



## Directive Speech Acts In The Holy Book Dhammapada Cittavagga Verses

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**Abstract.** *The purpose of this research is to explain how the Dhammapada Scripture Cittavagga Poem uses directive speech acts. The information used in this study came from a variety of literature reviews on speech actions and the Dhammapada text, particularly the 11-verse Cittavagga poem, which has four lines of sacred words in one of its verses. A qualitative approach is the methodology that is employed. According to the study's findings, which were derived from a thorough debate and analysis, the most common types of directed speech are advise (four), reprimands (three), orders (three), invitations (one), and no mention of restriction. It is highly recommended to train, direct, and tame the mind in order to bring happiness. This is the main goal of the directive speech act of advice, which is a very dominant speech act in the linear Cittavagga poem. It emphasizes the importance of maintaining creativity and thoughts that frequently cannot be still and continue to change.*

**Keywords:** *Mind, Tripitaka, Buddhist Teachings, Speech Acts, Directive Speech Acts*

**Abstrak.** Tujuan penelitian ini adalah untuk menjelaskan bagaimana Puisi Dhammapada Cittavagga menggunakan tindak tutur direktif. Informasi yang digunakan dalam penelitian ini berasal dari berbagai tinjauan pustaka tentang tindak tutur dan teks Dhammapada, khususnya puisi Cittavagga yang terdiri dari 11 bait, yang memiliki empat baris kata-kata suci dalam salah satu baitnya. Pendekatan kualitatif adalah metodologi yang digunakan. Menurut temuan penelitian, yang diperoleh dari perdebatan dan analisis menyeluruh, jenis tuturan terarah yang paling umum adalah nasihat (empat), teguran (tiga), perintah (tiga), undangan (satu), dan tidak menyebutkan larangan. Sangat dianjurkan untuk melatih, mengarahkan, dan menjinakkan pikiran agar mendatangkan kebahagiaan. Inilah tujuan utama tindak tutur direktif nasihat, yang merupakan tindak tutur yang sangat dominan dalam puisi Cittavagga linier. Hal ini menekankan pentingnya menjaga kreativitas dan pikiran yang seringkali tidak dapat diam dan terus berubah.

**Kata Kunci :** *Pikiran, Tripitaka, Ajaran Buddha, Tindak Tutur, Tindak Tutur Direktif*

### 1. INTRODUCTION

The teachings of the Buddha are found and examined in the Tri Pitaka, which is the textual source of the scriptures. In Sanskrit, Tri Pitaka means "three baskets". The Vinaya Pitaka, Sutta Pitaka, and Abhidhamma Pitaka are the three parts of the Tripitaka text. Although inseparable, these three components are interrelated and complementary. More specific morals that govern the lives of celibate monks and nuns are found in the Vinaya Pitaka. The Vinaya Pitaka is intended to provide advice on moral behavior, although it seems to specifically regulate behavior and provide rules for samanasa who choose the celibate path or who live under the auspices of a monk or

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monastic order. The Abhidhamma is another part of the Tri Pitaka text. Teachings on Buddhist philosophy that specifically address issues related to metaphysics and psychology can be found in the Abhidhamma Pitaka. The Abhidhamma contains a number of teachings on how human thought processes can manifest into reality or action, and how human actions may have consequences. Philosophically, Abhidhamma contains teachings that invite humans to think deeply, observe every activity that occurs in the mind and consciously know the movements experienced by the mind so that it leads to wisdom.

Throughout time, Gautama Buddha gave advice to anyone and anywhere after achieving perfection to achieve holiness until his death, which is summarized in the tri pitaka section called sutta pitaka. Sutta Pitaka specifically contains advice, advice from Gautama Buddha for forty-five years spreading the teachings to all beings. Gautama Buddha's advice which is often conveyed in sermons contained in the Sutta Pitaka is divided into several parts, namely Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya, Anguttara Nikaya, Khuddaka Nikaya. The Nikaya or parts have special specifications that summarize various noble and profound teachings. The Khuddaka Nikaya book consists of several parts, one of which is the Dhammapada book.

The Dhammapada book contains various quotes or poems consisting of very beautiful poems and have deep spiritual meanings. This spiritual meaning is very important to explore, considering that it can have a positive impact on anyone who understands it. In this case, the author tries to review the verses contained in the Dhammapada book with the aim of making it easy to understand the meaning when implemented in everyday life practices. The verses contained in the Dhammapada are divided into twenty-six chapters or known as the twenty-six vaggas, all of which have historical meaning and significance and are very necessary to be used as material for reflection. The author in this article will provide an overview of reflection on one of the chapters in the Dhammapada book. The Dhammapada is presented in the form of verses and in one verse consists of several lines and all of them can be categorized as text. Text in the form of verbal communication has a number of linguistic rules, such as syntax, morphology, semantics, and pragmatics.

In oral discourse, text is an expression or manifestation of a message communicated from the speaker to the listener or to the interlocutor. Verbal communication can take various forms, depending on the intended audience and the main purpose of the speech. Examples include warning letters, speech scripts, social media, contract texts, and religious texts found in holy books. Different types of verbal communication show different styles in terms of the expected speech power and the style communicated. These different speech powers can be interpreted as different ways that people use to express themselves or themselves. These expressions can be through various linguistic aspects such as diction, figurative language style, figurative language, sentence structure, various discourses, and other rhetorical means (Satoto, 2012). Based on this, the text in the holy book is a type of verbal communication that is unique and unusual, so it needs to be studied in detail and in depth. The holy book can be stated as such because the holy book originates from virtue which is then transferred through the cognition of superior humans who have reached a very high spiritual level and are absorbed by the community which is generally referred to as religious adherents.

As a synergistic communication process between the text written in the book and humans as readers, it has a speech power that can move humans to do anything depending on their beliefs, this is what is called the power of the text after obtaining meaning. One important component in the rhetoric of communication between humans and value creators is meaning in speech power and social relations. In pragmatic studies, speech power is grammaticalized in incremental and structured speech act units because speakers use all their language skills to achieve their goals. Speech acts are a pragmatic phenomenon of linguistic research that has been widely studied. One of the speech acts that is widely used in the school environment is the directive speech act. Directive speech acts are speech acts that require the speech partner to do something that is conveyed by the speaker. Directive speech acts can be expressed in various forms of language according to the context. Context is a determining factor in communication consisting of the background, participants, topics, and what language variety is used (Syafuruddin et al., 2022).

The method of speech in pragmatic studies focuses on the stages and structure of speech acts. Pragmatic studies focus on speech mechanics and not on the meaning of sentences spoken (Gunarwan, 1994). The function of an utterance, or why an utterance is created or performed by its primary source, is another topic studied by pragmatics. The speech act is the unit of analysis of pragmatics because it is the unit of analysis and not the sentence. The speech act is the central element in pragmatics. Thus, the speech act is fundamental to pragmatics because of its central nature (Rustono., 1999). Speech acts, which are the smallest units of linguistic communication and can take the form of statements, questions, commands, or other intentions, are more accurately described as the product or outcome of sentences in certain circumstances. All communication processes are not merely symbols, words, or sentences. Searle, a well-known specialist, holds this view (Suwito., 1983).

The speaker is held accountable for the truth of his/her statements through representative speech acts, also known as aggressive speech acts (IMRAN, 2023). In particular, illocutionary acts have a purpose. The question of why an utterance is uttered can be used to develop an illocutionary act, which asks the speaker what he or she wants to convey. The meaning of an utterance is not the same as its intention. Meaning is an element that exists in language, while intention is an element that is outside language and is on the side of the speaker. Intention can only be understood if the utterance is in context, because the intended meaning is outside language (Verhaar, 1981). Speech acts can be further classified into three categories: locutionary acts, illocutionary acts, and perlocutionary acts (Searle, 1974). The speech act used to express something is called a locutionary speech act. The act of stating something is the term used to describe this communication act.

An utterance uttered by a speaker has various functions (Teza Dwi Putri, Dian Eka Chandra Wardhana, 2019). Locutionary acts are speech acts that use words, phrases, and sentences according to their meaning. Speech acts that aim to do something are called illocutionary acts (Rahardi, 2005). Illocutionary acts are speech acts that contain intent and function or speech power. This speech act is commonly called the act of completing something (Rustono., 1999). Furthermore, perlocutionary acts are speech acts that are intended to influence the interlocutor. Perlocutionary

speech acts are referred to as acts of influencing someone. Speech uttered by speakers often has an effect or power of influence or power to influence. The effect caused by any speech is called a perlocutionary act. The effect or power of speech can be caused by the speaker intentionally, but can also be caused unintentionally. Speech acts that convey it to influence the interlocutor are called perlocutionary acts. The third stage in the speech act above, namely the illocutionary speech act, is the focus of this study which specifically examines the Dhammapada Cittavagga poem.

## **2. THEORETICAL STUDY**

### **2.1. Speech Acts Theory**

Speech acts, introduced by Austin (1962) and further developed by Searle (1969), are a central concept in pragmatics, the study of language use in context. Speech acts can be categorized into three levels:

- a. **Locutionary Act:** The act of saying something meaningful.
- b. **Illocutionary Act:** The **speaker's** intent behind the utterance, such as requesting, commanding, or advising.
- c. **Perlocutionary Act:** The effect the **utterance** has on the listener.

Directive speech acts, a subset of illocutionary acts, are those that aim to get the listener to do something. These include commands, requests, suggestions, and advice (Searle, 1976). In religious texts, directives often reflect moral teachings, guidance, or prescriptions for behavior, aligning with the text's purpose of leading followers toward a spiritual path.

### **2.2. Directive Speech Acts in Religious Contexts**

Religious texts serve as a repository of moral and spiritual wisdom, often employing directive speech acts to instruct adherents. In this context, directives are not merely linguistic expressions but are deeply embedded in cultural and theological traditions.

- a. **Functions:** Directives in religious texts aim to encourage virtuous behavior, instill discipline, and guide adherents in their spiritual journey.

- b. **Politeness and Force: Religious** directives balance between politeness strategies (Brown & Levinson, 1987) and the authoritative tone that reflects the divine or enlightened source of the message.

### 2.3. The Holy Book Dhammapada and Cittavagga Verses

The *Dhammapada*, a revered Buddhist scripture, consists of poetic verses attributed to the Buddha. These verses embody ethical teachings and spiritual insights. The *Cittavagga* section specifically focuses on the mind (*citta*), emphasizing mindfulness, self-control, and the impermanence of thoughts.

- a. **Directive Usage:** Verses in the *Cittavagga* often employ directives to urge practitioners toward mindfulness and right action, reflecting the Buddhist path to enlightenment.
- b. **Linguistic Features:** The directives in the *Dhammapada* may involve imperatives, rhetorical questions, or indirect suggestions, all carrying profound philosophical implications.

### 2.4. Linguistic Analysis of Directives

The study of directives in the *Dhammapada* involves analyzing:

- a. **Linguistic Forms:** Identifying the syntactic structures used for directives (e.g., imperatives, declaratives with directive force).
- b. **Pragmatic Functions: Exploring** how the directives align with the speaker's intent and the listener's expected response.
- c. **Cultural Context: Understanding** how the teachings in the *Dhammapada* resonate with Buddhist values and practices.

### 2.5. Relevance of the Study

Analyzing directive speech acts in religious texts like the *Dhammapada* provides insights into:

- a. The interplay between language and spirituality.
- b. How linguistic choices shape moral and ethical teachings.

- c. The universality and uniqueness of directive strategies in religious discourse across cultures.

### **3. METHOD**

This research methodology is qualitative, specifically describing the research process that produces descriptive data (Moleong, 2007). The aim of this qualitative research methodology is to understand the linguistic events that occur (Mahsun, 2005). Data is used in this work as research material and not as an object of investigation. Accord (Sudaryanto., 2015) data is any information or material that is consciously sought and provided by researchers in accordance with the problem being studied. Tri Pitaka Syair Dhammapada Chapter Cittavagga is the source of information in this article. The types of directive illocutionary utterances in the text are the subject of this study. Literature review, or data collection methods based on written materials that are limited by the objectives and intent of the study, are used in this research data collection method (Subroto, 2007).

### **4. RESULTS AND DISCUSSION**

Illocutionary acts have various purposes. Here is how Searle explains the purpose of speech acts: First, aggressive or representative speech acts. These illocutionary acts, which include reporting, declaring, proposing, boasting, and expressing ideas, bind the speaker to the truth of the proposition made. These illocutionary acts are often neutral when analyzed in terms of politeness, that is, they are included in the cooperative group. Second, directive speech acts are illocutionary acts that are intended to produce an action carried out by the speaker, such as advising, ordering, commanding, requesting, and demanding.

Although there are a number of directed illocutionary acts, such as inviting, which are inherently more polite, these illocutionary acts can be classified as behaviors that call for negative politeness. Third, illocutionary acts that are associated with future actions, such as offering, threatening, refusing, and promising, are considered commissive speech acts. Because they refer to the interests of the speaker rather than the interests of his competitors, these illocutionary acts tend to be performed more pleasantly and less competitively. Fourth, illocutions that imply the

speaker's psychological attitude toward the situation are known as expressive speech acts. Saying "congratulations," "thanks," "sorry," "consolation," "criticism," "praise," and "complaint" are some examples. Fifth, declarative speech acts are illocutions that, if used, will cause the content of the proposition or statement to be in line with reality. Examples include resigning, firing, punishing, and isolating someone (Leech, 1993). The researcher will concentrate on directive speech acts among the five categories of speech acts found in the Dhammapada text. It is considered that directive speech acts indicate a response to the speaker's reaction. In this case, the intended chapter is Cittavagga of the Dhammapada.

More precisely, the cittavagga section of the Dhammapada, that is, the section dealing with the mind, is the verse used in our investigation. Consequently, the regular and natural pattern of communication will explain the warnings and prohibitions to avoid punishment. The nature and purpose of the directive speech acts explained in the cittavagga chapter of the Dhammapada verses will determine how the directive verbs created in the translation will be categorized. The derivational procedure is illustrated in the following figure:

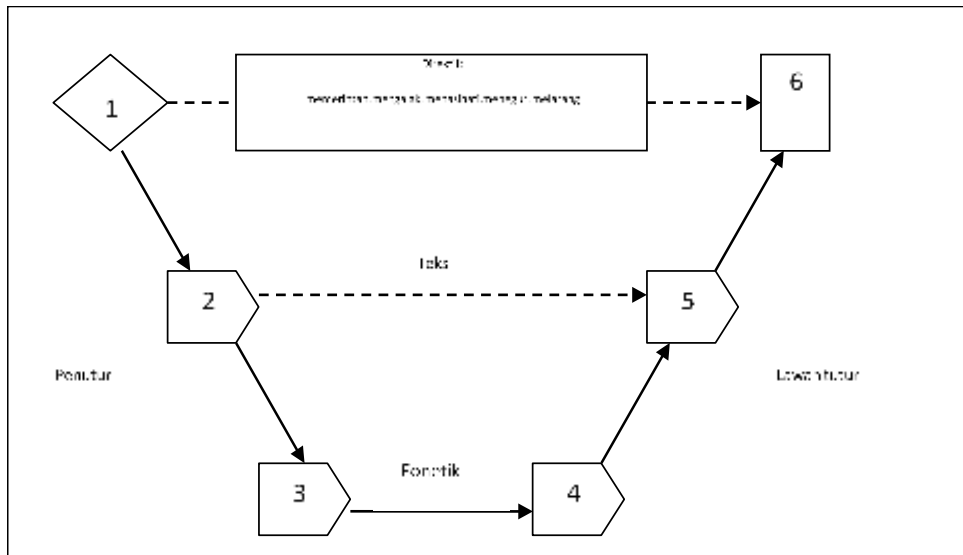


Image caption:

Step 1: The speaker selects an utterance that will help them achieve their goal.

Step 2: The speaker uses the phonology, lexicon, grammar, and semantics of Indonesian to encode the utterance.

Steps three and four: The speaker communicates the utterance to the interlocutor orally.

Step 5: Using the phonology, vocabulary, grammar, and semantics of Indonesian, the interlocutor encodes the interrogative utterance.

In step six, the interlocutor uses the context to infer the meaning of the utterance.

The successful communication process is the result of engagement. More precisely, the Buddha and humankind were able to decipher the meaning of the directed statements in the dhammapada cittavagga chapter to properly understand the lesson being communicated. Directive speech acts are used to instruct others to do a certain activity. This role gives greater influence to the interlocutor or interlocutor. Anyone who reads and studies the Buddha's teachings is the intended interlocutor. The dhammapada cittavagga verses evaluate directed speech acts, which include instructions, requests, invitations, advice, criticism, reprimands, threats, and prohibitions (Mahâthera, 2005) in the cittavaga section which consists of 11 (eleven) verses is as follows:

- a. The wise straighten the wandering, moving, difficult to guard, and difficult to prevent creation, like an arrow maker straightening an arrow.
- b. Like a fish pulled out of the water and thrown onto land, this creation will struggle to escape the snares of the mara.
- c. It is good to tame the creation that is difficult to restrain, agile, and accustomed to wandering to pleasant objects. (Because,) the tamed creation brings happiness.
- d. The wise should guard the creation that is very difficult to control, very gentle, and accustomed to wandering to pleasant objects. (Because,) the guarded creation brings happiness.
- e. Those who control the creation that is far away, wandering alone, has no body, dwells in a cave will escape the snares of the mara.
- f. Wisdom is not perfect for one whose creation is not firm, does not understand the true dhamma, and whose faith is wavering.
- g. Fear is not found in the one who was created, not suffocated by the desire for pleasure, not touched by the emotion of hatred, who has abandoned virtue and vice and is on guard.
- h. After knowing this body which is like a pot and establishing this creation which is like a city, one should fight mâra with the weapon of wisdom. He, without clinging, should defend the victory.

- i. Soon, this body will lie on the ground, without any sense of knowledge, thrown away like a useless log!
- j. Bad consequences carried out by criminals on criminals or by two parties who envy each other are not as bad as wrongly directed creativity.
- k. Not because of mother, father, or other relatives, but because a person's correctly directed creativity becomes noble, more noble than that reason.

At a more advanced level, directive illocutionary speech acts also become a very important means in reacting to the impact of a speech. Based on the data analysis above, a number of variations of directive speech were obtained, namely 3 (three) times of warning, 4 (four) times of advice, no prohibition, 1 (one) time of invitation, and 3 (three) times of command.

## 5. CONCLUSION

Based on the discussion and results of in-depth investigation, the message of religious text speech has the ability to imply things that are consistent with its social purpose, namely spreading the truth. Specifically, the setting at that time was people who directly listened to the teachings of Gautama Buddha. The relationship of the participants described in the text is not parallel or vertical, namely Gautama Buddha with his followers. There is a pattern of speech use based on the power of directive illocution in the translated text of the Dhammapada section of Cittavagga, which discusses the theme of creation or mind. Advice is the meaning of the most common directed speech act. The directive speech act of the Cittavagga poem in the form of advice, which is one of its most prominent speech acts, is perpendicular to the message it conveys, namely advising humanity about the need to keep the mind from running away or not focusing in various unclear directions.

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