucial for laymen in all countries, particularly in Cambodia. The five precepts are the Buddhist ethical teaching which will lead to happiness and the reduction of suffering or violence. In society there are various types and conditions of people— some are poor and some are rich—but people need to work out their problems with moral discernment through the Buddha's dhamma. If people in Cambodia followed the five precepts, then violence or mischief would be unlikely to occur in this country. Therefore, the main encouragement to Cambodians to stop violence, cruelty, oppression and so forth is to practice Buddhist ethics. In the next chapter, this discussion is extended to a comparison of Buddhist and western ethics.

**CHAPTER 5**  
**COMPARISON OF WESTERN ETHICS AND BUDDHIST ETHICS**  
**IN THE PAÑÑĀSA JĀTAKA**  
**AND KHMER TRADITIONAL ETHICAL VALUES**

This chapter is divided into two parts: 1) the comparison between western and Buddhist ethics, and 2) a focus on Khmer traditional ethical values. These two parts are analysed in order to stress on the worth of ethics. In the following discussion, the author illustrates the significance of the role of the PJ in the comparison between Buddhist and western ethics. The author also discusses Khmer traditional behaviour and its emphasis on ethical conduct.

**5.1 Comparison of Western Ethics and Buddhist Ethics in the *Paññāsa Jātaka***

In Chapter One, three kinds of western ethics were discussed. In addition, in order to analyze and explore ethics in the PJ, this thesis attempts to find whether or not there are similarities between the Buddhist ethics as detailed in the PJ, and western ethics. The author does not raise each theory of western ethics by some western scholars again because they are mentioned in Chapter Two already. Through a discussion of Buddhist ethics in the PJ, some similarities with western ethics are explored. Some scholars have tried to clarify Buddhist ethics by comparing them with other theories of western ethics. Harvey in *An Introduction to Buddhist Ethics* (2000) has compared them with utilitarian ethics, Aristotelian ethics and Kantian ethics (49-51). In examining what western ethics and Buddhist ethics have in common, he has found that Buddhist ethics aligns with the three western ethical theories discussed above in regard to “a good motivating will, cultivation of character, the reduction of suffering in others and oneself” (51). Therefore, even though there are different ethical theories in western philosophy, those theories share some common aspects with Buddhist ethical theory. Those commonalities can be seen in PJ37 (Devanta Jātaka). In this *Jātaka*, Prince Devanta and his sister, Canda, run away from an ogre, who kills their father and his horse. They come to a country where no one lives. They stay there unaware that the prince of this country has been living in a big drum. One day, Canda meets that prince and they fall in love. Later, Canda becomes pregnant. They are afraid of her brother knowing this problem, so they trick her brother into

finding cane, honey<sup>46</sup>, lotus fruit and mangos, assuming that he would die on his journey to find those things. Devanta leaves to find these things; and while on his journey, he was attacked by monkeys, bears and four ogres. He beats them but does not kill them, and they ask to be his servants. Devanta now realizes the tricks of his sister and her lover. He does not blame them. Rather he forgives them and allows them to marry. From that time forward, they have no conflicts and they live harmoniously together.

This story illustrates explicitly three acts of Devanta. His first act is to cultivate virtue for the happiness of his sister. If she is pleased he is also pleased. To be happy she desires things. Therefore, he does his duty as a good brother in finding those things for her. He risks his life on a dangerous journey during which he has to fight against monkeys, bears and four ogres. His second act is to think of the value of others' lives. He knows that life is the dearest thing for all beings. Not killing his opponents, but allowing them to live, is an extremely important virtue. Because of his good actions, he gets honest servants around him, and they protect him from any dangers. Both he and they can live together in peace without any retaliation. In Buddhism, there is a saying: "No anger can be eliminated by anger". His third act is to think of the future happiness of his sister. If he is angry with his sister and her lover, he might punish them because they fall in love; and as a result, Canda becomes pregnant without permission from her brother who is her guardian. Yet, her brother Devanta understands the circumstance of that situation. He thinks that if he punishes them someone would suffer. Or, if his sister suffers, he would also be sad.

These three behaviours illustrate how Devanta, through his wisdom, deeply analyses the consequences of both bad and good deeds. He determines what he should do for the happiness of others and himself. He does not want to regret the consequences of his actions, therefore he determines to act in such a way that will not result in resentment but happiness.

Overall, this story illustrates well the three types of western ethics: virtue, deontological, and consequentialist ethics. Virtue ethics is illustrated by the ethical behaviour of Devanta who is trying to cultivate and develop his virtue in order to facilitate happiness for himself and others. Deontological ethics is also illustrated by Devanta who performs his duty as a good brother to maintain and give happiness to

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<sup>46</sup> The author writes "Khmum Phlit" which may be a kind of bear .



his sister by providing what she wants. Devanta also behaves in a consequentialist way. He thinks that if he punishes them and kills his opponents—the monkey, bear and four ogres—the result will be that unhappiness will occur, and he will get nothing from behaving badly

Since similarities with western ethics are found in the PJ, this demonstrates that Buddhist and western ethics are not totally different. From this, the author argues that Buddhist and western ethics are for all humans in the world, not only in religion but in rational practice, i.e. in philosophy which is considered a rational subject. They have the same purpose, namely, a focus on good or right action which will lead human beings to good and happy lives. Through an examination of moral values, those ethics illustrate what a moral life should be and what moral discernment is, so that human beings can live in society with peace, mutual help, and respect for each other. In addition, Dharmasiri in *Fundamentals of Buddhist Ethics* (1998) also discusses the utilitarian and deontological aspects of Buddhist ethics (32-33). However, in his preface he writes, “Buddhist ethics cannot be satisfactorily analysed through Western categories of ethical analysis (like teleology and deontology) because the basic Buddhist ethical principles are not at all amenable to narrow Western thought categories. Buddhist ethics being not merely an ethical theory but a teaching based on a profound vision of reality unheard of in Western traditions” (ibid., VI).

The different perspectives of Dharmasiri and Harvey are reconciled by Jayatilleke in *Ethics in Buddhist Perspective*. Jayatilleke (1984) agrees that Buddhist ethics parallel deontological and consequential ethics. One struggles to do one’s fundamental duty in order to gain a good end and sometimes this duty is performed as a virtue in order to promote another person’s well-being and happiness (68). His view is that Buddhist ethics is both egoistic and altruistic (64-65). Moreover, Jayatilleke also considers Buddhist ethics to be a universal and natural ethical system (see above) with regard to moral values (68-69). It means that it is a general theory for all human beings, rooted in our nature. Thus, Buddhist and western ethics are not fundamentally different according to his view as both focus on good conduct for the relationship of human beings in the world in order to give happiness to others and oneself.

A simple form of ethics can be drawn from features of both. Good behaviour is exhibited when one behaves well towards others and one’s self, and give and share happiness to and with other people; on the other hand, there is still an aim to attain

one's ultimate goals. To clarify this, here is a story from the PJ which illustrates western ethics. In PJ29 (*Bahulagāvi Jātaka*), a tiger meets a cow and wants to eat her, but the cow begs the tiger to let her nurse her calf first. The tiger agrees and, after nursing the calf, the cow returns to the tiger, followed by her calf. This calf begs the tiger to eat him instead of his mother. The tiger sets them both free. Sakka is very happy with these three animals and takes them to live in heaven.

These three animals' behaviour reveals virtue ethics, deontological ethics and consequentialist ethics. They all perform virtue ethics. The cow keeps her promise to the tiger; she does not hold her life to be more important than keeping her word. She knows her life is lost when she meets the tiger at first but the tiger is kind to allow her to nurse her calf; therefore, she has to repay his good deed by keeping her promise to the tiger. After leaving the tiger to nurse her calf, she could have run away and taken her calf with her, but she cannot do this because of her ethics of keeping her promise.

The calf is a good son. He begs to die instead of his mother. He knows of his mother's efforts to nurse him before she is killed. He, a grateful son, performs his duty to do something to save his mother's life. His ethical conduct is called by western ethics, deontological ethics. The tiger, a savage animal, becomes a kind and gentle animal because of their virtue and deontological ethical behaviour, and the tiger lets them go free.

The tiger's behaviour is considered virtuous because it had the opportunity to eat both animals. But it is generous and respects their virtue. It thinks that if it eats the cow, the calf will become an orphan; and as it is still nursing, it will not be able to live without its mother. Besides, if the calf is eaten instead of the cow, the cow will suffer, losing her son. Thinking like this, the tiger thinks of the happiness of both animals and that he should allow them to go free. The tiger's ethical conduct is consequentialist. Moreover, at the end of the story, Sakka is impressed by their ethical conduct and takes them to live in heaven. Hence, the consequence of the three animals' ethical behaviours is that they live a harmonious future life.

Through an analysis of western ethics in the stories of this collection, it can be seen that similar concepts appear in this collection of Buddhist teachings. Ethical behaviour is regarded as rational behaviour in the western tradition. However, this ethical behaviour is not only evident in the west but is also apparent in other countries. Ethics is an important philosophical subject worldwide. In Buddhism, ethical conduct is emphasised by the Buddha in his teaching of the Noble Eightfold

Path. On the other hand, through the PJ, which is part of Buddhist scripture (non-canonical *Jātaka*), there is much moral teaching, particularly morality and wisdom which are the main features of Buddhist ethical conduct. This Buddhist scripture contains not only Buddhist ethics, but concepts that are similar to western ethics as well.

As mentioned above, while some scholars think that Buddhist ethics is similar to western ethics, others consider Buddhist ethics to be a wider system. It can be argued that Buddhist and western ethics are similar in terms of behaviour and mundane goals but they are different in terms of motivation because the ultimate goal of Buddhist ethics is the achievement of *nibbana*. That is exactly what the Noble Eightfold Path facilitates. For example, the mundane goals of the both western ethics and the Buddhist ethics is to behave well for the happiness of oneself and others. But, the ultimate goal of Buddhist ethics is *Nibbana*<sup>47</sup> or annihilation, which in Theravada Buddhism no one can reach except the Buddha himself and his closest disciples,<sup>48</sup> while the ultimate goal of western ethics is good conduct for daily activity in the real world.

Both Buddhist and western ethics oppose bad and wrong behaviour such as ill-will, greed, hatred, jealousy and so forth. If these unethical behaviours are eliminated, only ethical behaviour remains.

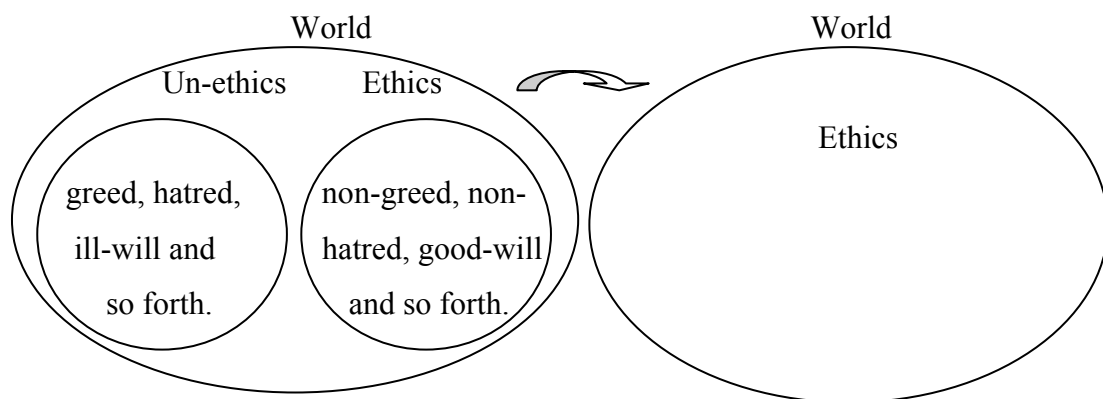


Figure 5.1

<sup>47</sup> *Nibbana* constitutes the highest and ultimate goal of all Buddhist aspirations, i.e. absolute extinction of the will, manifested as greed, hate and delusion, and compulsively clinging to existence, and thereby gaining ultimate and absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery.

<sup>48</sup> This is not the case for Mahayana Buddhist where anyone can become enlightened.

In conclusion, Buddhist and western ethics are obviously similar in some aspects. They provide a framework for human conduct in order to foster good relationships in society and the world. Even though they have similar features, the motivation behind their ultimate goal is different; while Buddhist ethics aims to attain *Nibbana*, western ethics works towards achieving good relationships among humans in the real world.

The relationship of western tradition and Buddhism is presented in the above discussion where elements of Buddhist ethics can be seen not only as the fundamentals of Buddhist religion but useful for all humanity. Local traditional ethics, Khmer ethics, are taught by Khmer scholars through their work. Most of these scholars had been monks and they transferred their knowledge from Buddhist texts to works such as the *cpap'*, *Gatilok*, and others e.g. the PJ. The following chapter discusses Khmer traditional ethics within the larger Buddhist framework.

## **5.2 Khmer Traditional Ethical Values**

The PJ is known as a collection written by Southeast Asian monks including Khmer monks. Apart from composing the PJ, other monks who were influenced by Buddhism composed ethical texts such as the *cpap'* (codes of conduct). This moral behaviour in turn has been strongly influenced by Buddhism through those texts. This chapter demonstrates Khmer traditional ethical conduct through the *cpap'* and describes the relevant Buddhist ethics in the Vin. Then in a short comparative analysis, the author examines whether they are related. Moreover, the author of the thesis wants to know whether authors of the PJ who were Khmer monks had demonstrated traditional ethical behaviour in their own works or not. The author argues that Khmer traditional ethical conduct is rooted in Buddhism.

Cambodian people place a strong emphasis on ethics. Traditionally, morality, courtesy and other good manners were highly valued. Cambodian scholars wrote poetry with a lot of advice in order to help people in their society behave well. Those scholars were mostly monks or other people who had studied in the pagodas and had been affected by Buddhist teaching (Buddhist Institute 1995: iii). Therefore, in their works there are a lot of lessons on Buddhist ethics; however, here the focus is on Cambodian traditional ethics.

The *Cpap' Pseng Pseng* "Other codes of conduct", is a collection of other *cpap'*<sup>49</sup>. "The *Cpap'* is a genre of didactic, Buddhist poetry" (Jacob 1996: 28). "Most of the *Cpap'* were written by monks and were used to teach reading, writing and moral principles in the monastery schools" (29). "They teach how the good Buddhist should behave in society" (ibid.). Over the centuries these *cpap'* have been studied by Khmer scholars who transcribed them from memory. These have been collected and printed by the Buddhist Institute (ibid.) as *Cpap' Pseng Pseng*. This collection, besides analyzing the codes of conduct, has also given a range of advice in order to remind humans of their daily responsibilities. Besides the *Cpap' Pseng Pseng*, there are other texts in verse such as the *Pandam Kram Ngu* (the message of *Ngu*) (Ngu, 1998), about daily life, the *Gatilok*<sup>50</sup> and so on. However, for now a brief look at some codes of conduct in the *Cpap' Pseng Pseng* will suffice, without going into the detail of all the texts<sup>51</sup>. The specific ethical conduct that the authors have raised will be demonstrated. "[...] The *Cpap'* are addressed to ordinary people, to children or young people of both sexes, and also to royalty. They teach how the good Buddhist should behave in society. Their charm is in the illustrations from peasant life (or the royal life) of the day" (Jacob 1996:29). "*Cpap'*, is clearly very Buddhist in character, bearing witness to the devotion of Khmer people, but the works which are regarded as belonging to this genre are based directly on the religious texts, translated from Pāli to Khmer" (49).

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<sup>49</sup> The other *cpap'* in *Cpap' Pseng Pseng* are those various *cpap'* namely *cpap' kram* (rules of conduct), *cpap' kertikal* (code of reputation), *cpap' ariyasattha* (code of conduct of Ariyasattha or millionaire), *cpap' srī* (code of woman conduct), *cpap' prus* (code of man conduct), *cpap' d'ameankhluon* (self-advice), *cpap' kauncau* (code of younger generation), *cpap' bāk cas* (code of old age man's words or advice), *cpap' pandampitas* (the code of conduct of father's message), *cpap' kauncau lpoek* (composition code of children's conduct), *cpap' vidhurapandita* (code of a wise man name Vidhura), *cpap' trineti* (code of three rules), and *cpap' rajasampeha* (code of Rajasampeha).

<sup>50</sup> Written by Ukñā Sutanta Prījā Ind, and studied by Anne Ruth Hansen (1999)

<sup>51</sup> The *cpap' srī* illustrates the correct attitude for a woman especially her behaviour in the family. It provides a moral education for every female (371). A woman who behaves gently, is outgoing, speaks beautifully and with a soft voice and words, not talkative with men, manages domestic affairs well, serves and is frank with her husband, and improves the family reputation, is a good woman full of ethical behaviour. The woman who follows this *cpap'* will earn a good reputation, honour, property, and good fortune (Buddhist Institute 1995:31). *Cpap' prus* gives honour to the man who works hard, cares for his domestic affairs, is polite, behaves well, does not behave badly with the three evil deeds namely gambling, sexual misconduct and drinking alcohol (43). These two *cpap'* were composed by Pandit Mai. He attempted to exhibit virtuous Cambodian culture and ethical values (Pou and Jenner 1976:315). The *cpap' kaun cau* does not appreciate the proud person, the impolite, the lazy and so on, but appreciates someone who is smart, polite, works hard, does not behave with the three evil deeds (Pou and Jenner 1977:170) and so forth (Buddhist Institute, 1995:51-62). The *cpap' brah rājasambhar* (see Pou and Jenner 1978:361-368) and the *Trineti* (see Pou and Jenner 1981:135-143) provides advice to the leader about how to govern society well. The other *cpap'* are no different from the *cpap'* above,

Even though the authors were influenced by Buddhism, Khmer authors wanted primarily to maintain Khmer traditions. This aim is shown through the title “*Cpap’*” which means ethical text, didactic oeuvre, principle rule, or code of conduct (Pou and Jenner 1975:369). Furthermore, it gave specific teaching about Khmer traditional values (370). For instance, the *cpap’ kram* advises and values the student who studies hard and shows respect to his teacher. He will achieve prosperity, fame and appreciation from others (Nhic Nuv 1964:26; see also Pou and Jenner 1979:129-134). Those who do not follow this *cpap’ kram*, will not be punished but will become undignified people, maybe criminals that other people dislike and hate (34). The *cpap’ kerti kal* examines the common sense of being careful with domestic material as Pou and Jenner have found: « ... le *Kerti kal* est centré sur un sujet de nature tout à fait pratique, et son auteur ne s'aventure que rarement dans le domaine de la véritable éthique, ce qui constitue un contraste assez vif avec les textes ultérieurs du même genre » (Pou and Jenner 1975:373)<sup>52</sup>.

A Khmer scholar, So Hay, has been influenced by Buddhism in his work on Khmer morality and ethical values, *Siladhor Rpos Manus* (Human Morality). He said morality is concerned with good attitude, right conduct, orderly behaviour, behaving openly towards all kinds of people, idealistic behaviour, having good manners in public places and abstaining from unethical acts, namely sexual misconduct, drinking alcohol, gambling, and making friends with evil people (1956: 5-6). He has illustrated the ethics of parents, spouses, children, teacher and student, society, nation, house owner and guests and in meeting places (ibid.). Later social ethics are examined through ‘house owner and guest’ ethics as these demonstrate the interactive behaviour which is a significant part of the ethical framework.

An example of interactive behaviour is how Cambodian people use smiling in place of any other greeting when they meet each other along the road. In order to make a good relationship, be friendly and to greet others openly, it is better to say each other's name (18-24). When walking along the road, driving, or going by ship one needs to obey the law and each other's right of way. These are important behaviours that should be performed with respect (ibid.).

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concerning good behaviour particularly in advising that one should do everything carefully and think before acting.

<sup>52</sup> ...*Kerti Kal* is focused on very practical subjects and is not so concerned with ethics. This makes it different from other *cpap’* texts.

Hay also describes other aspects of Khmer interactions. Speaking truthfully and with friendly words, showing dignity and good manners are good behaviour, but speaking loudly in a restaurant, for example, or in a meeting place is bad behaviour because it disturbs others (29-30). In public places or meeting places or in a restaurant, hygiene is required so it is poor behaviour to spit, sneeze or use a toothpick unless it is done in an appropriate manner in order to show respect to others (49-55).

An outgoing manner is part of Khmer manners towards others especially with guests as shown in the *cpap' srī* (Buddhist Institute 1995:20). Addressing a guest in a polite manner shows good behaviour on behalf of the house owner. After entering one's house, ethically, one takes off one's shoes and hat; and then performs *sambas*<sup>53</sup> (put palms together in front of the chest) to the house owner (33-37) and the house owner does the same in return. The *cpap'* indicate that their authors put a high value on good behaviour<sup>54</sup>.

The Buddhist *vinaya*, where the Buddha's rules of proper deportment for monks are situated, contains similar moral behaviours to the Cambodian ones listed above. For example the *agantuka bhikkhu* (monk who is a host) should take off his shoes and put down his umbrella, and not cover his head with his robe when entering the monastery (94). He should then ask for drinking water or feet cleaning water in order to avoid using drinking water for his feet. He needs to ask for the location of the toilet and for a walking stick (94-96).<sup>55</sup> Even though in the Vin. the Buddha has prescribed rules of good conduct for monks, it is also possible for laymen in daily life to follow some similar rules such as respecting the owner of a house, and the courtesy

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<sup>53</sup> Cambodian style of greeting.

<sup>54</sup> Such as courtesy, politeness, patience, loyalty, friendship, and gratitude to parents, teachers or people who have helped us, great consideration before speaking, speaking with polite words, respect towards old people, moral behaviour between house owner and guest, taking care of one's own spouse and one's children and so forth.

<sup>55</sup> If the *agantuka bhikkhu* is young he should worship and respect the older monks who are *avāsika bhikkhu* (monk who is monastery owner) (95). Not unlocking the door without permission when entering an empty monastery. (96). The *agantuka bhikkhu* should clean waste from the monastery, clean dust from the furniture and then put them back in the same place (96-99). The *avāsika bhikkhu*, should respect and worship the *agantuka bhikkhu* who is older and prepare all utensils for the *agantuka bhikkhu* (101-103). The *gamika bhikkhu* (travelling monk or wandering monk) after departing from a residence, should bid farewell to the house owner or whoever who is around in that residential place, or if it is raining should look after things such as tidy the furniture (Tipitaka, Vattakkhandhaka Acariya vagga, pp. 104-105). When going for alms begging, the monk has to wear proper saffron robes, have a clean bowl, walk slowly without rushing up and moving ahead of the crowd, not laugh loudly but speak with a soft voice and quiet sound, not shake his head, and receive the bowl of water with both hands (109-110). While having a meal the monk should not lick his lips or hands, utter a sound, or throw rice into his mouth, etc.; moreover, should behave cleanly during that time without making trouble with monks near him (112-3).

and duty of a house owner as host, and the preservation of residential property by those who pass by.

Khmer traditional conduct is influenced by Buddhism through other Khmer texts. Khmer people have observed Buddhist practice since the third century BC; therefore, from generation to generation Buddhist conduct has been practiced by Khmer people. They transmit rules of behaviour from mother to daughter (see *cpap' srī*), from teacher to pupil and so on. Over time, these transfers meant that Khmer forgot the origins of the teaching. For these reasons, people in Cambodia regard Buddhist ethics as part of their traditional values.

Khmer ethical conduct is to value politeness, courtesy, cleanliness and so forth. These ethics parallel the ethics prescribed by the Buddha in the Vin. for the monks' community. Even though these ethics are for monks, laymen can observe them in their ordinary life as well, in order to live with moral discernment. So, Khmer monks' work focuses on behaviour which they have learned, influenced by Buddhism. Thus, the PJ, which is composed by monks from Buddhist countries such as Cambodia, inevitably includes major influences from Buddhist ethics.



## CHAPTER 6

### CONCLUSION AND RECOMMENDATIONS

#### 6.1 Conclusion

In the first part of this thesis, the author emphasised common sense in the canonical *Jātaka* in general and the background of the PJ with some discussion of this collection. The PJ, besides reflecting Buddhist morality, also includes concepts that are similar to western ethics. Moreover, given the view that Buddhism influenced Khmer traditional behaviour, the PJ is considered Buddhist in its moral teaching, and this collection may have both reflected and influenced Khmer tradition.

The *Jātaka* are the birth-stories of the previous lives of the Buddha. The official collection, according to Cowell's work, has 547 tales but there is some confusion around this number. Some state that it is comprised of 550 tales. It was told in verse and explained in prose with an *Aṅgahakathā* (commentary). The last ten *Jātaka* are the most well-known in Buddhist countries. They are painted on temple murals. The canonical *Jātaka* contains much teaching on moral conduct; moreover, its didactic approach has influenced the development of literature such as Sinhalese and Southeast Asian literature.

Similar to the canonical *Jātaka*, the PJ which is a collection of apocryphal *Jātaka* also illustrates a lot of lessons, e.g. *kamma*, moral conduct and so forth; and it has influenced Southeast Asian literature particularly Khmer literature. Khmer poets and writers quoted and modeled the style of the PJ in their work. These works include *sāstrā lpae* (palm-leaf manuscripts) which are read for pleasure by people while relaxing from work.

This *sāstrā lpae* were written during the eighteenth and nineteenth centuries. The author has suggested that they were influenced greatly by the PJ. When Khmer people suffered during wartime, the PJ consoled them, released them from pain and provided entertainment. Moreover, the stories taught the effects of evil deeds and the benefit of making merit in this life and the next, according to the law of *kamma*.

In Buddhism, *kamma* is action. The law of *kamma* is the law of morality. Comprehension of the law of *kamma* encourages us to behave morally. The law of *kamma* states that doing good brings good, doing bad incurs bad results. All *kamma* depends on *cetanā*, a mental state leading us to good or bad action. Therefore,

morality in Buddhism relies on *kamma*. *Kamma* and Buddhist morality are both prevalent in the PJ.

The PJ was composed by novice monks in Chiang Mai between the fifteenth and seventeenth centuries (1457-1657). Yet, some stories were known to have been composed before the fifteenth century. This collection is considered as the work of Southeast Asian monks after returning from Buddhist studies in Ceylon. However, the names of the authors are unknown and the original collection of the PJ cannot be found in Sri Lanka. Currently, it is found in Cambodia, Laos, Burma and Thailand. In Cambodia, there are four types of PJ written in: palm-leaf manuscripts (*sāstrā sliḱrit*) both in Khmer and Pāli, edited collections from palm-leaf in Pāli in four volumes, *Paññāsajātak Sankhep* in Khmer (the summarized *Paññāsa Jātaka*), and *Paññāsajātak Samrāy* (commentary on the *Paññāsa Jātaka*) in four volumes.

The titles of the PJ in these countries are different: however all except the Cambodian and Thai PJ share the same title list. According to the study, the different locations of composition of the collection and the disagreements about the list of titles and their order by various scholars has added to the variations. The *Paññāsa Jātaka* collection was written in prose. Its writing style was modeled on the canonical *Jātaka* since the formula used to structure the stories is the same. The writing structure, such as the grammar, is not as good as in the canonical *Jātaka*.

Throughout the PJ, the crucial role of Buddhism illustrates ethical conduct to human beings. It shows them how to live without fear and worry by not harming or causing harm to others. It teaches humans to behave ethically and to cultivate and develop virtue, following the Buddha's teaching provided in each story. Through each motif of the characters of the PJ, the Buddha's teaching spreads over the tales with the same pattern of morality. Those moral motive patterns are giving alms, supporting monks, the sublime virtue of parents, the virtue of a spouse, the virtue of friends and of neighbours, gratitude and so forth. Giving alms is a common pattern which appears in most stories.

This good conduct can be summed up by two parts (morality and wisdom) of the Noble Eightfold Path. These two factors come together in the circle of dependent origination (*paticcasamuppada*), which states that all things in this world are interrelated, i.e. all behaviours relate to and impact on each other. Morality is apparent in three behaviours: right speech, right action and right livelihood. Wisdom comes from right understanding and right thought. Through moral conduct, the characters in

the stories gain happiness from their good conduct in this life and the next life. This result encourages other Buddhists to try to do good and to abstain from doing evil.

It is an important understanding for humans to know the value of ethical conduct in their daily activity by following morality in accordance with the wisdom of the Noble Eightfold Path. The author has argued that the main ethical conduct of Buddhism is contained in the Noble Eightfold Path of which the essential factors are morality and wisdom.

The problem of ethical conduct, how to live harmoniously in society, is a primary issue around the world, not only in Buddhism. Western tradition also stresses this behaviour and it has become a subject of study in western philosophy. In western philosophy there are three kinds of ethics: virtue ethics, deontological ethics and consequential ethics. Virtue ethics emphasizes virtuous conduct, deontological ethics concerns dutiful conduct, consequential ethics is about the effect of one's conduct on others. This conduct is deemed by some scholars to be similar to Buddhist ethics in some respects, but others think that they are different. The author has suggested that they are different in the motivation of their goal. The ultimate goal of Buddhist ethics is *Nibbana* while the goal of western ethics is living well in the real world. However, for good relationships between humans in society, both sets of ethics have a similar goal which is good and right behaviour for the happiness of others and oneself.

In addition, the author has argued that Buddhist ethics not only exists in the circle of Buddhism but also influences other countries' traditional values including Cambodia. The author has suggested that Khmer traditional ethical behaviour is strongly affected by Buddhist ethics. Some Khmer people still behave in their traditional ethical way such as politeness in speaking and action, courtesy, honesty, and other good conduct, following the principles of their ancestors from ancient times. Those moral principles are written in the *cpap'* and these rules are very important for most Khmer people. They are seen to parallel the ethical behaviour prescribed by the Buddha in the Vin. He prescribed these rules in order to educate monks in his religious community (*sangha*). Even though they were originally for monks, Khmer ancestors who stressed good behaviour took them and made them rules for general Khmer conduct.

Khmer poets and writers, monks and ex-monks composed these *cpap'*, codes of moral conduct for Khmer. Moreover, Khmer are Buddhists, they have practiced Buddhism from generation to generation and this behaviour has become identified

with their own tradition. Hence, Khmer who behave morally are usually unaware of the origin of this behaviour which in fact is from Buddhism.

Khmer traditional conduct is therefore inspired by Buddhism. As a result of discussing Buddhist, western and Khmer traditional ethics, it can be seen that ethical behaviour does not belong to one tradition but is a natural ethic for human beings. But, Buddhist ethics is a stronger influence on Khmer tradition even if Khmers do not know that their own conduct stems from Buddhism. Likewise, western ethics which is studied by rational philosophers leads to similar behaviour as advocated by Buddhist ethics.

The intention of this thesis has been to provide some knowledge about the significance of ethical conduct for human society in order to reduce suffering, violence and unethical behaviour. In the PJ it shows that Khmer monks saw a lot of unethical conduct in society and they knew that only the *Dhamma* of the Buddha would decrease these bad acts. Furthermore, each story in the PJ demonstrates the life of humans living in society. The authors of the PJ wanted to demonstrate the value of Buddhism so they illustrated many moral tales. These actions frequently lead to good results at the end of the story. These results encourage humans to follow the Buddha's teaching particularly through the Noble Eightfold Path. Even though morality is necessary for human activity, wisdom is a significant factor to enable humans to behave morally; therefore, in behaving in this way evil deeds are decreased, ethical deeds increase and happiness will appear among humans in society.

Hence, in the Noble Eightfold Path, morality and wisdom encourage humans to live harmoniously and prosperously. The PJ consists of these moral patterns unconditionally improving society which becomes secure, non-violent, peaceful and with fewer unwholesome acts. Furthermore, the PJ is concerned with the social cohesiveness of moral relationships and is the outline for moral cultivation and development. These moral relationships provide the reciprocity of human duty and our responsibility to each other. This human action in the world creates the interconnected web of cause and effect as the Buddha stated in his *Dhamma* about dependent origination.

## 6.2 Recommendations

According to the Buddha, humans can live without oppressing each other; indeed, good relationships between people in society will bring happiness to all. Buddhist ethics are needed in developing countries such as Cambodia. On the other hand, being a Buddhist country, Khmer Buddhists should know the theory of Buddhist ethics well and practice them in ordinary life. Following Buddhist ethics, Khmer society will improve by reducing violence and leading to harmonious lives.

In order to teach Buddhist ethics to Khmer people, the government should advertise in various ways such as education, television, and so forth. Moreover, Buddhist ethics should be a core subject in education because it is a major factor in cultivating human resources. An unethical teacher, for example, will spread his bad ways to many students. Professional ethics are very significant because if someone has no ethical conduct in their own work it will affect many others. Outside education, Buddhist ethics should also be taught to politicians as Buddhism has good lessons about the ethical conduct of rulers. Therefore, it is very important in many fields.

Community monks should advise laymen about Buddhist ethics by using examples from the *Paññāsa Jātaka* because most laymen recognize that the *Jātaka* contain the Buddha's words, particularly about ethical conduct, but they do not know that the *Paññāsa Jātaka* also constitute Buddhist ethics as well. This collection should not be forgotten, because through this study the author has concluded that it is also a crucial collection of Buddhist teachings. Hence monks need to include the *Paññāsa Jātaka* in their sermons where Buddhist ethics are expressed.

Apart from studying Buddhist ethics in the *Paññāsa Jātaka*, Buddhist ethics need to be included in other contexts. Researchers can study them in relation to other subjects especially social science, the environment and so forth. The comparison between Buddhist ethics and western ethics should be carefully examined for its value both in scientific and religious fields. In addition, for Khmer, Buddhist ethics and Khmer traditional ethical conduct should be researched in order to see whether or not Khmer culture and civilization are really still influenced by Buddhism; it may even find the origin of Khmer culture. This is a great study for the next generation of researchers to perform.

In conclusion, Buddhist ethics should be taught to Khmer people to teach how to live a moral and harmonious life. Moreover, this topic should be extended in order to recognize the value of Buddhist ethics in other fields.

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## APPENDIX

### List of the *Paññāsa Jātaka*

1. Samuddaghosa Jātaka
2. Sudhana Jātaka
3. Sudhanu Jātaka
4. Ratanappajota Jātaka
5. Sirivipulakitti Jātaka
6. Vipularāja Jātaka
7. Siricuāmani Jātaka
8. Candarāja Jātaka
9. Subhamitta Jātaka
10. Siridhara Jātaka
11. Dulakapaṭṭita Jātaka
12. Adittarāja Jātaka
13. Dukkammanika Jātaka
14. Mahasurasena Jātaka
15. Suvaṭṭakumara Jātaka
16. Kanakavaṭṭarāja Jātaka
17. Viriyapaṭṭita Jātaka
18. Dhammasoṭṭaka Jātaka
19. Sudassana Jātaka
20. Vattaṭṭgulirāja Jātaka
21. Poraṭṭakapilarāja Jātaka
22. Dhammikapaṭṭitarāja Jātaka
23. Cāgadāna Jātaka
24. Dhammarāja Jātaka
25. Narajiva Jātaka
26. Surupa Jātaka
27. Mahapaduma Jātaka
28. Bhaṭṭagāra Jātaka
29. Bahulagāvi Jātaka
30. Setapaṭṭita Jātaka
31. Puppha Jātaka
32. Bārānasiraja Jātaka
33. Brahmaghosarāja Jātaka
34. Devarukkhakumara Jātaka
35. Salabha Jātaka
36. Sonaṭṭa Jātaka
37. Devanda Jātaka
38. Narajivakathina Jātaka
39. Rathasena Jātaka
40. Varanetra Varanuja Jātaka
41. Saṅkhatṭa Jātaka
42. Sabbasiddhi Jātaka
43. Siddhisara Jātaka
44. Sisorarāja Jātaka
45. Supinakumara Jātaka
46. Suvaṭṭakacchapa I Jātaka
47. Suvaṭṭakacchapa II Jātaka
48. Suvaṭṭavaṭṭa Jātaka
49. Suravaṭṭa Varavaṭṭa Jātaka
50. Atidevarāja Jātaka