

*A HAND BOOK OF
BUDDHIST PEDAGOGY*



Chandra B. Varma

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© AUTHOR

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To my Parents

TABLE OF CONTENTS

<i>Exordium</i>	1-4
<i>Preface</i>	5-61
<i>Chapter 1</i>	
OUTLINES OF BUDDHIST PEDAGOGY	62-88
<i>Chapter 2</i>	
THE OPERATIONAL MODES OF EVIL ROOTS OF MIND.....	89-120
<i>Chapter 3</i>	
THE OPERATIONAL MODE OF WISDOM.....	121-133
<i>Chapter 4</i>	
VISION FOR GOOD GOVERNANCE.....	134-168
<i>Chapter 5</i>	
VISION FOR SOCIAL CHANGE	169-195
<i>Chapter 6</i>	
BUDDHSIT ANTHROPOLOGY	196-199
<i>Chapter 7</i>	
BUDDHSIT ECOLOGICAL AWARENESS	200-219
<i>Chapter 8</i>	
BUDDHIST VISION FOR EDUCATION SYSTEM	220-247
<i>Bibliography</i>	248-256

ABBREVIATIONS

1. References

A	Aṅguttara-Nikāya (ed. R.Morris. PTS. 1885).
Abhs	Abhidhammtthasaṅgaha (ed. T.W.Rhys Davids. JPTS. 1884).
Abhs-S	Abhidhammatthasaṅgahasārūpa (ed C B Varma)
Asl	Aṭṭhasālinī (ed.E. Muller. PTS. 1979).
Aung Compendium	Compendium of Philosophy (rv. and ed. C.A.F. Rhys Davids. PTS. 1979).
Abv	Abhidhammāvatāra (Buddhadatta's Manuals ed. A.P.Buddhadatta. PTS. 1980).
BHSD	Buddhist Hybrid Sanskrit Grammar and Dictionary (MB. 1977).
Bode	Buddhist Literature of Burma. (1909).
Catalogue Sommaire	Catalogue Sommaire des Manuscrits Sanscrits et rsu. (ed. A. Cabaton. BN 1907)
CPD	A Critical Pāli Dictionary (begun by

	V.Trenckner. RDA 1924-).
Dhs	Dhammasaṅgaṇī (ed.E.Muller. PTS.1885).
Dhs tr.	A Buddhist Manual of Psychological Ethics of the Fourth Century B.C. Compendium of States or Phenomena. PTS. 1974.
DN	Dīgha-Nikāya (ed. T.W. Rhys Davids and J.E. Carpenter. PTS. 1910).
DPPN	Dictionary of Pali Proper Names. (PTS. 1960).
E.B.	Encyclopedia of Buddhism. (Govt. of Sri Lanka).
Expositor	The Expositor. (PTS. 1976).
Filliozat	'Ecritures du Pali', Notices sur Les Caracteres Etrangers ed. Charles Fossey. Nouvelle Edition. (Imprimerie Nationale de France. 1984. Pp. 299-306).
Five Buddhist Legends	Five Buddhist Legends in the Champu style from et Collection named Avadānasamuccaya.
Govinda	The Psychological Ethics of Early Buddhist Philosophy. (RC.1969).
HS	Abhidhammatthasangaha ([first part of the Abhidhammatthasangaha and Abhidhammauhavibhoini-tika ed. H. Saddhatissa, PTS. 1989).
JBRS	Journal of Burma Research Society.
Kashyap	Abhidhamma Philosophy. (Vol.I. BVP. 1982).
Kosambi	Abhidhammatthasangaha of Anuruddhacariya with Navanitatika. (Mahabodhi Society. 1941).
Miln	Milinda-Panha (ed. V. Trenckner). 1880

Miln tr.	Questions of King Milinda (tr. T.W.Rhys Davids. MB.1975).
Monier-Williams	A Sanskrit-English Dictionary. (M.B. 1974).
Nmp	Namarapapariccheda (ed. A.P Buddhadatta JPTS Vol.7).
NRS Transl.	The Summary of Mind and Matter. JPTS. Vol.II. 1987 pp.7-31).
Narada	A Manual of Abhidhamma; Being Abhidhammatthasangaha of Bhadanta Anuruddhacariya. (Buddhist Publication Society. 1968).
Narada,U	Conditional Relations. (PTS. 1969).
Ñāṇamoli	The Path of Purification. (Semage. 1956).
Pakasini	Abhidhammatthasaṅgaha: Hindi Anuvada aur Abhidharmaprakashini-Vyakhya se Vibhusita. (VSV. 1967).
Pe Maung Tin	The Path of Purity. (PTS. 1975).
PED	Pali-English Dictionary (ed.T.W.Rhys Davids and William Stede. PTS. 1959)
S	Sam̐tyutta-Nikāya (ed. L. Feer. PTS. 1884-98).
Ss	Saccasaṅkhepa (ed. P. Dhammarama. JPTS. 1913-14).
SñV	Saṅkhepa-Vannana-Tika. JMPP. 1955.
Summary	Summary of Compendium of Philosophy.
Thiṭṭila	The Book of Analysis. (PTS. 1969).
U Nārada (Dhātu)	Discourses on Elements. (PTS. 1962).
Vepulla and Toda	Abhidhammatthasaṅgaha. (Abhidhammatthasaṅgaha publication.OABS. 1980).

Vibhā	Abhiddhammatthavibhāvinī-ṭīkā ([second part of the Abhiddhamma- tthasaṅgaha and Abhiddha- mmatthavibhāvinī-ṭīkā], ed. H. Saddhatissa, PTS. 1989).
Vism	The Visuddhismagga of Buddhaghosa. C.A.F. Rhys DavidsPTS London: 1975

2 Publishers

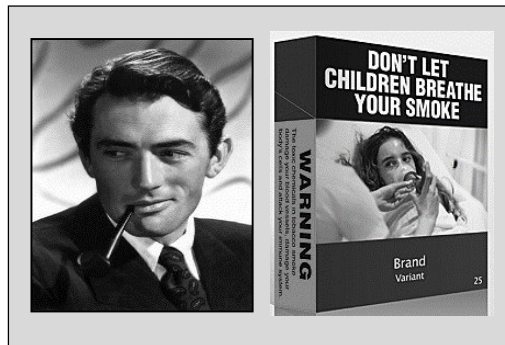
BN	Bibliothèque Nationale
BVP	Bharatiya Vidya Prakashan
JMPP	Jambu Misi Pitaka Press
JPTS	Journal of Pali Text Society
LC	Library of Congress.
MB	Motilal Banarsidass.
MEL	MacMillan Education Ltd.
OABS	Ogurido Bukkyo Kenkyu Kai (Ogurido Association of Buddhist Research)
PTS	Pali Text Society
RC	Rider and Company
RDA	The Royal Danish Academy.

Exordium

*BUDDHA
SPEAKS TO THE WORLD TODAY*

(i)

We know - 'cigarette smoking is injurious to health':
Still we smoke.
We know the consequences of delusion
Still we splash in deception;

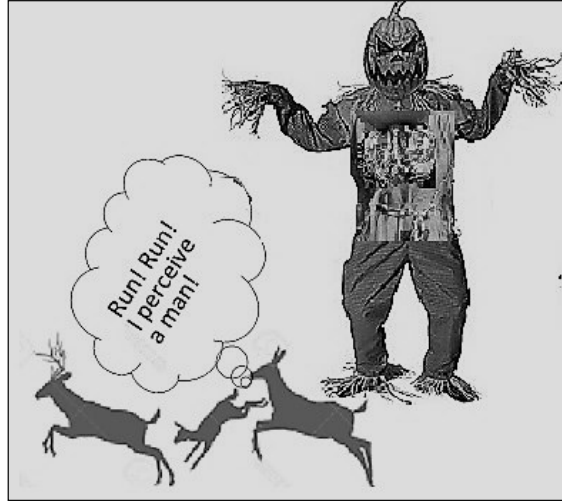


We know - 'cigarette smoking is injurious to health'
Still we ape the smoking heroes or icons.
Charmed and blindfolded
To happily step into the pitfalls.

(ii)

We know, the earth moves round the sun
Yet, we find it stationery
We know that the sun does not move round the earth
Yet, we perceive to be so,
And speak boldly -
That '*the sun rises in the east and sets in the west*'
Thus we claim to have known the reality, through and through,
Through the percept.

We perceive through the prisms of mind
 No wonder, some would view a scare-crow as a real man
 But some would view a man as an animal, and an animal a man.
 No vestigial awareness or *viññāna*
 That we receive by sensory signals
 Can ever pass the test of knowledge;
 And without the right understanding
 Which we call *paññā*
 No percept that we call *saññā*
 Shall ever qualify for knowledge.

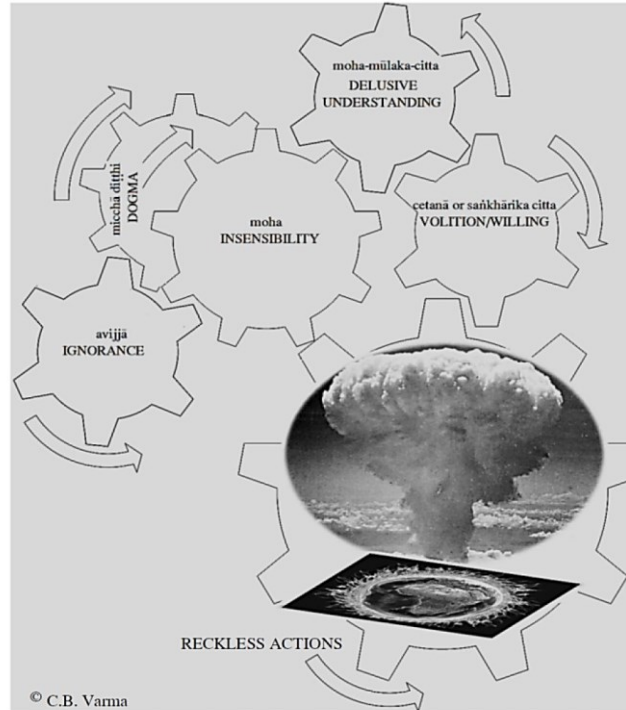


(iii)

Thus *vijānana*, *sañjānana* and *pajānana*
 Or the vestigial sensory awareness, perception and understanding
 Are the three modes of cognition
 That we approach to know the reality.
 No cognition tells that worldly object shall be everlasting
 Yet, we believe -

ANTHROPOCENE EPOCH

On observation of the different trajectory setup of the earth system the scientists today have announced the end of the Holocene Epoch and advent of the Anthropocene Epoch due to our 'reckless actions' since 1950



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Wrong Vision (*micchā-diṭṭhi*) or **Perverse Mind-Set** is the Path to Catastrophe as projected above; which is why the Buddhists speak of **Right Vision** (*sammā-diṭṭhi*) as the first step in their classical formulation of the **Eight-Fold Path** leading to the cessation of suffering for the realisation of 'absolute happiness' (*ekantasukhaṇi*) or 'eternal blissfulness' or perfect happiness (*paramaṇi sukhaṇi*) 'unalloyed with any pain' (*na dukkheṇa missaṇi*). On concept of 'Nibbāna' See Mln 5.9.9; Mln transl by T.W. Rhys Davids part II iv.8.59 pp.181-184.

And we chase the luscious delusions endlessly
To look for nectar in the desert of life;
And one day we close our eyes.

(iv)

We know that perception is no guarantee to reality
Yet, in the desert of life
We know that hatred stinks like putrid urine
Still we splatter it in our mind
We know the effects of nuclear holocaust
Yet, we proliferate and stockpile the deadly weapons
And decorate them in the drawing rooms of our mind
Like a smok, who knows that
- 'smoking is injurious to health'

A Handbook of Buddhist Pedagogy

By Chandra B Varma

The book is a pioneering work on the Buddhist Pedagogy. The critics often regard it as a 'Translator's Manual' for the interpretation or translation of any classical Buddhist text to arrive at its original meaning in light of the sixteen Modes of Communications or Hāra-s, viz. *Desanā* (teachings or injunctions), *Vicayo* (investigation), *Yutti* (contextual appropriateness), *Padatṭhāna* (footing or vestigial interpretations), *Lakkhaṇa* (characteristics) and so on; six-fold syntactical analyses, namely, Letter (*akkhara*), Term (*pada*), Phrasing (*byañjana*), Etymology* (*nirutti*), Demonstration or Descriptive Analysis (*niddesa*), Syntax or mood (*ākāra*); and six kinds of semantic analyses by way of Exordium (*saṅkāsanā*), Analysis (*pakāsanā*), Description (*vivaraṇā*); Analysis (*vibhajjanā*); stepwise classification (*uttāni-kamma*); and Conceptualisation (*paññatti*).

Finally, the Buddhist application of the five Naya-s or the Guiding Principles helps identification of perverse perceptions to correct our delusive understanding (*moha*). Thus, Nayas are conducive to right vision to show us the path to lead a morally wholesome life. The book is a window on the modern crises due to our perverse thoughts and reckless actions exacerbating corruptions, wars, terrorism and finally the advent of Anthropocene Age that forebodes complete extinction of the lives from the planet. Last but not least, the book gives practical solutions to the man-made crises in light of the Buddha's teachings.

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