

The First Draft Journal, Issue 1, 2020



The First Draft
Journal

of Philosophy, Religion,
Science, and Art

(The personal journal dedicated to publish a
short essay written suddenly within some
minutes by the way of handwriting)



Issue 1, May, 2020

A Hot Day



It is the very hot day. I do not have the emotion to read the proof of the new book because the weather is very hot. But I must have something to do. I think that I have a pen. And I also have the papers. These papers are the things used by my students to write something to me as the work of the philosophy students. I look at the pen and the papers. And something was running in my mind. They become (partly) the things that you would see in this writing.

Man is the writing and reading being. I mean that the human life, as we have seen today, is based on the language. There are four kinds of the tools that we use to express the things that are running in our thought. They are speaking, listening, writing, and reading. We wake up in the morning. The first thing that we usually do is to open the phone or tablet and read something on these machines. It could be possible that something that we read as said would make us sad or happy all that day. This is the influence of the reading.

We read the thing which has been written by someone in the world. And the thing that they write must come from their mind. Normally, we do not know what is in the mind of other persons. The only way that allows us to know is the language. And one thing

that we should understand is that the ability to use the language in people in the world is not the same. Some people have the good ability in using words. And some do not have such a good ability. The good or the bad ability in using the language can be judged in many and different ways. The way given by the Buddha states that the person is counted to have the good ability in using the language when the language expressed by them has the clear meaning and their words provide happiness to other people. Note that the good language in the view of the Buddha is judged from two perspectives. The first one can be called the epistemological property. According to this property, the good language is the one that tells the truth. The second property of the good language in the view of the Buddha can be called the moral property.

According to this property, the good language is the one that is good to the feeling of other people in the world.

The Buddha is a religious master who thinks that there are two things that are good for the human life in general. They are the truth and happiness. The truth is the property of the statement that tells us what is the real state of the human life and the world. It can be debated that how we know the truth of the human life and the world. The Buddha has some way of his own in claiming that this is the truth. We will not consider this point. The point that we would consider is just that in the view of the Buddha, the human life should be the thing which is based on truth. We know that one important meaning of truth is that it stands on the opposite side of the belief.

Happiness is another property of the statement that the Buddha thinks to be the good thing for the human mind. There might not be the person in this world who does not need happiness. It is interesting that the Buddha thinks that happiness is the thing which is independent from the truth. This means that sometimes happiness and truth come together. But in some situations, it could be possible that happiness does not come with truth. We know that sometimes we need to say the untrue words for making people happy. It should be questioned that what the Buddha thinks about this kind of happiness. From the perspective of the listener, it might not be the problem because they do not speak these untrue words. The problem might fall to those who speak the untrue words to make other persons happy. Can we say that

they are the bad persons? It might be possible to say like that for some people in some situations. But what is about the doctor who does not tell the truth to the patient for the reason that not telling the truth might be the major condition that would allow the patient die in peace? Knowing the truth would make the patient die with suffering.

We need to talk with each other. This can be one thing among many things that our life has been cursed to be under them. The Buddha prefers less talking. This has been recorded in Buddhist texts. I try to understand why the Buddha prefers less talking.

It could be possible that the Buddha has the deep understanding that language is the difficult tool to use by normal people in the world. The difficulty in using the language

results in the thing that we have seen in the world. People are fighting against each other just for the words use by them. We just hear or see the words of other, and we can never see the mind of them. It could be possible that the mind means one thing, but the words say the other thing. That comes from the lack of ability to use the language. If this is true, the language can be the hidden enemy of human beings. The language plays the unseen game with us. It forces us to fight against each other... and this is the endless cause of suffering that the Buddha sees. And this is why less talking is the good thing in the teaching of the Buddha.

Somparn Promta

2 May, 2020