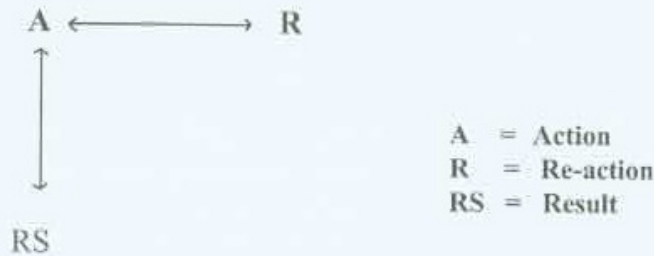


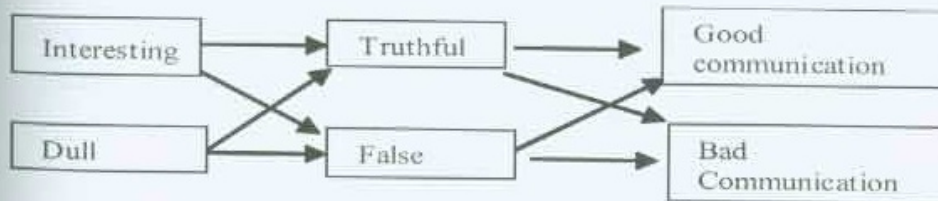
A probe on the concept of pragmatic communication of the Buddha

Ven I Dhammartana¹ Aruna K Gamage² and Saman Rajapaksha³

There is an essential combination between action and reaction in accordance with the third Newtonian theory. But in this theory, there has not been paid an adequate attention on the outcome which is beyond capacity of action and pertinent re-action. There is no any possibility to identify the consequence as re-action because of the fact that the outcome always automatically been connected with the purification and pollution. The consequence is absolutely contrast with the function of action and re-action. There may have a probability to a simultaneous result other than action and re-action. Just for instance, donation and obtaining can be considered as action and re-action according to the theory of 'every action has a re-action'. Thus indeed the generous tendency in the mind is the consequence of above process beside the action and re-action. Accordingly the theory of 'every action has a re-action' should be amended as follows



The Buddhist communication is based on the aforementioned theory of consequence. Generally the publicity is evaluated by reader or listener in News paper, Radio and Television having taken the criteria of re-action. But actually it is not the best programme with the many listeners in accordance with the Buddhist perspective. It should be evaluated paying special attention on the relevant out come. Hence the Buddhist concept of communication can be made up as



We can build up a more effective communication system following the discourses of the Pali canon. Especially Brahmaya sutta of Majjhima Nikaya is of paramount significant in this regard. The aim of this paper to explore the Buddhist concept on communication that can be implemented to the modern system of communication.

Key words: Communication, Buddhism, Newtonian theory, Action and reaction, Mass media.

¹ Department of Sanskrit, University of Kelaniya, Sri Lanka
² Department of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka
³ Center for Distance Learning, University of Kelaniya, Sri Lanka