



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

UGC APPROVED JOURNAL NO. 48514

VOLUME - 8 | ISSUE - 9 | JUNE - 2019



THE EXPOSITION OF MUSĀVĀDA PRECEPT AND ITS CONSEQUENCES

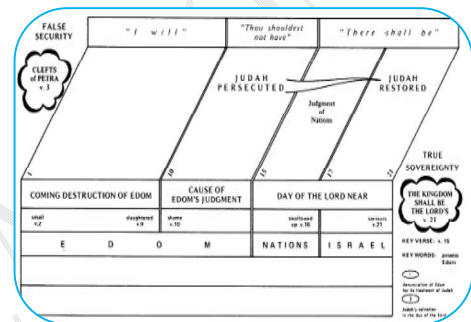
Agga Sara

Ph.D Research Scholar, Centre for Mahayana Buddhist Studies,
Acharya Nagarjuna University, Guntur, Andhra Pradesh.

ABSTRACT:

The Musāvāda precept is abstaining from telling lies, cheating or deceiving. Saying what is not right by sign with malicious volition is committing the precept. Many people speak untruths, more or less, so it is said that lying is common. Telling a lie, nevertheless, degrades one's moral value because he is not a trustworthy person. People do not want to associate and work with him. Being kept away by people he will live a lonely life.

KEYWORDS: Demonetization, Indian economy, Unorganised sector, Youths, Society.



INTRODUCTION

In addition, everyone should be aware of self-cheating which is more dangerous than cheating others because we would be hypocrite. A hypocrite won't achieve in practice of morality and spirituality. That's why a meditator should practice meditation honestly and report and discuss honestly his experience with his teachers. Apparently, hatred and greed are the causes of telling a lie, some people never tell the truth to those whom they hate and dislike: some deceive their rival business men or politician. Four factors of Precept and consequences of telling lies There are four factors which make this action complete...

- (1) The statement is not truth.
 - (2) There is intention to lie
 - (3) It is spoken and
 - (4) Others understand what has been spoken.
- If these four factors are involved in committing telling lies, one is said to have committed *MusāvādaKamma*. Telling lies with malicious volition can lead one to *Niraya*. The pressure of that offence corresponds to the amount of harm done on others. The liar will have to suffer in miserable realms after his death. If he were to be reborn in the human world, he will be tortured with the following defects:
- (1) Poor pronunciation
 - (2) Uneven teeth
 - (3) Foul breath
 - (4) Unhealthy complexion
 - (5) Poor eye sight and hearing
 - (6) Defective personal

- appearance
- (7) Lack of influence on others
 - (8) Harshness of speech and
 - (9) A flippant mind
- On the other hand, one who avoids from telling lies will enjoy the benefits which are the opposite of the above results. The Benefits of abstaining from telling lies
- (1) One who avoids from telling lies will reach a good destination. Moreover, one will enjoy the following benefits:
 - (2) clear pronunciation
 - (3) even teeth
 - (4) sweet smelling breath
 - (5) a well-built physique
 - (6) good eyesight and hearing
 - (7) good features, and fair complexion
 - (8) influence on others
 - (9) effective speech
 - (10) calmness of mind.

In the time of *Kassapa* Buddha, in *Kimila*, there lived a male lay-devotee who was a stream winner. He did the meritorious deed of planting trees, building bridges and monasteries etc., with his five hundred followers who were of the same view. This group lay -devotees went to the Buddha's monastery frequently to listen to the *Dhamma*. Their wives also went to the monastery occasionally to listen to the *Dhamma* and to make offerings.

One day, some drunkards saw them and were attracted by them. They argued among themselves as to who would be able to destroy the morality of those women. One of them said that he would be able to do so. This man tried to seduce the wife of the guider of the lay devotees in many ways and finally succeeded.

The drunkard who lost the bet informed the guider of the lay devotees about the matter. And the latter asked his wife whether she had committed adultery. She lied that what he had heard was not true. As her husband did not believe her, she pointed to a black dog nearby whose ears were cut off and swore: "If I have committed adultery with another man, may I be eaten by this black dog in the next life." Still, her husband did not believe her, and he inquired her companions. Although her companions knew the truth, they also swore. "We do not know, if this is not true, may we become her slaves."

When they died, they all became miserable beings near the lake *Kannamunda* in the *Himavanta* forest. Because of their meritorious deeds in their past lives, they enjoyed the celestial luxury in a very grand golden mansion in the day time. But at night the guider of the group, in accordance with her swearing to her stream-winner husband, was eaten by a black dog. Her five hundred companions also became her servants as they had sworn in lie in their past lives. Moreover, although they could enjoy the luxury of Devas they did not get married. They felt lonely and boring for being apart from men.

Falsehood is the greatest de-meritorious deed while truthfulness is the most beneficial meritorious deed. Therefore, one must say truthfulness speech and one must avoid falsehood speech.

The precepts based on the universal law of cause and effect should be observed by everyone for happiness in this world and the next also, it is like a daily meal which has to be had. If one does not take it, he will die. Likewise, one who neglects the Musāvāda precepts will lose his noble human life and go to woeful states. Although there are many precepts, we can easily keep the Musāvāda precepts through sympathy treating others as we would like to be treated by them. If we love all living beings unconditionally, we have already kept them. Therefore, we should cultivate loving-kindness towards all living beings in order to observe the Musāvādaprecepts

REFERENCES

1. The Dhammapada: the Buddha's Path of Wisdom, Pāli Text Society (PTS), London, by Ven Acharya Buddharakkhita, reprinted Kandy, Sri Lanka, BPS, 1985.
2. The Path of Purity: Tr. Pe Maung Tin, Pāli Text Society (PTS), London, 1971.
3. Treasury of Truth-Illustrated Dhammapada (text version), Ven W Sarada Mahā Thera, Published by Singapore Buddhist Meditation Centre, 1994.
4. Visuddhimagga Pāli and its Aṭṭhakathā: Ed, by the Sixth Buddhist Council, Department of Religious Affairs, Yangon, Myanmar, 1959.
5. Visudhimagga Mahāṭika: Vols I, II. Department of Religious Affairs, Yangon, Myanmar, 1959.
6. Ashin Janakabhivaṃsa, Abhidhamma In Daily life, tr, (yangon: Meikkaung Press, 1999).
7. Matara Sri Ñāṇārāma, The Seven Stages of Purification and the Insight Knowledges, Buddhist Publication Society, Kandy, Srilanka, 1983.
8. Mehm Tin Mon, Samatha (Advanced level), Religious Publication Permission, Yangon, Myanmar