Abstract

In Buddhism, there are three main types of lying (musāvāda): direct falsehoods; indirect falsehoods; and the breaking of promises. The act of lying can be carried out either by bodily gestures or by written or spoken language. In Buddhism, the act of lying, according to the fourth precept, must meet these four conditions: the untruth itself; the intention to deceive; the involvement of effort; and the act of communicating the untruth.

In addition, Abhidhammatthavibhāvāniyā pāncikā nāma atthavojānā explains that there are two characteristics of musāvāda and Paramathachotika Mahaabhidhammatthasanggaatikā explains it further that when musāvāda meets four conditions it is called kammopada musāvāda and is classified into two categories: 1) musāvāda leading hellfire; and 2) musāvāda not leading to hellfire, and the second type of musāvāda can be compared to white lies in western philosophy and culture namely:

- a lie that you tell someone in order to protect them or avoid hurting their feelings
• a lie that is told to avoid hurting someone’s feelings or to avoid trouble, and not for an evil purpose

This study has found that musāvāda ("false speech") is generally recognized as akusalakamma (pāpa) – immoral actions or wrong actions in Buddhist teaching that are also illegal, and this is accepted by the researcher. He still found two types of musāvāda in Buddhism. They are:

• kusalamusāvāda that can bring about world peace, spirituality, social utility, social welfare, and mutual understanding without harming people or society; it is considered as mercy lying for virtuous persons, and

• akusalamusāvāda that can harm speakers and destroy another’s benefits, other people, and society.

And he believes that it is sometimes necessary for people in general and their leaders to lie if this produces good consequences for society, although he does not believe that this should be encouraged. However, these falsehoods must be based on good will, good intentions, and loving kindness (mettādhamma), called kusalobai in Thai.

For tourism in Thailand, the researcher has seen first hand the scams that tourists in Thailand fall victim to: these have become a serious problem that damages the reputation of Thailand and its people. Hence, the researcher would like to explain the details of false speech for all of those in society to who wish to live happily and peacefully at the present time and in the next life.

The most serious scams for Thai tourism include the canal trip scams; the tailor scams; and the infamous Thai gem scams. All of these problems are caused by tourist guides. In Thailand, tourist guides are classified into two main types: licensed tour guides, and "ghost" (illegal) tourist guides. Most tourist scams are caused by the ghost
tourist guides, but sometimes the licensed tourist guides may be involved in tourist scams as well, if they do not follow the global code ethics or tourist guide ethics, including being responsible, honest, disciplined, and understanding. These tourist guide ethics are relevant to all five Buddhist precepts, therefore all of these ethics can give rise to happiness and can help promote mutual understanding—both for the tourist and for the host as well.

According to Buddhism, there are three main motivations for this type of akulakamma or scams: lobha (wanting or coveting); dosa (thinking of harming others); and moha (delusion or false understanding). In this research it was found that the licensed tour guides can cause problems to Thai tourist industry if they are controlled by the power of greed.

To help solve this problem in the tourist industry, tourists must be skeptical of information they are given by strangers and not be too ready to accept everything they are told. The illegal tourist guides themselves should also consider the effects of their evil actions on themselves, their families, and on their afterlife.

In addition, government officials, tourists, and tour operators should promote and follow the Global Code of Ethics for Tourism, by convincing both Buddhist and non-Buddhist tour guides to adopt ethical practices and by promoting religious festival tour programs and honoring them with awards that can serve as a powerful motivational tool in motivating to follow the five Buddhist precepts (sīla), tourist guide ethics, and other Buddhist ethics, namely: 1) The four Garāvāsa-dhamma - virtues for a good household life or virtues for lay people; 2) The two Lokapāla-dhamma - virtues that protect the world; 3) The four Iddipādha - Path of accomplishment, basis for success; and 4) The two Patisanthāra - Hospitality, greeting.
All of these ethical codes aim to minimize the negative impacts of tourism on our religious and cultural heritage while maximizing the benefits of tourism for residents of Thailand. Certainly many foreign tourists will return to Thailand if the Thai government and the Thai people sincerely cooperate to solve these problems.