

**BUDDHIST APPROACH TO PRAGMATISM: AN INVESTIGATION OF
ETHICS IN LINGUISTIC COMMUNICATION WITH REFERENCE TO THE
ABHAYARĀJAKUMĀRASUTTA IN THE *MAJJHIMANIKĀYA***

Ven. Ekala Dhammanisanthi*

PGIHS, University of Peradeniya, Sri Lanka

*dhammanisanthithero@gmail.com

The pragmatic theory of truth found in western and eastern philosophies can be identified through the theories of justice and pragmatism taught in eastern philosophy. Its origin is often attributed to the philosophers such as William James, John Dewey and Charles Sandres Peirce. Based on the Buddhist approach to western pragmatic theory, the present study discusses the importance and use of truth and the language practice in ethics. All arguments of the western teachings of pragmatism of truth sometimes collapse as truth occasionally becomes useless and untruth becomes useful. However, one of the Buddhist sources titled the *Abhayarājakumārasutta* of the *Majjhimanikāya* provides a defensible account of the language and the use of truth. There, two major theories on the correct use of truth are divided into six conditions. The above *sutta* proposes ethical values through truth and language practice. Truth should be what has occurred and prevails for the well-being of all. This *sutta* clarifies that whether truth is pleasant or unpleasant to a particular person, the correct understanding and use of it would yield better results. Similarly, untruth is ethically useless. Also evident is that even obvious norms of truth become useless unless their existence ensures the good of all beings.

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