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Relevance Of Right Speech (*Samma Vaca*) In The Present Time

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Abstract

The Research paper composes of one of the major principles of the *Pancca Sila* of lay people in Buddhism. There are five fundamental rules of Buddhist people according to Theravada cannons; such as *panatipata veramabni* (not killing any living beings), *adinnadana veramani* (not taking other belonging without permission of the owner), *kamesumicchacara veramani* (not sexual misconduct), *musavada veramani* (not telling a lie) and *surameriya veramani* (not having intoxicant drinks and drugs). This paper will explain the significance of *Samma vasa* (right speech) on the basis of *Theravada* perspective.

Introduction

Here in someone abstains apostate speech and avoids it. He says the truth is devoted to truth, reliable, worthy of confidence, and not a deceiver of people. Being at a gathering, or amongst people, or in the midst of his relatives, or in a community, or in the king's court, and called upon and asked as witnesses to tell what he recognizes, he responses, if he knows nothing: "I know nothing," and if he knows, he accounts: "I know"; if he has seen nothing, he answered: "I have seen nonentity," and if he has understood, he answers: "I have seen." Thus he never meaningfully speaks a lie, either for the account of his possess benefit, for the reason of another person's advantage, or for the sake of any advantage whatsoever.

Abstaining from false speech (*musavada veramani*)

This statement of the Buddha release both the negative and the positive sides of the precept. The negative side is abstaining from lying. The positive side is speaking the reality. The determinative factor behind misbehaving is the intention to mislead. If one speaks something fake, believing it to be true, there is no breach of the teaching as the intention to deceive is absent. Though deceptive intention is common in all cases of false talking, lies can come into view in unlike guise alter on the motivating root, whether greed, hatred, or delusion. Greed as the chief motive fallout in the lie seeks to gain some personal advantage for oneself or for those shut to oneself, material wealth, position, respect, or admiration. With hatred as the motive, false talking takes the form of a malicious lie, and the lie proposes to harm and spoil others. When delusion is the principal reason, the effect is a less pernicious style of falsehood: the irrational lie, the driven lie, the interesting exaggeration, dishonest for the sake of a put-on.

The Buddha's stricture against deceit rests upon several reasons. For one thing, deceit is muddled to social cohesion. People can live poised in society staple in an atmosphere of mutual trust, where they have reason to consider that others will speak the truth; by ending the grounds for uncertainty and inducing mass suspicion, extensive lying becomes the harbinger signaling the fall from social solidarity to chaos. But lying has other consequences of an intensely personal nature, at least similarly disastrous. By their very nature, dishonesties tend to proliferate. Lying once and finding the word suspect, one can feel compelled to lie again to defend his credibility, to undercoat a consistent picture of events. So the procedure does itself again: the lie-down stretches develop and go until the security device us into a cage of lies from which it is not easy to flee. The lie is thus a miniature model for the whole procedure of subjective illusion. In each case, the self-assured creator, absorbed in by his own deceptions, eventually winds up the sufferer.

Such considerations probably lie behind the expression of counsel in the Buddha's speech to his son, the youthful novice *Rahula*, soon after the boy is ordained. One day the Buddha came to *Rahula*, appealed to a boat with a small of water in it, and asked: "*Rahula*, do you set aye on this tad of water left in the boat?" *Rahula* answered: "Yes, sir." "So small, *Rahula*, is the spiritual achievement of one who is not fearful of speaking a deliberate untruth." Then the Buddha lobbed the water away, put the sphere down, and said: "Do you see, *Rahula*, how that water has been rejected? In the same way, one who expresses a considerate lie jumbles whatever spiritual achievement he has completed." Over the asked: "Do you see how this bowl is now unfilled? In a similar way, one who has no disgrace in speaking dishonesties is unfilled of spiritual achievement." Then the Buddha twisted the bowl upside down and supposed: "Do you see, *Rahula*, how this bowl has been twisted advantage depressed? In a similar way, one who tells a considerate lie turns his spiritual achievements advantage down and becomes powerless of growth." Therefore, the Buddha concluded that one should not speak a purposeful lie, even in a joke.

It is said that in the way of his long training for enlightenment over many beings, a *Bodhisatta* can fracture all the moral precepts except the pledge to speak the truth. The reason for this is very deep and tells that the commitment to truth has a significance exceeding the domain of ethics and even mental purification, taking people to the domains of knowledge and living being. Reality speech provides, in the sphere of interpersonal communication, a parallel to wisdom in the sphere of private understanding. The two are,

respectively, the external and inward modes of the same entrust to what is true. Wisdom consists in the realization that real and true (*sacca*) is not just a vocal proposition but the nature of affairs as they are. To realize truth whole being has to be brought into agreement with actuality, with things as they are, which needs that in communications with others, people respect things as they are by speaking the truth. Truthful speech establishes a correspondence between their own inside being and the real nature of occurrence, allowing wisdom to rise up and understand their real nature. Thus, much more than an ethical standard, devotion to truthful speech is a matter of taking the stand on reality rather than illusion, on the truth grasped by wisdom rather than the fantasies woven by desire.

Abstaining from slanderous speech (*pisunaya vacayaveramani*)

He passes up slanderous speech and abstains from it. What he has heard here he does not replicate there, so as to reason hostility there; and what he has heard there he fixes not recurrence here, so as to cause dissension here. Therefore he unites those that are divided and those that are joint; he encourages. Concord gladdens him; he delights and celebrates in concord, and it is concord that he feasts by his words.

Slanderous speech is a speech that proposes to create affinity and division, to disaffect one person or group from another. The motive behind such speech is normally aversion, resentment of a rival's success or virtues, or the intention to tear down others by spoken disparagements. Other details may enter the picture as well: the cruel intention of prompting hurt to others, the evil desire to come first affection for oneself, and the perverse delight in seeing friends divide.

Smear language is one of the most serious ethical wrongdoings. The root of hatred makes the unwholesome *kamma* previously heavy enough, but since the action usually occurs after deliberation, the negative force develops even stronger because premeditation adds to its seriousness. When the slanderous statement is untrue, the two wrongs of falsehood and slur combine to produce an extremely influential unwholesome *kamma*. The canonical texts best several cases in which the slur of an innocent party competed to an instant rebirth in the plane of misery.

The conflict of slander, as the Buddha indicates, is speech that promotes relationship and harmony. Such talking originates from a mind of loving-kindness and compassion. It victories the trust and affection of others, whose texture they can confide in one without the dread that their disclosures will be used against them. Beyond the obvious benefits that such dialogue brings in this present life, it is said that refraining from slander has as its *kammic* result the gain of a retinue of friends who can never be twisted against one by the slanderous words of others.

Abstaining from harsh speech (*pharusaya vacaya veramani*)

He desists cruel language and abstains from it. He talks such words as kind, soothing to the ear, tender, such words as go to the spirit, and courteous, friendly, and agreeable to many. Harsh speech is speech spoken in anger, intended to cause the hearer pain. Such can suppose different forms, of which might be mentioned three. One is rude speech: scolding, reviling, or reproving another angrily with bitter words. A second is an insult: hurting another by ascribing to him some offensive quality that detracts from his

dignity¹⁸⁰. A third is a touch of sarcasm: speaking to someone in a way that ostensibly speaks well of him, but with such a tenor or twist of phrasing that the card intent becomes clear and causes hurt.

The main root of punitive language is aversion, assuming the form of anger. Since the defilement, in this case, inclines to work impulsively, without deliberation, the transgression is less severe than slander, and the *kammic* consequence is usually less severe. Still, harsh language is an unwholesome action with disagreeable results for oneself and others, together now and in the prospect, so it has to be bizarre. The perfect remedy is patience learning to tolerate responsibility and disapproval from others, sympathizing with their shortcomings, respecting differences in viewpoint, and enduring abuse without feeling compelled to retaliate¹⁸¹. The Buddha calls for patience after all under the most undertake conditions:

after all, if monks, robbers, and murderers saw all the way through your limbs and joints, whosoever should give way to rage thereat would not is following my advice. For thus ought you to teach yourselves: “uninterrupted shall make our mind than about, with an emotion full of love, and free from any concealed malice; and that person shall we penetrate with loving thoughts, extensive, deep, boundless, freed from anger and hate”.

Desist from inactive babble (*samhappalapa vacayaveramani*)

He avoids indolent chatter and abstains from it. He speaks at the right time, in agreement with facts, speaks what is useful, and speaks of the Dhamma and the discipline; his talk like a fortune, uttered at the right moment, escorted by reason, reasonable, and full of sense.

Inactive jabber is points talk, speech that lacks reason or deepness. Such speech connects nothing of value but only stirs up the defilements in one's own mind and in addition. The Buddha gives advice that inactive talk should be controlled and talk should be limited as much as probable to the material of genuine importance. In the case of a monk, the classic subject of the passageway just quotes; his words should be selective and worry primarily with the Dhamma. Put persons have more need for an affectionate little talk with comrades and people, respectful conversation with acquaintances, and speech in connection with their row of labor. But even then, they should mind not to let the conversation stray into pastures was the restive mind, always eager for something sugary or spicy to feed on, might locate the chance to indulge its defiling propensities.

Conclusion

The traditional exegeses of abstaining from idle chatter refer only to keeping away from engagement in such speech oneself. But today, it power be of value to give this factor a different slant, made imperative by certain developments peculiar to one's own time, unknown in the days of the Buddha and the ancient commentators¹⁸³. This is saying away from exposure to the idle chatter constantly bombarding him through the new media of communication created by modern technology. An incredible display of devices, television, radio, newspapers, journals, and movies, twists a continuous stream of unnecessary information and distracting entertainment, the net effect of which is to leave the mind passive, vacant, and sterile. All these developments, naively recognize as "progress," threaten to blunt his aesthetic and spiritual sensitivities and deafen him to the towering name of the disbelieve lifetime. Serious aspirants on the trail to liberation

have to be very discerning in what they allow themselves to be bare to. They would importantly serve their aspirations by including these sources of amusement and unnecessary information in the category of idle chatter and creating an effort to keep away from them.

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