# False Speech

* **Pc 1,** Intentional lie
* **Sg 8,** Unfounded parajika accusation
* **Sg 9,** Distorting evidence
* **Pc 76,** Unfounded sanghadisesa accusation
* **NP 30,** Diverting an offering for oneself
* **Pc 82,** Diverting an offering for oneself

## Pc 1, Intentional lie

Origin: Ven. Hatthaka defeats philosophical opponents by means of lying.

**Intention:** to misrepresent the truth

**Effort:** to communicate it to sb. based on that aim

Result is not a factor. It doesn’t matter if the listener believes it or not.

*Telling a conscious lie* means: the words, the utterance, the speech, the talk, the language, the intimation, the (un-ariyan) statements of the person intent upon deceiving with words.

*Dukkata* for remaining silent when it implies a false message (e.g. during Patimokka recitation).

*Dukkata* for broken promises, where one is making the promise with pure intentions but later breaking it.

### Non-offenses

* unintentionally,
* speaking in haste (unconsidered)
* slip of the tongue (stupidity or carelessness)

### Jokes

Humorous, witty remarks which are true statements are not criticized even by the Buddha. There are cases of his humour in the suttas.

Irony, sarcasm, satire, boastful- and playful exaggeration are confusing because one makes physical signs to represent a false statement (effort).

One may claim not intending to lie, but one’s intention is often ambigous (jolly bantering, wanting to avoid a situation).

Result is not a factor, but others might miss the irony while picking up the resentment or malice.

The Commentary’s examples:

A novice asks a bhikkhu:

* Have you seen my preceptor?
* Your preceptor’s probably gone, yoked to a firewood cart.

A novice, on hearing the yapping of hyenas:

* What’s making that noise?
* That’s the noise of those who are lifting the stuck-in-the-mud wheel of the carriage your mother’s going in.

The Commentary assigns offence for these and other examples which could be exaggeration or sarcasm.

Note the Buddha’s instruction to Rahula: “Train yourself, ‘I will not utter a deliberate lie, even for a laugh.’”

Intention is fulfilled when the speaker wants the listener to believe a false statement, even if for a second, even while planning to reveal that one is only joking.

Practical jokes are *pacittiya* (e.g. telling sb. that their robes are lost to see their reaction).

Satire and boastful exaggeration are *pacittiya*.

Irony, sarcasm, playful exaggeration can sometimes fulfill intention, sometimes not. Such remarks are often made as a manner of speaking without the intention to deceive.

Example at Pr 2: a bhikkhu puts away sb’s item for safe-keeping. When the person is looking for it, he ironically responds “I stole it.” The Buddha says the bhikkhu committed no offence, as it was only a manner of speaking, not an acknowledgement of theft.