

Ī NAMO BUDDHAYA ! Ī

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !..

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Noble Eightfold Path (middle path) – 03.Right Speech

- Aggregate of Wise – (01. Right View, / 02. Right Intention)

- Aggregates of Virtuous – (03. Right Speech, / 04. Right Action, / 05. Right Livelihood)

- Aggregates of Concentration – (06. Right Effort, / 07. Right Mindfulness, / 08. Right Concentration)

Virudda sutta – Discourses of neglected (sn-45:33)

At Savatthī. "Monks, those who have neglected the Noble Eightfold Path have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken the Noble Eightfold Path have undertaken the noble path leading to the complete destruction of suffering.

"And what, bhikkhus, is the Noble Eightfold Path? It is: right view ... right concentration. Those who have neglected this Noble Eightfold Path ... Those who have undertaken this Noble Eightfold Path have undertaken the noble path leading to the complete destruction of suffering."

Mahachaththareesaka sutta – Discourses or Grate forty (mn-117)

"Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong speech as wrong speech and right speech as right speech: this is one's right view.

"And what, bhikkhus, is wrong speech? False speech, malicious speech, harsh speech, and gossip: this is wrong speech.

"And what, bhikkhus, is right speech? Abstinence from false speech, abstinence from malicious speech, abstinence from harsh speech, abstinence from gossip: this is right speech.

"One makes an effort to abandon wrong speech and to enter upon right speech: this is one's right effort. Mindfully one abandons wrong speech, mindfully one enters upon and abides in right speech: this is one's right mindfulness. Thus these three states run and circle around right speech, that is, right view, right effort, and right mindfulness.

Chunda Sutta – (An-10:176)

.....(1) "Here, someone speaks falsehood. If he is summoned to a council, to an assembly, to his relatives' presence, to his guild, or to the court, and questioned as a witness thus: 'So, good man, tell what you know,' then, not knowing, he says, 'I know,' or knowing, he says, 'I do not know'; not seeing, he says, 'I see,' or seeing, he says, 'I do not see.' Thus he consciously speaks falsehood for his own ends, or for another's ends, or for some trifling worldly end.

(2) "He speaks divisively. Having heard something here, he repeats it elsewhere in order to divide those people from these; or having heard something elsewhere, he repeats it to these people in order to divide them from those. Thus he is one who divides those who are united, a creator of divisions, one who enjoys factions, rejoices in factions, delights in factions, a speaker of words that create factions.

(3) "He speaks harshly. He utters such words as are rough, hard, hurtful to others, offensive to others, bordering on anger, uncondusive to concentration.

(4) "He indulges in idle chatter. He speaks at an improper time, speaks falsely, speaks what is unbeneficial, speaks contrary to the Dhamma and the discipline; at an improper time he speaks such words as are worthless, unreasonable, rambling, and unbeneficial.....

.....(1) "Here, someone, having abandoned false speech, abstains from false speech. If he is summoned to a council, to an assembly, to his relatives' presence, to his guild, or to the court, and questioned as a witness thus: 'So, good man, tell what you know,' then, not knowing, he says, 'I do not know,' or knowing, he says, 'I know'; not seeing, he says, 'I do not see,' or seeing, he says, 'I see.' Thus he does not consciously speak falsehood for his own ends, or for another's ends, or for some trifling worldly end.

(2) "Having abandoned divisive speech, he abstains from divisive speech. Having heard something here, he does not repeat it elsewhere in order to divide those people from these; or having heard something elsewhere, he does not repeat it to these people in order to divide them from those. Thus he is one who reunites those who are divided, a promoter of unity, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord.

(3) "Having abandoned harsh speech, he abstains from harsh speech. He speaks such words as are gentle, pleasing to the ear, and lovable, as go to the heart, are courteous, desired by many, and agreeable to many.

(4) "Having abandoned idle chatter, he abstains from idle chatter. He speaks at a proper time, speaks truth, speaks what is beneficial, speaks on the Dhamma and the discipline; at a proper time he speaks such words as are worth recording, reasonable, succinct, and beneficial.....

Subasitha vacha sutta – Good Speech (AN - 198)

"Bhikkhus(monks), possessing five factors, speech is well spoken, not badly spoken; it is blameless and beyond reproach by the wise. What five?

It is spoken at the proper time; what is said is true; it is spoken gently; what is said is beneficial; it is spoken with a mind of loving-kindness.

Possessing these five factors, speech is well spoken, not badly spoken; it is blameless and beyond reproach by the wise."

Subasitha sutta – Good Words (sutta nipatha 3:3)

....."Bhikkhus".....

....."Speech having four qualities is well-spoken, not ill-spoken, and blameless, not blameworthy, among the wise. What four? Here, bhikkhus, a bhikkhu speaks only what is well-spoken, not what is ill-spoken; what is Dharma, not what is not-Dharma; what is kindly, not what is unkind; what is the truth, not what is false. This speech is well-spoken, not ill-spoken, and blameless, not blameworthy among the wise.".....

....."Sir, it has come to me!".....

"Let it come to you, Vaṅgīsa."

The venerable Vaṅgīsa then praised the Radiant One in his presence with these appropriate verses:

Only that speech should be spoken - from which harm does not come to oneself,
nor torment brings upon others—this truly is speech that's well-spoken.

Speak only those words that are kind, - the speech that is gladly received,
so whatever one speaks to others, - conveying no evil, is kind.

Truth indeed, is deathless speech—this is the ancient Dharma.
On truth, its study and practice both, - they say are the Peaceful firm.

Whatever words the Buddha speaks, - *Nirvāṇa*'s safety to attain,
bringing *dukkha* to an end, - such words they are the worthiest.

SADU !. SADU !!. SADU !!!.....