

*A HAND BOOK OF
BUDDHIST PEDAGOGY*



Chandra B. Varma

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Exordium

*BUDDHA
SPEAKS TO THE WORLD TODAY*

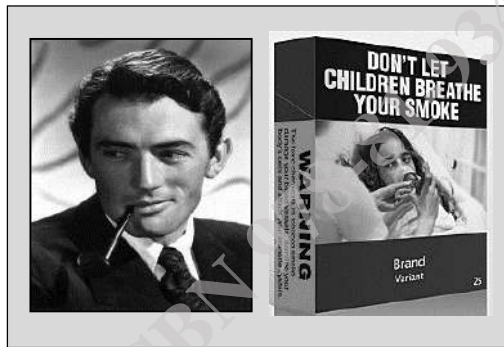
(i)

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

(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'
And claim to have known the reality through the percept.

(ii)

We perceive through the prisms of mind
And so, some would perceive a scare crow as a real man
But some in a real man would just trivialities find.
No *viññāna* or vestigial awareness of the sensory signals

Can ever pass the test of knowledge;
And without *paññā* or understanding
No *saññā* or percept can qualify for knowledge.

(iii)

Thus *viñānana*, *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 -

What is dear to us shall be an imperishable reality.

We know,

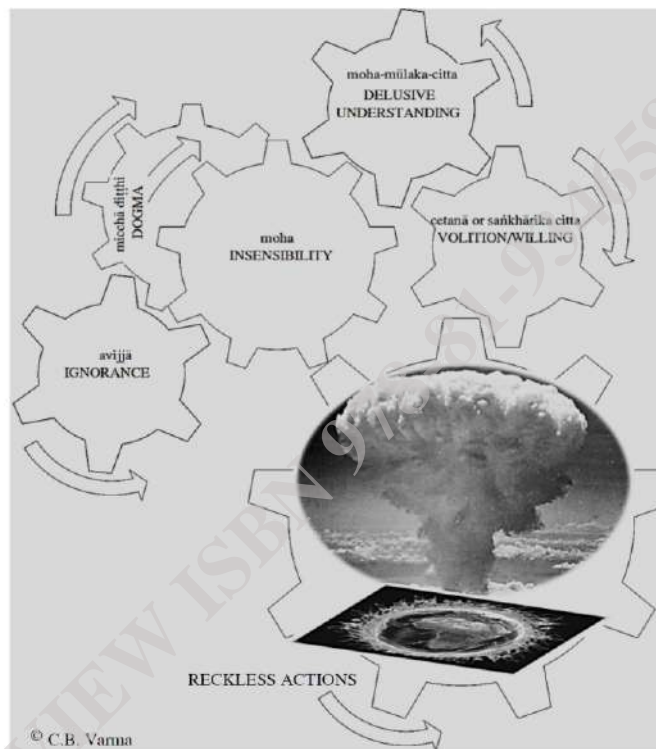
Whatever originates shall also die; And all worldly phenomena are
subject to

Decay and death Yet, we believe as to

What we love shall never persih.

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-dīṭṭhi*) or **Perverse Mind-Set** is the Path to Catastrophe as projected above; which is why the Buddhists speak of **Right Vision** (*sammā dīṭṭhi*) 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'

variants and expression of a particular locality in his edicts and inscriptions. Thus Asoka by following the Master's policy of 'sakāya niruttiyā' both in letter and spirit even allowed the language of his inscriptions, namely, Pali-Prakrit to be cast in various scripts such as Brahmi, Kharosthi, Armenian and Greek (though Asokan Brahmi was most extensively used) to preserve, promote, propagate and perpetuate the Master's teachings across his empire and even in the bordering areas, which in course of time, evolved into various scripts to formalise several vernacular languages. It even crossed the political boundaries to reach South and South-east Asia viz., Sri Lanka, Myanmar, Thailand, Cambodia, Laos, Malaysia, Singapore, Tibet, China, Koreas, Japan and so on. This is noteworthy that the Japanese-Chinese 'Shittan' script, too, owes its origin to the Buddhist factor.

The Asokan edicts have also made headways to the bordering areas of Greek, Armenian and Syrian territories as is recorded in the Major Rock edict XIV. There the Pali-Prakrit texts have been inscribed in Kharosthi, Armenian and Greek scripts exhibiting the liberal, assimilative and tolerant outlook of the Buddhists. Furthermore, the script of Asokan inscriptions, in course of time, also gave a fresh impetus to the growth of most of the popular Indian vernaculars of the modern India; and several Asian scripts.¹

The Buddha's instructional methodology for expounding his Philosophy and Psychology by way of Introductory (*saṅkāsana*), Explanation (*pakāsaṇā*), Divulging or Revelation (*vivaraṇā*); Analysis (*vibhajjana*); stepwise Clarification (*uttānikamma*); and Concept-Building (*paññatti*) to realise the evils underlying corruptions (*kilesa*) due to our cravings and ignorance. He also adopts the methodology of survey or reviews of the major philosophies of his time to contrast with the Philosophy of the Middle Path to prove the redundancy of the two extreme philosophies of life embodied in Hedonism and Self-Abnegation;

1 For details see A Handbook of Buddhist Languages by Chandra B. Varma.

and thus opens up a wide range of options to an individual underlying his/her freedom of choice based on wisdom or Right Vision. The discourse in the Brahmajāla Sutta occurring in the Dīgha Nikāya is one such example.

Our philosophy of life is largely formulated by our understanding or definitions of good and bad; right or wrong; desirable or undesirable and so on. Although, acceptability of a philosophy is largely determined by the intentionality of the pleasant feelings mostly guided by our instincts and basic drives that seek instant pleasure. Yet, it is liable to become value based or eventual by the consideration of the weightage accorded to our awareness (*ñāṇa*) and vision; r wisdom (*paññā*) forged by our sensibility (*viñāṇana*) and the modes of our perceptions (*sañjānana*) by way of our interpretations. Hence, modifications and revisions of the views and philosophies are common place.

The philosophy, which evolves by the consideration or preference for instantaneous happiness often leads to Gross Hedonism underlying the following motto:

‘Life is here; not hereafter;
Pleasant mirth hath pleasant laughter’.

Other extreme view of life is that -‘Life is hereafter’, underlying the belief that there is another world, which is absolutely spiritual; which promises real happiness at the price of self-mortification or self-abnegation by way of refusal to the worldly happiness.

Indian history has many such records to corroborate to the above assertions.

Cārvāka in the ancient days had affirmed that so long one lives one has to live with full sensuous happiness even by discounting the consideration for the repayment of the loans as is explicitly affirmed in the following statement:

‘*Yāvat jīvet sukhaṃ jīvet, ṛṇaṃ kṛtvā ghṛtaṃ pibet*’.

In the modern age, Vijay Mallaya, the aviation kingpin of India and a Member of Parliament can be regarded as a practicing exponent of

Extreme 1:

PHILOSOPHY OF SENSUOUS INDULGENCES



Vijay Mallaya an Indian Parliamentarian may be reckoned as a champion of Cārvāka Philosophy. He borrowed over 8000 million rupees from the Indian banks and is now 'happily' settled in Europe exemplifying kāmesu kāmā-sukhallikānuyogo or the Path of Extreme Sensuous Indulgences. Can he be really happy ?

**'Yo have iṇamādāya, cujjamāno palāyati;
Na hi te iṇamatthīti, ta jaññā vasalo iti.'**

-Suttanipāta 1.6.120.

One, who runs away with debts; and when asked for repayments states:
"I owe ye nothing". Thus is the definition of a lowly character or 'Vasala'.

such a philosophy. Needless to state that he borrowed over 8000 million rupees from the Indian banks to settle down happily in Europe.

Extreme 2:**PHILOSOPHY OF SELF-MORTIFICATION**

Practice of Sutee: a Brahmanical practice underlying the belief that a widow is assured of a pleasant life 'hereafter', i.e., in the heavenly abode upon jumping into the funeral pyre with her husband's dead body. Such a practice is a Path of Self-Mortification underlying micchā dīṭhi or delusive understanding.

Indians are also well known for their extreme philosophical stances such as self-mortification since the ancient age. The examples from past and present can be well corroborated to demonstrate the above views. The age old practice of Sutee System in India, i.e., burning of a widow on the burning pyre with the deceased husband is an affirmation of faith in the better life in the 'other world' by self-mortification is an example from the past; and the practice of the caste system for a better life here and hereafter is the living example is the living example of the belief in the modern India.

In the former example the women were ideologically and physically forced to jump into the funeral pyre of the deceased husband for

greater gains in the ‘unseen world’. The popularisation of the caste-system in the modern age is a mute acknowledgement of the right wing Brahmanical faith in the extreme philosophy of self-mortification which by the acceptance of the caste system aims at the self-effacement and marginalisation of the non-Brahmins with some consolation prize in the next world.

As Buddhism condemned such ideologies hence it has been uprooted from India by the wilful manoeuvrings of the rightwing Brahmanical theories and practices.

Today, Buddhism is mostly confined in the drawing rooms of the Indian intellectuals and politicians as fashionable decorative icons with little or no appreciation. Unfortunately, even the veteran Tibetan religious leaders, too, have endorsed such stances rather silently perhaps out of compulsion to keep the Indian politicians in good cheer to play as “good guests” of the Indian Government dominated by the Indian Brahmins who still occupy the key positions in Indian politics, government and media; or bow down before the rightwing ideologies even overlooking the very history of rise of Buddhism which had its roots in the popular social movements that had challenged the Brahmanical philosophies of discrimination and suppression underlying the social philosophy:

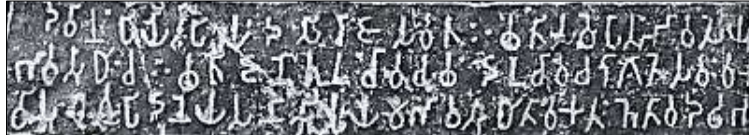
Na jaccā vasalo hoti; na jaccā hoti Brāhmaṇo
Kammunā vasalo hoti; kammunā hoti Brāhmaṇo.¹

(No one is a born Brahmin; nor a born *shudra* (“lowly born”);
It is but by the virtue of one *karma* that one becomes a Brahmin or a *shudra*.)

It may be underlined in the Buddhist context that the compilation of the Buddhist Law Book -the Vinaya Piṭaka - is ascribed to Upāli,² reckoned to be a a shudra according to the Brahmanical scale.

1 Sutta-Nipāta 1.136.

2 A shudra means ‘a low caste Hindu’ according to the Brahmanical scale.

RE VII: ROMANISED GIRNAR VERSION

Devānaṃpiyo piyadasi rājā sarvata ichati save pāsandā vaseyu. Save te sayamaṃ ca bhāvasudhiṃ ca ichati ...

The Manshera version of the text has a variant reading.

The Author' Verbatim Translation of the Text of the Girnar Inscription is as follows:

“The ‘Devanam Piyadasi’ (the emperor Asoka) desires that all sects¹ must exist everywhere (in his empire) underlying their values for self- discipline (sayamaṃ)² and purity of mind (bhāvasudhiṃ).³

In the modern age, too, the Indonesian nationalist and the architect of modern Indonesia President Sukarno, though himself a Sunni Muslim by faith, had affirmed the rationale for the ideals of *pañcasīla* in 1955 and laid the foundation of the modern Indonesian institutions based on its cardinal principles when he became the first President of the independent Indonesia in 1959.



Sukarno (1901-1970): the first President and architect of modern Indonesia; though himself a Sunni Muslim affirmed the faith in the Buddhist *pañcasīla*

1 Pāsandā or sects.

2 Sāyamaṃ. Mansehra text: sayam.

3 Bhāvasudhiṃ. Mansehra text ; bhavaśūti

The Buddhist use of *pañcasīla* is referential to the five Buddhist codes of conduct viz., to refrain from killing; stealing; lies, sensuous misconducts; and meat-selling. Yet Sukarno was appreciative of its spirit and respected its ideals by his affirmation in the Bandung conference in the following words:

"Sisters and Brothers, Indonesia is Asia-Africa in small. It is a country with many religions and many faiths. We have in Indonesia Moslems, we have Christians, we have Civa-Buddhists, we have peoples with other creeds. Moreover, we have many ethnic units, such as Achenese, Bataks, Central-Sumatrans, Sundanese, Central-Javanese, Madurese, Toradjas, Balinese, etc. But thank God, we have our will to unity. We have our **Pancha Sila**. We practise the "Live and let live" principle, **we are tolerant to each other**. **Bhinneka Tunggal Ika** -Unity in Diversity - is the motto of the Indonesian State".¹

India also incorporated the word *pañcasīla* (Panchsheel) in its diplomatic pursuits, e.g., foreign policy and Non-alignment.

BUDDHIST THEORY OF COGNITION

Yam panetaṃ tadanantaram "so cakkhunā rūpaṃ disvā" tiādinā
 nayena dassitaṃ indriyaṣaṃvaraṣilaṃ, tattha soti
 pātimokkhasaṃvaraṣile tthito bhikkhu. Cakkhunā rūpaṃ disvāti
 kāraṇavasena cakkhūti laddhāvohārena rūpadassanasamatthena
 cakkhuviññāṇena rūpaṃ disvā. Porāṇā panāhu "cakkhu rūpaṃ na
 passati, acittakattā, cittaṃ na passati, acakkhukattā,
 dvārārammaṇasaṅghaṭṭe pana cakkhupasāḍavatthukena cittaṇa passati.
 Īdisī panesā 'dhanunā vijjhati' tiādisu viya sasambhārakathā nāma hoti,
 tasmā cakkhuviññāṇena rūpaṃ disvāti ayamevettha attho" ti. Na
 nimittaggāhīti itthipurisanimittaṃ vā subhanimittādikam
 vā kilesavatthubhūtaṃ nimittaṃ na gaṇhāti, diṭṭhamatteyeva saṇhāti.
 Nānubyañjanaggāhīti kilesānaṃ anuanubyañjanato
 pākatabhāvakarāṇato anubyañjananti laddhāvohāraṃ
 hatthapādasitahasitakathitavilokitādibhedam ākāraṃ na gaṇhāti, yam
 tattha bhūtaṃ, tadeva gaṇhāti, cetiyapabbatavāsī mahātissatthero viya.

- CAF Rhys Davids (ed.) Vism 5, iv (b) pp.210-21

¹ President Sukarno' speech at the Bandung Conference in Indonesia on April 18 1955.

"The eye does not see the object in the absence of the mind. The mind does not see the object in the absence of the eye. But one sees by the mind with the sentient eye as basis, when an impact takes place between the door (of the eye) and the object." Nevertheless, such a discourse as the present one really refers to the constituent parts of sight in the same sense as when one says, "He pierces with a bow," and so forth. Therefore the meaning here is, "when he sees an object by visual cognition."

"Is not entranced by the general appearance," does not seize the general appearance as furnishing a basis for corruption, such as the general appearance of a woman, a man, or of any desirable form, and so on. He stops at what is actually seen."

Is not entranced by the details of it," does not seize the different modes of hand, foot, smiling, laughing, speaking, looking ahead, looking sideways, and so forth, which have obtained the common name of "details" by reason of repeated expression as a manifestation of the corruptions. He seizes only what appears (as the abominable thirty-two parts) in the body, like Mahatissa the Elder who lived at Mount Cetiya.

- Pe Maung Tin, *The Path of Purity* pp.24-25

The process of cognition that has its genesis due to on one of the five senses or the sensory contacts is called Sense-Door Cognition or Sensory Cognition (Pañca Dvāra Vīthi). Further, the Process of Cognition through Mind Door is called Manodvāra Vīthi, wherein an idea, concept or imagination directly enters the mind without its direct dependence on any of the five senses.

According to the Buddhists mere acquisition of an idea, whether acquired in the form of a sensory apprehension (*viññāna*) or by the mind in the form a mental apprehension (*manoviññāna*) would not explain the complete process of cognition without the active role of Javana or the *mental act of apperception* which is purely a subjective act of understanding that makes a meaningful interpretation of an idea in the form of a judgement by way of apperception. This may be underlined that no apprehension of a phenomenon would be meaningful unless it is apperceived and interpreted. So all our experiences shall remain empty unless it is replenished with meaning. This is the job which the Javana undertakes. It as a matter of fact acts like a TV Editor who not only selects the episodes but also edits and allows the continuity of the episode for the recordings in the mind called *Tadāmbana*, which is why an object is remembered, identified, and recognised. It also accounts for the variation in the clarity of cognition and memory. Thus is the Course of Cognition has been presented by the Buddhists.

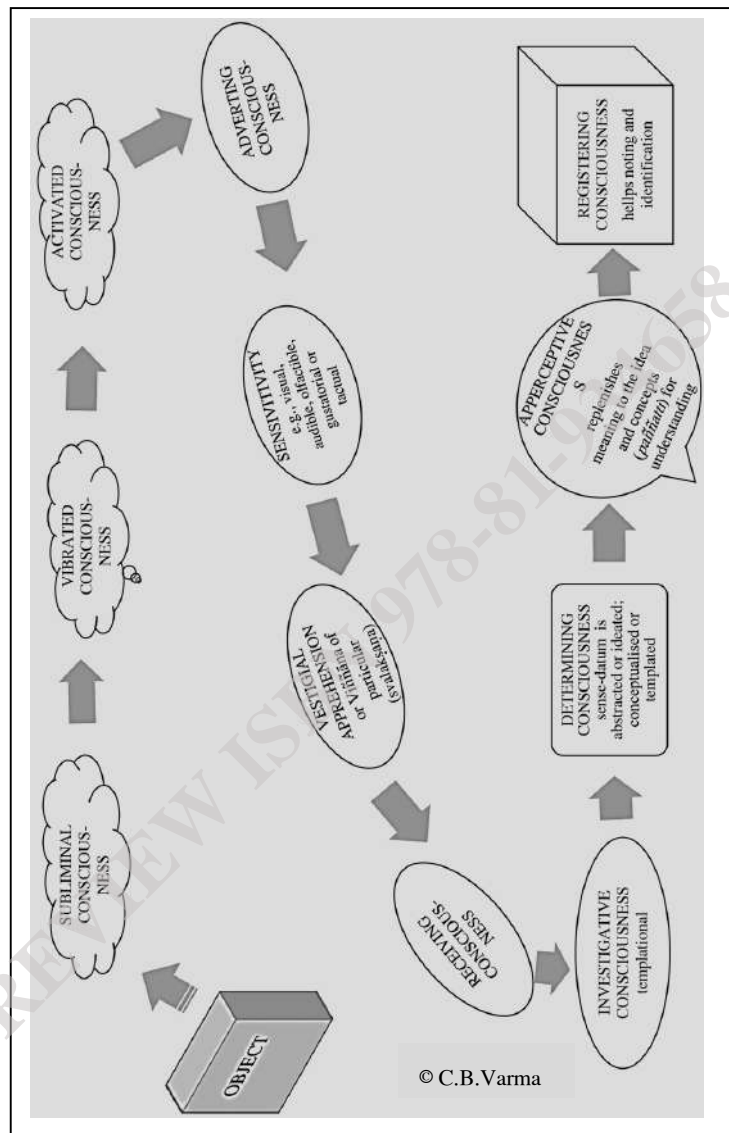
This may be iterated that the agreeability, disagreeability and neutrality of a feeling is primarily subjective and mind dependent. A feeling has its genesis in the judgemental understanding due to the mental act of Javana. Hence, an object in itself is not to be reckoned as pleasant or unpleasant. It has to be understood in terms of its understanding due to our mental judgements., which is why one particular object does not evoke the similar emotive response; or objectively viewed as pleasant or unpleasant in equal degrees for all.

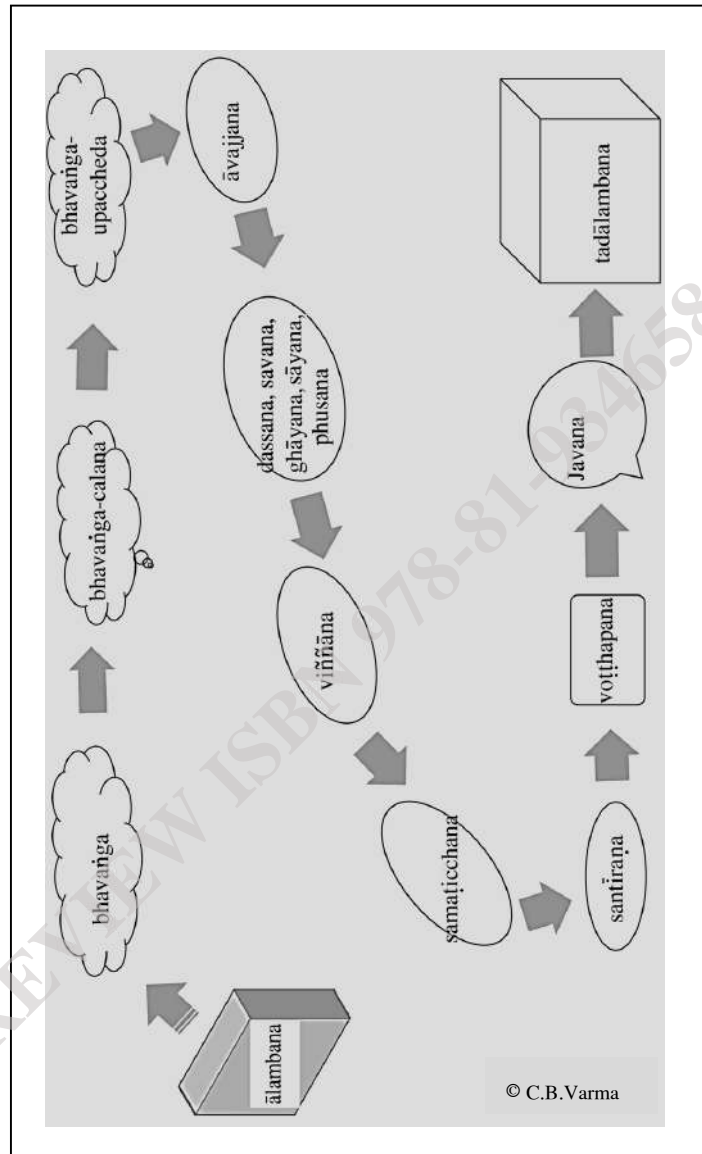
The graphic description of cognition as discussed by the Buddhists is as follows:

Whence an object comes within the purview of one of our five senses: the passive state of mind or the subliminal consciousness (bhavaṅga) is stimulated or vibrated (bhavaṅga-calana) which in turn dissolves the sublimity (bhavaṅga-upaccheda) of consciousness; and thence the mind turns towards (āvajjati) the object through one of the five sense-doors; and the act is called pañcadvārāvajjana. Thus begin the conscious sensory activities of the mind through a sense-door by way of seeing (dassana); hearing (savana); smelling (ghāyana); tasting (sāyana); touching (phusana) through an appropriate sense-door (or doors) having the according to its respective sensitivity or sense-field (āyatana) to effect an appropriate sensory apprehension called the viññāna. The act of seeing effects visual apprehension (*cakkhu*-viññāna) due to the contact with the object having form and colour, i.e., visual (rūpa);¹ the act of hearing effects audible apprehension (sota-viññāna), i.e., audio due to the contact with an object having sound; the act of smelling effects the olfactory apprehension (ghāna-viññāna) due to the contact with an object having smell, i.e., olfactible, the act of touching effects gustatory apprehension (rasa-viññāna) due to the contact with an object having flavour; and the act of touching effects the tactile apprehension (kāya-viññāna) due to the contact with a tactual object.

The Buddhists reckon that the sense organs like eye, ear, nose, tongue and body are just the forms of matter attributed with sensitivity to receive sense datum and are thus classified under the Pasāda rūpa or five kind of sensitive matter which respond to the sense datum and allows them to enter the mind rather mechanically

¹ Rūpa, here refers to an object which has form and colour; and not a referent commonly used in the context of designating matter, materiality or material qualities of all kinds. See Compendium of Philosophy ch.6 for details.





Chapter 1

OUTLINES OF BUDDHIST PEDAGOGY

NATURE OF BUDDHIST TEACHINGS

Simplicity is the watchword of the Buddhist teachings; and the Buddhist Pedagogy is meticulously based on such parameters.

Buddhist Pedagogy or the theory of the methods of the Buddhist teachings is embedded in the analytical principles of clarity, lucidity, simplicity, purity, authenticity and contextuality with due consideration of the level of appreciation of the audience as well as the exegetical expediency. Such methods have been elaborately discussed in the treatises like the *Nettipakaraṇa* and *Peṭakopadesa* which enjoy the status similar to a text of the Buddhist canon.¹

The Buddhists discuss 16 modes of communications (hāra) and 5 Guide lines (Naya) largely based on the contextual interpretations discussed comprehensively in the *Nettipakaraṇa* or *Netti* ascribed

¹ The The Chaitanya tradition of Myanmar includes the *Nettipakaraṇa* along with *Peṭakopadesa* and *Milindapañha*, too, in the list of the books of the Khuddaka Nikāya of the Sutta Piṭaka unlike the popular Sinhalese and other traditions.

to Mahākaccāna and has a commentary often ascribed to Dhammapāla of the fifth-sixth century. *Netti* often enjoys the canonical status and is sometimes clubbed even among the books of the Khuddaka Nikāya of the Sutta Piṭaka. *Peṭakopadesa* is another treatise to set out the similar theme for exegetical or commentarial purpose having parallels with the *Nettippakaraṇa*. The English translation of the *Nettippakaraṇa* titled *Guide*, is brought out by Ñāṇamoli and has been published from Oxford based Pali Text Society.

The modes of communications are applied to the teachings of the Buddha (dhamma) to show the truth by way of righteousness and faith in right actions with focus on the analysis of the utterances of the Master (Buddha vacana) or the teachings or the the Buddha upon rephrasing in 16 modes with a view to preserve the original meaning without any distortion with due contextuality; and 5 Guide Lines (Naya) in accordance with the original interpretations of the discourses (*suttas*).

The Buddhists discuss 33 kinds of interpretive principles (tettiṃsā nettīti) to discuss the Buddha's teachings comprising 9 Topics on Semantics (Attha-Padāni); and 24 kinds of linguistic terms by way of 16 Modes of Communications (16 *hāra-s*); and 9 Syntactical (Vyañjana Padāni).¹

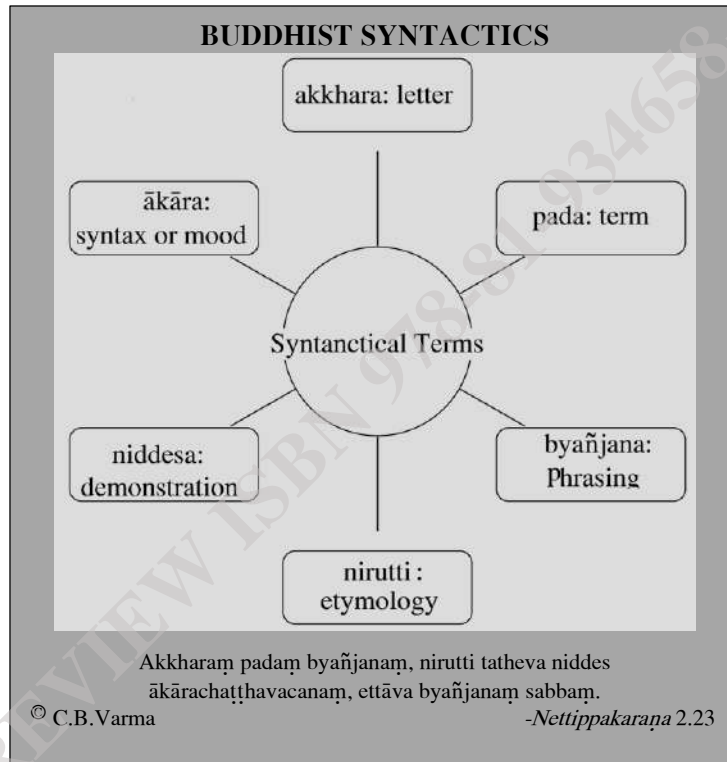
THE BUDDHIST LINGUISTICS

The Buddhists have evolved a very profound and coherent methodology to explain the teachings of the Master.

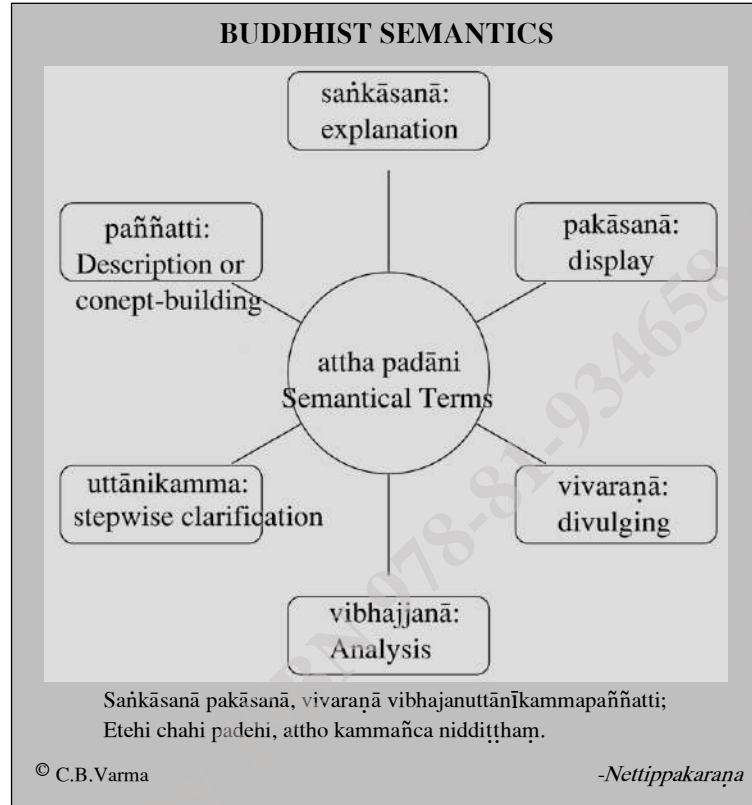
1 Tīṇi ca nayā anūnā, atthassa ca chappadāni gaṇitāni;
Navahi padehi bhagavato, vacanassatto samāyutto.
Atthassa navappadāni, byañjanapariyeṭṭhiyā catubbīsa;
Ubhayam saṅkalayitvā tettiṃsā ettikā nettīti.

-Nettippakaraṇa 3.25-26.

First they classify the entire teachings of the Buddha by way of their six-fold syntactical and six-fold semantical analyses. Then they apply the sixteen modes of communications (*hāra*) to analyse the six syntactical terms (Byañjana Padāni), namely, Letter (*akkhara*), Term (*pada*), Phrasing (*byañjana*), Etymology (*nirutti*), Demonstration or Descriptive Analysis (*niddesa*), Syntax or mood (*ākāra*) for interpretation determine or map the directions of the



moral and immoral tendencies in light of various textual explanations technically called the guiding principal of 'Plotting the Direction' (Disālocana) to be prodded to the appropriate direction with full control by the application of the 'Guiding Principle of Prodding' (Aṅkusa Naya).



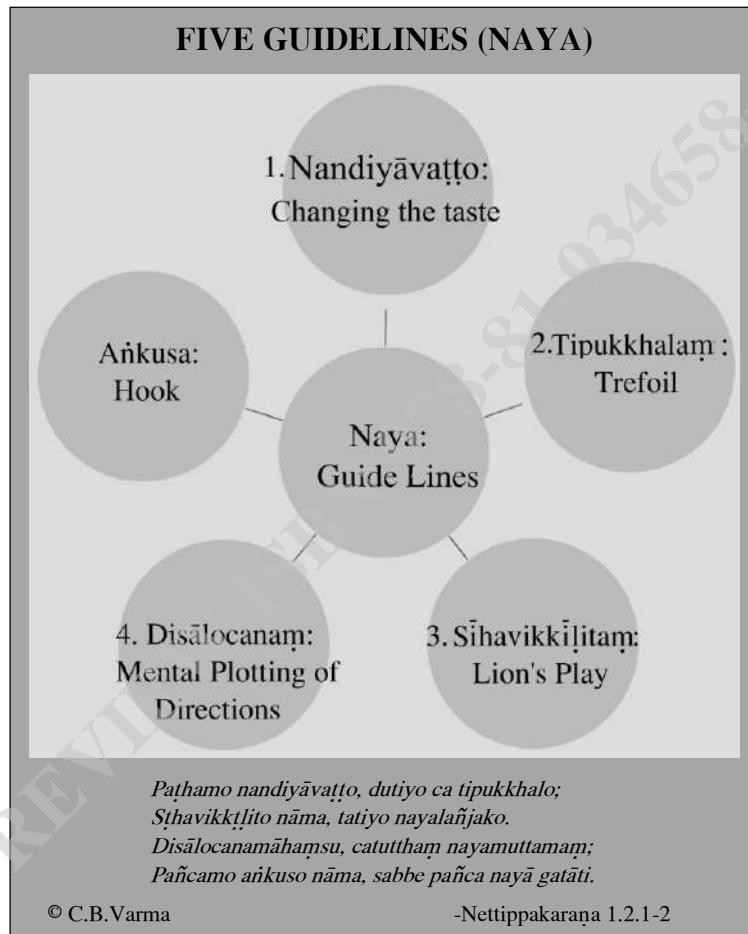
Thus, in all they analyse and apply twenty-four types of linguistic modes to appreciate and explain the Teachings of the Master.

Further, they deal with the semantic aspect of the teachings by the analysis of the six semantical terms, namely, Introduction (saṅkāsanā), Explanation (pakāsanā), Divulging or Revelation (vivaraṇā); Analysis (vibhajjanā); stepwise clarification; (uttānikamma); Description or Concept-Building (paññatti) for the understanding of cravings and ignorance in accordance with the Guiding Principle of Turning to the Right (Nandiyāvaṭṭa Naya); then by the Guiding Principle of Trefloid (tipukkhala Naya) they discover the root causes of good and bad; *and finally by the application of*

Guiding Principle of Lions Play (Sīha-Vikkīṭa) comprehend the four-fold perversions of perceptions or delusions (*vipallāsa*) due to our mental defilements (*kilesa*). The above analysis is then applied to the 18 topics (aṭṭhārasa mūla Padāni) central to the Buddhist teachings expounded for a wholesome life style.



In this chapter we shall discuss the exemplification of the Lion's Play by grasping the root cause of smoking to demonstrate **that the psyche of smoking is not different from the psyche of terrorism** in light of the above analysis as a case study.



BUDDHA'S STYLE OF TEACHING

Further, depending upon the types of listeners the Buddha's style of teachings has been three-fold, namely,

- i. **Condensed (uggahita):** Teaching by way of Escape (nissaraṇaṃ) from the net of sensuous delusions and disappointments when appropriate for a person who could gain knowledge by condensed (uggahita) teachings
- ii. **Expanded (Vipaṇcita):** teaching accentuating the theme of disappointment (ādinavaṃ) due to the net of sensuous delusions and thus pointing out escape (nissaraṇaṃ) from it for a person who could gain knowledge by expanded (vipaṇcita) teachings;
- iii. **Specialised** teaching for a person who deserves guidance: by the revelation of the character of sensuous taste (assādaṃ); disappointments (ādinavaṃ) due to sensuous delusion; and Escape (nissaraṇaṃ) from the web of the naturalistic attitude for a person who deserves special guidance to see the reality.

Besides, the style of the Buddha's teachings also reflect the consideration for the dispositions and temperaments of the listeners in his techniques of teachings, viz.,

- i. For a craving inflicted dull person;
- ii. For a craving inflicted intelligent person;
- iii. For a dogma inflicted dull person;
- iv. For a dogma inflicted intelligent person;

Underlying the principles of fading the craving in the aforementioned first two cases the Buddha's teachings underlined the practice of Samatha or mental quietitude, which is conducive to develop insight (vipassanā) by way of mindfulness (satindriya) in the case of a dull person; and by way of meditation (samādhi) in the case of an intelligent person.¹

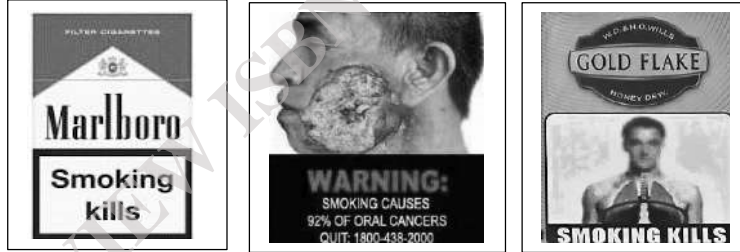
¹ Taṇhācarito mando satindriyena dukkhāya paṭipadāya dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhācarito udatto samādhindriyena

However, to extirpate dogmatic tendency (micchā diṭṭhi) the Buddha demonstrated the relevance of fading ignorance by the practice of insight conducive to Samatha or mental quietitude to achieve right understanding or wisdom to escape the worldly mesh by finding the Escape (Nissaraṇa) with right endeavours and energy (Viriyindriya) in the case of a dull person; and understanding of the truths due to wisdom in the case of an intelligent person.

This chapter focusses on the demonstration of how all evil acts - namely volitional, vocal and bodily - originate due to their dependence on one common psychic factor forged by ignorance or *avijjā*, which the Buddha has identified as the root cause of suffering exemplifying the **case of smoking** within the frame-work of the Buddhist teachings *underlying the similar operational modes as the cause of all evil deeds, viz., drug addictions or terrorism and so on and make us blind to see the evil consequences.*

WHY ARE WE BLIND TO SEE EVILS ?

Find the Buddha's answer below

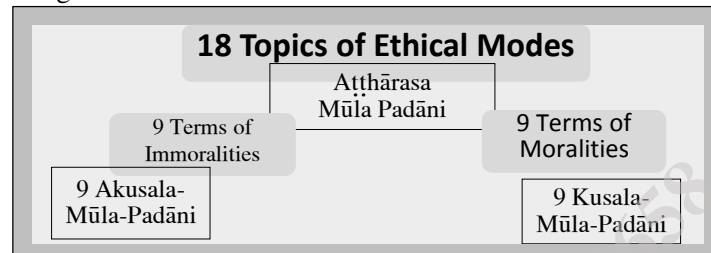


dukkhāya paṭipadāya khippābhiññāya niyyāti jhānehi nissayehi.

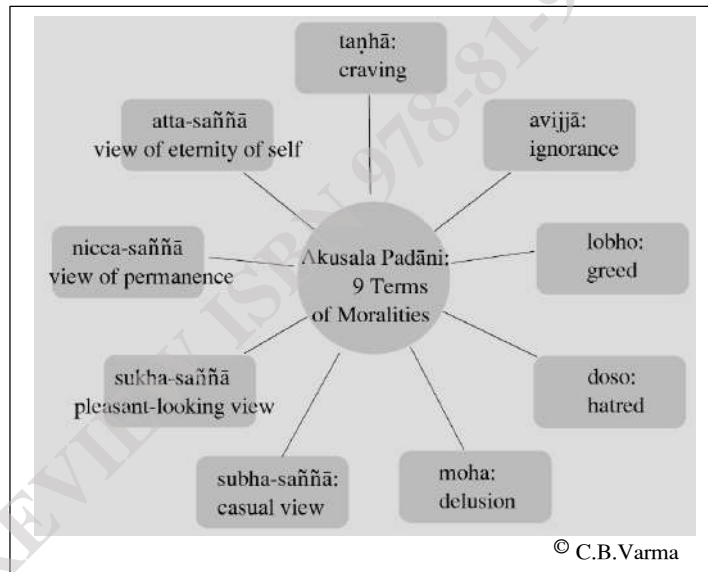
Nettippakaraṇa 3.25-26

FUNDAMENTALS OF BUDDHIST TEACHINGS

The Buddhists discuss twelve topics to expound the Buddha's teachings vide below.



2.1 NINE-FOLD UNWHOLESOME TOPICS (Nava Akusala-Mūla-Padāni)



*Taṇhā ca avijjāpi ca, lobho doso tatheva moho ca;
Caturo ca vipallāsā, kilesabhūmi nava padāni*

-Nettipakaraṇa 1.3.