

An analytical study of speech style from the literary works of Somdet Phra Buddhakhosacariya (P.A. Payutto)

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Abstract

The purpose of this research was to study and analyze the literary speech style of Somdet Phra Buddhaghosacariya (P.A. Payutto), who has many interesting speech styles to present Dhamma messages in the context or situation of using speech style as follows: 1) Frozen Style, 2) Formal Style, 3) Consultative Style, 4) Casual Style and 5) Intimate Style. Somdet Phra Buddhaghosacariya (P.A. Payutto) applies these speech styles in his writings to convey the meaning of the content of Dhamma to the readers to understand more clearly. In addition, the use of the speech style of Somdet Phra Buddhaghosacariya (P.A. Payutto) also has outstanding literary beauty.

Keywords: Use of speech Style; Literature; Somdet Phra Buddhaghosacariya (P.A. Payutto).

Introduction

Somdet Phra Buddhaghosacariya (P.A. Payutto) is a Thai Sangha Community priest regarded as the world's best scholar. He is proficient in academic knowledge and linguistic knowledge. He also received the 1994 Peace Education Prize from UNESCO. The philosopher who knows Buddhism and the pluralism of Somdet Phra Buddhaghosacariya (P.A. Payutto) has expressed clearly in many famous literary works, for example, Books on Buddha Dhamma, A Constitution for Living, and Buddhist Ethics for a Good Life, etc. Somdet Phra Buddhaghosacariya (P.A. Payutto) has been praised for being outstanding in both the content presented and, most importantly, excellent speech style and language resulting from carefully selecting to convey the meaning to match the essence of Buddhism. It is also a beautiful speech style that attracts the attention of readers to enjoy along with the knowledge of Buddhist principles.

For this reason, the researcher is interested in studying and analyzing the literary style of Somdet Phra Buddhaghosacariya (P.A. Payutto) how he chose to use various verbal styles. The researcher believes that this study greatly benefits the Thai language academic community as it studies verbal rhythms from the author's works—the values of famous philosophers who have received international recognition from countries worldwide. The results of this research will inevitably lead to the development of the Thai language and the preservation of the Thai language, the national language of Thailand, to remain in existence.



Objectives of the Research

To study and analyze speech style from the literary works of Somdet Phra Buddhaghosacariya (P.A. Payutto)

How to Conduct the Research

This research work is Qualitative. The researcher studied and collected data from various academic papers and compiled them into a conceptual framework and theoretical knowledge useful in analytical studies. The information that the researcher will review is primary data, including the literary works of Somdet Phra Buddhaghosacariya (P.A. Payutto) in the amount of 5 topics named A Constitution for Living, Growing in Merit, Ten Ways to Keep Anger at Bay, Sublime Blessings of Parents and Perfect Happiness. Then, the researcher analyzes and summarizes the results of the study and presents the results descriptively and analytically.

Results of the Research Work

Rhetorics is the art of selecting and presenting rhetoric in which each composer has their unique rhetorical style. From the research study, it was found that Somdet Phra Buddhaghosacariya (P.A. Payutto) has a variety of verbal rhythms, which are divided into the following points:

- 1) Frozen Style
- 2) Formal Style
- 3) Consultative Style
- 4) Casual Style
- 5) Intimate Style

1. Fixed Style.

It is a phrase used with the utmost care on essential occasions. Usually, it is not used in everyday conversation but in high literature and ceremonies. The language style is elegant. The elegant words are decorated with beautiful words that the villagers may not understand the meaning of in a fixed form; unable to wriggle to convey the meaning clearly as follows natural laws referred to here are the laws of impermanence, dukkha, and non-self. All things arise, are sustained, and then pass away. Everything is subject to change, unable to maintain its original state of existence. Everything exists according to causes and conditions. These are all attributes of nature, following a natural order.

The dukkha inherent in nature, however, is not identical to the dukkha ('suffering') in the hearts of human beings. Dukkha as suffering arises or does not arise, based on whether we relate to the dukkha inherent in nature wisely or unwisely. In the above context, the Buddha described a phenomenon inherent in nature, a truth of nature. (Somdet Phrabuddhghosacariya (P.A. Payutto), 2018)

From this sentence, Somdet Phra Buddhaghosacariya (P.A. Payutto) explained that "Natural law is impermanence, dukkha, anatta," which is the reality of nature. It is a fixed rule that

teaches that all things arise, stay, then pass away, and change that can't remain in the original condition depends on the cause. It's all about the laws of nature, which is normal for it like that."

The Buddha described practical guidelines for how to relate to suffering and happiness. In one passage, he mentions three factors, which, when expanded upon according to the scriptural explanations, result in four factors. Here, the Buddha summarizes the criteria for relating to suffering and happiness as follows:

1. To refrain from creating extra, unnecessary suffering for oneself.
2. To not forsake righteous forms of happiness.
3. To not indulge in any sort of happiness, even righteous happiness.
4. To strive in order to realize higher forms of happiness.

Perfect Happiness, Somdet Phrabuddhghosacariya (P.A. Prayutto) (2018)

In the following sentence, Somdet Phra Buddhaghosacariya (P.A. Payutto) said that happiness and suffering belong together. It's a fixed rule that everyone can't deny. You mentioned wrong practices; happiness does not happen; happiness is far away from becoming suffering. There must be a way to practice letting go of suffering and creating happiness. Do not bring other sufferings to overwhelm you who do not have suffering; do not abandon righteous happiness. Even though righteous happiness is not overly intoxicated, there is awareness at all times and perseverance in practice to attain a more refined happiness.

Conditioned phenomena—impermanence, subject to stress, and non-self—naturally undergo alteration and dissolution. They are subject to the laws of nature. No one can alter this reality. (Somdet Phrabuddhghosacariya (P.A. Prayutto), 2018)

This sentence is like it's a stereotype thing, for the laws of nature are fixed laws. It cannot be changed, so if it is followed according to the laws of nature, it will bring happiness. Because in this world, there are only changes all the time. Nothing is absolute. Suffering is natural. If you want to be happy, you must know how to let go.

It can be concluded that the laws of nature are impermanence, dukkha, and non-self and are constantly changing. Knowing the laws of nature will surely bring true happiness.

2. Formal Style.

It is a phrase used in essential situations. It's a polite way of language. The main feature is showing the speaker's detachment ksd as/ the listener and cohesion; this type of verbal style is unnatural, well edited and prepared, pronounced consonants and vowels clearly. Do not reduce images, do not nod.

Buddhism is a religion of wisdom, and in practice, to reach a highly refined level of wisdom, goodwill (mettā) and compassion (karuṇā) need to be integral parts. Compassion is one of the revered attributes of the Buddha, and his teachings emphasize aiding others with compassionate words and deeds. Even in a moment of simple solitude, Buddhists are taught to wish for all beings' wellness mindfully. (Somdet Phrabuddhghosacariya (P.A. Prayutto), 2019)

From this sentence, Somdet Phra Buddhaghosacariya (P.A. Payutto) officially stated that Buddhism is a religion of compassion. The Buddha taught everyone to have kindness in mind.



The lay community has organized today's merit-making ceremony for my birthday. Still, I ask that we expand the aim and purpose of this event to include Wat Nyanavesakavan in its entirety. Five years have passed since the Ministry of Education formally designated Wat Nyanavesakavan as an official Buddhist monastery on 19 May 1994. Recently, an important new monastic building has been built, namely the Uposatha Hall, which has come into existence as a result of all of your cooperation and collective efforts.

Growing in Merit, Somdet Phrabuddhghosacariya (P.A.Prayutto) (2019)

In the following sentence, he formally mentioned the establishment of Wat Yanavesaka on the 5th anniversary.

Just as members of the Sangha have the bhikkhu's discipline to observe to be virtuous, so too do Buddhists and general people the layman's discipline to keep as their standard code of conduct.

SECTION ONE

Laying a Firm Foundation for Life

Buddhists and all people are supposed to lead virtuous lives and contribute to the growth and stability of society by the layman's discipline (gihi-vinaya) as follows;

Law 1: Refraining from 14 kinds of evils.

A. Refraining from the four kinds of kamma-kilesa (evil deeds that defile one's life), namely:

1. One does not do bodily harm or take life (i.e., abstaining from *pāṇātipāṭa*).
2. One does not steal or violate property rights (i.e., abstaining from *adinnādāna*).
3. One does not commit sexual misconduct (i.e., abstaining from *kāmesumicchācāra*).
4. One does not speak falsely, lie, or deceive (i.e., abstaining from *musāvāda*).

B. Refraining from the four kinds of agate (bias or deviant conduct), namely:

1. One is not biased on account of affection (i.e., being without *chandāgati*).
2. One is not biased on account of hatred (i.e., being without *dosāgati*).
3. One is not biased on account of delusion (i.e., being without *mohāgati*).
4. One is not biased on account of fear (i.e., being without *bhayāgati*).

C. Refraining from the six kinds of *apāyamukha* (channels to the ruin of property and life), namely:

1. One is not addicted to drink or drugs.
2. One does not revel, oblivious of time.
- 3 One is not bent only on entertainment.
4. One does not indulge in gambling.
5. One does not consort with evil friends.
6. One does not constantly laze around.

A Constitution for Living, Somdet Phrabuddhghosacariya (P.A.Prayutto), (2017).

In the following sentence, he officially mentioned that the monks must be disciplined to behave as virtuous individuals, Buddhists, and ordinary people. There is a layman's discipline that

must be practiced as a standard. Buddhists must lead a virtuous life and jointly create a prosperous and stable society according to the layman's discipline (kihivinaya).

Parents provide their children with immense support and assistance. The Buddhist scriptures abound in passages, both in poems and prose, describing the great kindness shown by parents towards their children. These descriptions aim to bring about a recognition in children of their parents' virtue and instill gratitude.

According to the Buddhist teachings, parents perform the following duties for their children:

1. They prevent them from doing unskilful actions and protect them from falling into base, dissolute ways.
2. They teach them to be established in goodness, and they guide them towards happiness and prosperity.
3. They provide them with an education to acquire the necessary skills for making a living and becoming self-sufficient.
4. When they reach the age of starting their own families, they provide wholehearted support and assistance.
5. They gradually bequeath their material possessions to their children at suitable times until the parents die and leave behind an inheritance to their children. (Somdet Phrabuddhghosacariya (P.A.Prayutto) (2018)

Vying for Happiness Leads to Shared Misery Sharing Happiness Leads to Shared Delight

2. To not forsake righteous forms of happiness. 'Righteous happiness' refers to happiness suitable according to life's natural causes and conditions. There are many levels and dimensions of righteous happiness. Although we are entitled to these forms of happiness, they should arise legitimately. For instance, with respect to pleasure derived from material things, the pleasure should not be tied up with causing hardship or affliction for others. Instead, our happiness should be shared with others, bringing increased joy in the world.

If our happiness is founded on the suffering of others, it is unrighteous happiness. Instead, we should aim for righteous happiness, which causes others no grief. Even better, we can share our happiness.

There are many different stages of happiness. One way to describe the different kinds of happiness is by this threefold division:

1. Competitive happiness.
2. Compatible or collective happiness.
3. Independent happiness.

Competitive happiness implies that when others are happy, we are miserable; when we are happy, others are miserable. Mostly, this kind of happiness is linked to material things. (Somdet Phrabuddhghosacariya (P.A.Prayutto) (2018)

In another sentence, later, he officially stated that parents have many favors for their children, forbidding them to do evil, setting in goodness to study art, and arranging marriage at



the age of having a family. The inheritance was given at an appropriate time. Therefore, the children must express their gratitude to him with five statuses: raising their parents to be happy both physically and mentally, helping with tasks, maintaining a family reputation, making oneself a good heir, making merit, and dedicating gratitude that inevitably results in happiness. It is a happiness that should not be abandoned. Righteous happiness does not cause trouble to oneself and others now and in the future.

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And in another sentence, he officially mentions a story of happiness and suffering. If you know how to share happiness, you will be happy. Do not abandon righteous happiness. Sharing righteous happiness is the happiness that should be received according to the conditions with many levels. Everyone has the right to enjoy that happiness, but let it be fair; for example, material happiness does not precede other people's collective happiness, but it should be the happiness that is reserved, which will help spread the happiness.

Somdet Phra Buddhaghosacariya (P.A. Payutto) knew how to use formal speech and euphemisms that are easy to understand. When a person's mind has feelings of anger but is conscious and aware of emotions clinging to kindness, wishing for others to be happy, their hearts will be happy as well. Thinking about doing something is free and relieved. In what status to cultivate one? What are the rules? Willing to accept. As parents, they are kind to their children and wish them to be happy and well, have a bright future, and know how to share happiness with those around them and those nearby.

3. Consultative Style.

It is a verbal style used in business dealings and allows listeners to participate interactively. Pronunciation needs to be clearer and complete and careful as a formal style. Abbreviation is used with looser grammar, and sentences are less complex. Vocabulary is the general term considered the most neutral way of language, neither too high nor too low; it is not too informal and friendly to convey the meaning clearly as follows:

1. The direct opposition of goodwill is anger, which constantly obstructs all benefits of goodwill and compassion since people with a predisposition to anger are likely to act violently towards others at the most and create stress and suffering for themselves at the least. When we are angry, goodwill disappears, and anger refuses to be dislodged from our minds regardless of our wishes; we need a way out.

Buddhist teachings offer methods of quenching different degrees of anger, and such timeless wisdom is suitable for suppressing anger and keeps everyone mindful of its damage to oneself, others, and society at large. At the same token, practicing these methods will instill goodwill and compassion in life. The following are steps, with increasing degrees, to cope with rising anger.

Ten Ways to Keep Anger at Bay, Somdet Phrabuddhghosacariya (P.A.Prayutto), (2019)

From this sentence, Somdet Phra Buddhaghosacariya (P.A. Payutto) said, "Each person normally has some

more or less flaws according to the behavior of each person. To become a good person, 100 percent is difficult to do".

When we bow and pay respects to the principal Buddha image, our minds can become bright and happy. People may en

ter the Uposatha Hall agitated, distressed, or despondent due to matters at home or issues in the outside world. But their minds can be put at ease when they enter the monastery and see the Buddha image. The Buddha's virtues can thus bear fruit in our hearts; the Buddha's lovingkindness generates blessings. We experience joy, contentment, satisfaction, and peace. (Somdet Phrabuddhghosacariya (P.A.Prayutto) (2019)

In the following sentence, he mentioned the construction of the main Buddha image in consultation that he was almost unable to complete the casting, but finally, it's done.

The use of wealth through these five channels is mentioned to enumerate how wealth should be spent so that one learns how to use it. It is not implied that an equal portion of wealth should be assigned to each. Moreover, this teaching points specifically to expenditure regularly; those who are able should create further benefits, for example, with the principles for helpful integration (saṅgaha-vatthu) given in Chapter 4. (Somdet Phrabuddhghosacariya (P.A.Prayutto), 2017)

In another sentence, what should you do about spending money? There are "but if" and "should" in consultation.



These are a parent's primary duties, as outlined in the scriptures. Of course, parents perform so many other types of kind and loving actions for their children. The source for all of these actions will be a group of spiritual qualities known as the four sublime states of mind, namely:

Sublime Blessings of Parent, Somdet Phrabuddhghosacariya (P.A.Prayutto) (2018)

In the following sentence, he said, "But really, he only puts it as a topic or a list of important actions." It is a discussion about how parents do everything for their children.

If we can cultivate our hearts this way, radiating our love and kindness outwards, our happiness will increase, and other people will partake in this happiness. This is a happiness that is grounded in righteousness and truth. (Somdet Phrabuddhghosacariya (P.A.Prayutto), 2018)

In the last sentence, he said in consultation, "If we develop our mind like this by extending love and kindness. We can be happier with others being happy too". This is happiness that consists of Dhamma."

From all examples, Somdet Phra Buddhaghosacariya (P.A. Payutto) said in consultation about the lost mercy of the mind because of anger. The ancient people found a trick to use to suppress anger, not complain, and know how to spend money according to the Four Sangahavattus Principles. Parents do everything for their children because they have four Brahmaviharas. If the mind develops, happiness will increase.

4. Friendly Style.

Is a form of language used with close friends, acquaintances, and people in the same circle in casual situations? The speaker does not have to be careful; everything is natural with incomplete pronunciation, speaking quickly and skipping words, using simple and incomplete sentences, and using slang because there is a variety. Therefore, it is a verbal style that has a lot of minor linguistic variations to convey the meaning clearly as follows:

Nobody is perfect, and everyone has both their good and bad side. Nonetheless, perceptions always vary on what is acceptable; while we might approve of someone's certain conduct or behavior, others may not tolerate them. If such conduct causes us to be angry, we should not focus on it but rather seek the upside of that person.

For example, a person who appears crude and has no interpersonal skills may converse with substance and sincerity, or a person who acts inappropriately with us in one instance may have been cordial to us in the past. Therefore, we should ignore the minor faults, but remind ourselves of their good points. (Somdet Phrabuddhghosacariya (P.A.Prayutto), 2019)

From this sentence, Somdet Phra Buddhaghosacariya (P.A. Payutto) said friendly, "Each person normally has some more or less flaws according to the behavior of each person. To become a 100% good person is difficult to do".

When we bow and pay respects to the principal Buddha image, our minds can become bright and happy. People may enter the Uposatha Hall agitated, distressed, or despondent due to matters at home or issues in the outside world. When they enter the monastery and see the Buddha image, their minds can be calm. The Buddha's virtues can thus bear fruit in our hearts;

the Buddha's lovingkindness generates blessings. We experience joy, contentment, satisfaction, and peace.

Growing in Merit, Somdet Phrabuddhghosacariya (P.A.Prayutto) (2019)

In this sentence, he spoke casually about the matter when he paid homage to the principal Buddha image. His mind was clear because it was a Buddha.

Parents are often used as a benchmark for the four sublime states of mind. Yet it is noteworthy that the emphasis is almost entirely on the first two factors in Thailand. When describing the essential attributes of an adult, lovingkindness is mentioned first, followed by compassion. In the Thai language, the compound mettā-karūṇā is common. Parents are cited as clear examples of people endowed with such qualities. (Somdet Phrabuddhghosacariya (P.A.Prayutto), 2018)

In another sentence, he casually spoke about parents having Four Brahma Viharas: Metta, Karuna, Mudita, and Upekkha.

Everyone is searching for happiness. Undeniably, happiness is a desirable thing. Although some people may not realize it, happiness is something we can generate on the spot, within our hearts. Whenever we are endowed with such qualities as faith, love, a sense of friendship, joy, and clarity of mind, happiness arises spontaneously in an instant. (Somdet Phrabuddhghosacariya (P.A.Prayutto), 2018)

In the following sentence, he said in a friendly manner. To the desired happiness that everyone seeks, being kind, friendly, refreshed, joyful, and radiant. Suddenly, happiness arises in the mind.

From all samples, Somdet Phra Buddhakosachariya (P.A.Payutto) said that, in general, one person will be one hundred percent perfect. It's a difficult matter. Let's look at each other optimistically, not in a bad way. If you only look at the bad parts of him, it will make your mind chaotic and unable to find happiness. One should have the four Brahma Vihara principles: compassion, kindness, sympathetic joy, and equanimity in mind. Happiness immediately arises in the mind.

5. Intimate Style.

It is a language used by families and people close to each other. It resembles a friendly verbal style but differs because the words are omitted more understandably. More nonverbal is used than other forms of verbal language and has used “jargon” or “can’t” terminology to convey the following meanings as follows:

From this sentence, Somdet Phra Buddhaghosacariya (P.A.Payutto) mentioned intimacy and meeting among relatives and friends, showing goodwill to help each other and helping maintain Buddhism to flourish and continue to continue the Buddha's life.

Now, you have the opportunity to increase these wholesome qualities. Besides meeting together in the spirit of friendship and goodwill, you express your love and kindness through speech and physical actions. You collectively provide active assistance and engage in meritorious deeds within the context of the Buddhist tradition, for instance, by offering gifts to the monastic Sangha. These offerings provide the monks with the strength to perform their religious duties,

thus enabling Buddhism to flourish and grow. You have thus also helped to support and extend the life of the Buddhist religion. (Somdet Phrabuddhghosacariya (P.A.Prayutto), 2018)

Conclusion

An Analytical Study of speech style from the Literary Works of Somdet Phra Buddaghosacariya (P.A. Payutto) showed the speech style that Somdet Phra Buddaghosacariya (P.A. Payutto) used to present the Dhamma contents. He has carefully selected and conveyed the Dhamma contents to the reader clearly and profoundly. The use of speech style in the literary works of Somdet Phra Buddaghosacariya (P.A. Payutto) has both the meaning emphasis on clarity and amplification. It was using meaningful words to convey the presented main idea. There is also a play on euphemisms to reinforce the essence and the use of sentences to connect the content to be related. This makes the content both metaphorical and rational. Finally, the speech style presents the literary content that Somdet Phra Buddaghosacariya (P.A. Payutto) chooses from various presentations. Both easy-to-understand and straightforward language help convey complex content to be easier to understand. The content is also presented with references. Definitions and Arguments, the literary speech style of Somdet Phra Buddaghosacariya (P.A. Payutto), convey the Dhamma message to the readers to understand the content he intends to present in detail and clearly. It can be seen that the use of all the phrases found. It is a speech style that helps convey the meaning of the literary works of Somdet Phra Buddaghosacariya (P.A. Payutto) to understand clearly. It also adds to the literary beauty that goes hand in hand.

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