**NAMO BUDDHAYA !**

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

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

Translated from the Pali by Bhikkhu Bodhi / Wisdom Publications

**Noble Eightfold Path (midle path) – 03.Right Speech**

# - Aggregate of Wisdom – (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 Savatthı̄. "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, unconducive 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."

**Right Action**

**Kumba Sutta – The Pot (SN 45:153)**

"Bhikkhus (monks), just as a pot that has been turned upside down gives up its water and does not take it back, so a bhikkhu who develops and cultivates the Noble Eightfold Path gives up evil unwholesome states and does not take them back.

"And how does a bhikkhu (monk) do so? Here, bhikkhus, a bhikkhu develops right view …..................... ..right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path so that he gives up evil unwholesome states and does not take them back."

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

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

"And what, bhikkhus (monks), is wrong action? Killing living beings, taking what is not given, and sexsual misconduct: this is the wrong action.

"And what, bhikkhus, is right action ? Abstinence from killing living beings, abstinence from taking what is not given, abstinence from sexsual misconduct : this is the right action.

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

**Chunda Sutta – (An-10:176)**

......................(1)- [Killing living beings] "Here, someone destroys life. He is murderous, bloody-handed, given to blows and violence, merciless to living beings.

(2)- "He takes what is not given. He steals the wealth and property of others in the village or forest.

(3) "He engages in sexual misconduct. He has sexual relations with women who are protected by their mother, father, mother and father, brother, sister, or relatives; who are protected by their Dhamma; who have a husband; whose violation entails a penalty; or even with one already engaged...................

..................(1)"Here, someone, having abandoned the destruction of life, abstains from the destruction of life. With the rod and weapon laid aside, conscientious and kindly, he dwells compassionate toward all living beings.

(2) "Having abandoned the taking of what is not given, he abstains from taking what is not given. He does not steal the wealth and property of others in the village or in the forest.

(3) "Having abandoned sexual misconduct, he abstains from sexual misconduct. He does not have sexual relations with women who are protected by their mother, father, mother and father, brother, sister, or relatives; who are protected by their Dhamma; who have a husband; whose violation entails a penalty;  or even with one already engaged........................................

**SADU !. SADU !!. SADU !!!............**