



## An Analytical Study on Lecture Method as Traditional Teaching Method of the Buddha

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### Abstract

Teaching method is very important element in education since it determines the quality and effectiveness of learning process. The appropriate teaching methods will enhance the effectiveness learning process and student comprehension. Many teaching methods have been introduced in modern education to address different learning needs and educational goals. Among those methods, lecture method is one of the oldest teaching methods and common for all level of education. As the religious leader and teacher, the Buddha had adopted this teaching method in delivering the teachings. This research aims to explore the lecture method as traditional teaching method of the Buddha. This research discovers the Buddha's teaching approach in dealing with different audiences. With library approach, analyzing the data from primary sources and secondary sources, this research delves into an analytical study on the role of the Buddha as the teacher and systematic approach of lecture method he used in delivering the Dhamma. The Buddha is attributed as a teacher of humans and gods (*satthā devamanussānaṃ*) who teaches the Dhamma in various methods (*bhagavatā anekapariyayena dhammo pakāsito*). In the case of lecture method, he begins with presenting the concepts (*sandassetvā*), making the students understand (*samādapetvā*), persuading the students to study further (*samuttejetoā*), and finishing the lecture in the way students happy (*sampahaṅsetvā*).

**Keywords:** Buddhist Education, Lecture Method, Teaching Method, The Buddha

### Introduction

Teaching method plays a significant role in education in order to create an effective learning environment. The teaching method is one of factors that determines the success of education (Nur, 2017: 61). Teaching methods are tools used as strategies in achieving teaching and learning objectives. Without using the appropriate method, teaching and learning objectives cannot be achieved effectively and efficiently (Widayati, 2004: 70). In order to achieve the learning objectives, teacher should be able to select the appropriate teaching method for the benefit of students. In order to select the proper method for teaching, the teacher should follow the following criteria: 1) The method must be appropriate with the lesson objectives; 2) The method must be appropriate with the tie, place and tools available and according to the teacher's responsibilities; 3) The method must be appropriate with the types of activities covered in teaching; 4) The method must be in accordance with the student interest and

attention; 5) The method's aim and its application must be understood by the students; and 6) The method must be in accordance with teacher skills (Nur, 2017: 67). Therefore, it is necessary to select the proper method of teaching, because it helps the teacher to teach in effective way and helps the students to understand the lesson easily.

In modern education, various methods of teaching have been introduced for effective learning. According to Nur (2017: 62-65), there are many methods of teaching, such as lecture method, question and answer method, discussion method, demonstration method, group work method, and assignment method. In ancient time, when the Buddha was still alive, the Buddha also had used several methods of teaching. According to Piyarathana, the Buddha had used various methods of teaching such as student-centered-method, lecture method, discussion method, step method, practical method, transfer or training method, problem solving method and the remedial teaching method (Piyarathana, 2019: 150). The Buddha also used the gradual method to make the students understand the lesson in gradual process according to the capacity of the students (Medhācitto, 2024). When delivering the teaching, the Buddha also elaborated with narrative method to illustrate the story and also employed the method of parables (*upamā*) to convey the teaching to diverse audiences. The Buddha understood that some wise people will understand the lesson by means of simile (*upamāya midhekacce viññū purisā bhāsitassa atthaṃ ājānanti*) (D. II. 324).

The Buddha had used various methods of teaching for different audiences. The Buddha understood that different people have different capacities of understanding the lesson. The Buddha mentioned about four types of the audience according to their capacity of understanding, such as *ugghaṭitaññū*, *vipañcitaññū*, *neyyo* and *padaparamo* (A. II. 135). The Buddha understood the capacity of the diverse audiences, and therefore he utilized different approaches of teaching to deliver the Dhamma effectively. In the discourses, it is mentioned with the passage “*bhagavatā anekapariyayena dhammo pakāsito,*” which means Dhamma has been explained by the Buddha in various ways (D. I. 85). Among the methods of teaching, the Buddha very often used the lecture method of teaching to deliver his teachings. In Pāli term, the lecture method of teaching refers to the word “*Dhammadesana.*” This paper aims to explore the lecture method utilized by the Buddha as method of teaching.

## **Research Method**

This research is conducted with qualitative methodology with library approach which aims to explore the teaching methods employed by the Buddha, especially the lecture method as presented in the Sutta Pitaka. The library research means a series of activities related to the method of collecting library data, reading, recording, and processing research materials (Zed, 2003: 3). Researchers collect data that is relevant to the research topic, examine it, and process the data as research material. According to Sugiyono, literature studies are also related to theoretical studies and other references related to the values, culture, and norms that develop in the social situation being studied (Sugiyono, 2017: 291). In short, this research is conducted with collecting data from the relevant sources to examine the lecture method as the Buddha's teaching method. Based on this method, this research is carried out with three following steps:

1. Esanā: Data collection step, or step of collecting information from both primary and secondary sources. Primary sources in Buddhist studies refer to the Buddhist scripture, namely the Pali Canon or Tipitaka. Secondary sources refer to books, journals, articles, and research relevant to topic.
2. Vimāṃsā: Data analysis step. Data analysis in the study was carried out by following the Miles and Huberman model, namely data reduction, data presentation, and drawing conclusions. Data reduction is the process of sorting data to obtain data that is important for research. Data presentation is the step of presenting or the process of conveying research data either in the form of text or tables to clarify the research results.
3. Anubodha: Conclusion drawing step. Conclusions are drawn to achieve the research objectives.

## **Results and Discussion**

### **The Role of the Buddha as the Teacher**

Buddhist education is conducted by following the Buddha's teachings as its objectives, methods, and the practices. Buddhist education aims to moral and spiritual development which bring great impact to society. The Buddha is the role model of good teacher in the Buddhist education. In the discourses, the Buddha is mentioned as the teacher of humans and gods (*satthā devamanussānaṃ*) (M. II. 226). In the *Theragatha*, the Buddha is described as the great compassion teacher (*mahākāruṇiko satthā*) and the doctor for world (*sabbalokatikicchako*) (Thag. 72). He taught the teaching out of compassion for the sake of happiness and welfare of many people. He advised his disciples in friendly manner with compassion. Piyarathana (2017: 158) emphasized on the importance of the Buddha's compassion as the teacher. He stated that although the teacher is so clever and has expertise on the subject, without compassion and love towards students, education will not take place in its real nature. If the teacher taught the subjects to students with compassion, the students will feel happy with the learning environment. *Salleka Sutta* is one of evidences that the Buddha taught the disciples out of compassion. The Buddha said that what the teacher had done, that is out of compassion for the disciples (M. I. 46). Because of his great compassion, the Buddha is described as compassionated teacher for the world (*kāruṇiko satthā sabbalokānukampako*) (Thag. 625).

The Buddha was a perfect teacher, because he was not only as a best speaker, but also as a role model. He was not only knowledgeable, but also perfect in morality. The Buddha has characteristic as *Vijjācaraṇa Sampanno* for his accomplishment of perfect knowledge and accomplishment of perfect practice of morality. The Buddha acts as he speaks, and he speaks as he acts (*yathāvādī tathākārī, yathākārī tathāvādī*) (A. II. 24). He is also attributed as "an excellent tamer of who should be tamed (*anuttaro purisadammasārathī*) which indicates his ability to guide the beings to achieve moral and spiritual development (M. I. 344). The

Buddha was the real great teacher in the world. He was a real “Guru” who was not only advised the disciples to this and that, but he also practiced it. In Javanese, the term “Guru” refers to the meaning “*Digugu lan ditiru*” or “one is worthy to be obeyed and followed” (Medhacitto, 2022: 82). The Buddha is a “Guru” because he was a role models for his disciples. When the Buddha advised his disciples to avoid unwholesome actions, he also practiced them. Likewise, when the Buddha encouraged the disciples to develop wholesome qualities, the Buddha also developed it. In the *Udumbarika Sutta*, it is mentioned the following facts:

1. The Buddha as enlightened teaches the teaching for enlightenment (*buddho so bhagavā bodhāya dhammaṃ deseti*)
2. The Buddha as self-restrained teaches the teaching for self-restrain (*danto so bhagavā damathāya dhammaṃ deseti*)
3. The Buddha as calmed teaches the teaching for calmness (*santo so bhagavā samathāya dhammaṃ deseti*)
4. The Buddha who has gone beyond teaches the teaching for going beyond (*tiṇṇo so bhagavā taraṇāya dhammaṃ deseti*)
5. The Buddha who attained Nibbāna teaches the teaching leading to Nibbāna (*parinibbuto so bhagavā parinibbānāya dhammaṃ deseti*) (D. III. 54).

From this discourse, it shows that the Buddha as the enlightened, self-restrained, calmed, who has gone beyond and attained *Nibbāna*, taught the disciples to attain the achievement as he had achieved. The Buddha behaved as the role model, giving example for the students to follow his teachings and practices. The slogan of Ki Hajar Dewantara saying “*Ing ngarso sung tuladha, ing madya mangun karsa, tut wuri handayani*” is related to the Buddha’s approach (Medhacitto, 2022: 82). “*Ing ngarso sung tuladha*” means “in front should set an example.” “*Ing madya mangun karsa*” means “in the middle should take initiative and be cooperative.” “*Tut wuri handayani*” means “at the back should give support.” The Buddha as the teacher, he behaved as the role model. He gave examples for students to follow his behavior. The Buddha also adopted innovative methods in teaching the students. The Buddha also supported the disciples who need supported. The Buddha taught the teaching to all without discriminating them in regard to background, intelligence, or social position. The Buddha understood and carry out all of his responsibilities as a teacher. The concept of teacher in Buddhism is not only as an instructor of lessons, but also as a mentor who guides the students in right path. As mentioned in the *Sigālovāda Sutta*, teacher has responsibilities to students such as training them in discipline (*suvinītaṃ vinenti*), ensuring the teachings are well grasped by students (*suggahitaṃ gāhāpenti*), instructing all the lessons completely (*sabbasippasutaṃ samakkhāyino bhavanti*), praising them in front of the friends (*mittāmaccesu paṭiyādenti*), and giving them protection (*disāsu parittānaṃ karonti*) (D. III. 189).

As a teacher, the Buddha had mastered the teachings and adopted the appropriate methods in teaching to different people. The Buddha’s teaching became well explained because the Buddha had used several methods of teaching to different people (*bhagavatā*

*anekapariyayena dhammo pakāsito*) (D. I. 85). In the discourses, one of characteristics of Buddha's teaching is well-explained (*svākkhāto*). It is often described in the discourses in the passage "*svākkhāto bhagavatā dhammo*" (S. I. 87). Many people after listening to the Buddha's Dhamma preaching became satisfied and happy. At the many discourses delivered by the Buddha, it is generally mentioned the passage "*Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī*" which shows that the audiences became happy and pleased with that Dhamma preaching (D. I. 46).

The Buddha is also regarded as "the supreme among orators (*vadataṃ pavaro*)." The Buddha had a deep and sweet voice that heightened his incomparable word power. It is evident with the qualities "*Brahmaswara*" (having a voice similar to that of brahma) and "*karavikabhāni*" (speaking with clear and melodious voice as that of the Indian cuckoo), among the thirty-two signs of a great person. In the *Brahmāyu Sutta* of *Majjhima Nikāya*, it is reported that there are eight characteristics of the Buddha's voice, namely: clarity (*vissatṭho*), mellifluous (*mañju*), easily understandable (*viññeyyo*), pleasant to hear (*savanīyo*), harmonious (*avisārī*), unbroken word (*bindu*), profound (*gambhīro*), resonant or echoing (*ninnādī*) (M. II. 140).

The Buddha taught the teaching to people according to the audience's capacity of understanding. In the *Ugghaṭitaññū Sutta*, the Buddha classified the persons according to their capacity into four types, namely:

1. A person who understands something quickly when said (*ugghaṭitaññū puggalo*)
2. A person who can understand something after saying something and guiding through it. (*vipañcitaññū puggalo*)
3. A person who understands something by questioning and discussing again and again. (*neyyo puggalo*)
4. A person who is unable to understand something though taught in any way (*padaparamo puggalo*) (A. II. 135)

The Buddha used method of teaching by declaring (*ācikkhati*), teaching (*deseti*), describing (*paññāpeti*), establishing (*paṭṭhapeti*), revealing (*vivarati*), classifying (*vibhajati*) and making clear (*uttānīkaroti*) (S. II. 25). In the commentaries, these ways of preaching are explained. In the *Paṭisambhidāmagga Aṭṭhakathā*, it is explained that what is called declaring is expounding (*ācikkhatīti katheti*), teaching is showing (*desetīti dasseti*), describing is making known (*paññāpetīti jānāpeti*), setting forth is establishing in the surface of knowledge (*paṭṭhapetīti ñāṇamukhe ṭhapeti*), revealing is having uncovered and show it (*vivaratīti vivarivā dasseti*), classifying means showing by means of analysis (*vibhajatīti vibhāgato dasseti*) and making clear is making commonly known (*uttānīkarotīti pākaṭaṃ karoti*) (PS.A. I. 244).

The Buddha preached the Dhamma lovely at the beginning, middle, and at the end (*so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ*) including the meaning and the word (*sāthaṃ sabyañjanaṃ*) (A. I. 180). In *Nettipakaraṇa*, it is explained that the

Buddha preached the Dhamma, explaining with the words (*bhagavā akkharehi saṅkāseti*), illustrating with the sentences (*padehi pakāseti*), revealing with the letters (*byañjanehi vivarati*), classifying with the grounds (*ākārehi vibhajati*), making clear with the grammatical analysis (*niruttihi uttānīkaroti*), describing with the descriptive expositions (*niddesehi paññāpeti*) (Netti. 9). There, the Buddha exposes with the words and sentences (*tattha bhagavā akkharehi ca padehi ca ugghaṭeti*), expands with the letters and the grounds (*byañjanehi ca ākārehi ca vipañcayati*) and explains with grammatical analysis and descriptive expositions (*niruttihi ca niddesehi ca vitthāreti*). Exposing is in the beginning (*ugghaṭanā ādi*), expanding is in the middle (*vipañcanā majjhe*) and explaining is at the end (*vitthāraṇā pariyosānaṃ*). This instrument of exposing the doctrine and discipline guides the person who has quick understanding, therefore it is said “*ādīkalyāṇo*.” The instrument of expanding the doctrine and discipline guides the person who realizes the truth after explanation, therefore it is said “*majjhekalyāṇo*.” The instrument of explaining the doctrine and discipline guides the person who requires guidance through advice and questioning, therefore it is said “*pariyosānakalyāṇo*” (Netti. 9).

The passage “*sāttamaṃ sabyañjanaṃ*” is also explained. Here, *Attha* is six folds of sentences, namely: *saṅkāsanā* (explanation), *pakāsanā* (illustration), *vivaraṇā* (revelation), *vibhajanā* (classification), *uttānīkammaṃ* (making clear), *paññātti* (making known). *Byañjana* is six folds of sentences, namely: *akkharaṃ* (word), *padaṃ* (sentence), *byañjanaṃ* (letter), *ākāro* (ground), *nirutti* (grammatical analysis), *niddeso* (descriptive exposition) (Netti. 9).

### **The Lecture Teaching Method of the Buddha**

Lecture method is one of the oldest teaching methods utilized in the process of learning. Teaching method refers to a combination of instructional methods, learning activities, and materials designed to actively involve the students in learning process (Sharma, 2019: 2). Lecture method is a traditional teaching method that has been used throughout the history of education. Lecture method is the way of teaching where the lesson is delivered by the teacher in front of the students. In this method, teacher plays important role in the process of learning. Teacher should prepare the lesson systematically and deliver the lesson to the students. In ancient period, all religious leaders had used this method as the way of teaching. In the ancient period, when the Buddha was alive in 6<sup>th</sup> Century BC, the Buddha also had used this method in delivering the Dhamma. In Buddhist terminology, this method of teaching refers to Pali word “*Dhammadesana*.” *Dhamma* means “the Buddha’s teachings” or “the truth of this life.” *Desana* means showing “preaching”, “instruction”, “sermon”, or “exposition.” Therefore, *Dhammadesana* is understood as the process of preaching the Buddha’s teaching or giving instruction on the truth of life. The Buddha had used this method in many occasions, especially when he had to deliver the teaching for large number of people. *Dhammadesana* is a systematic approach of lecture method. Even though it seems very simple method, but the teacher should prepare the material in a systematic way. *Dhammadesana* is conducted in certain duration of time with a selected topic. If the

instruction is given in a short time, specifically given for certain people, it is called as *Anusāsana*. The Buddha gave *Anusāsana* to advise or the instruct certain people or disciples.

The Buddha considered the activity of listening to Dhamma sermon (*dhammassavana*) as one of highest blessing (*kālena dhammassavaṇaṃ etaṃ maṅgalamuttamaṃ*) (Sn. 268). Listening to Dhamma sermon is a great blessing because the opportunity to listen the true teaching is very rare (*kicchaṃ saddhammassavaṇaṃ*) (Dhp. 182). In the *Dhammassavana Sutta* of *Aṅguttara Nikāya*, the Buddha mentioned the following benefits of listening to Dhamma sermon such as:

1. One hears what one has not heard before (*assutaṃ suṇāti*)  
By listening to Dhamma preaching, one can develop his insight and understanding the Dhamma. One can get new knowledge on Dhamma, listen what he has never heard before.
2. One clarifies what has been heard before (*sutaṃ pariyodāpeti*)  
When listening to the Dhamma preaching, perhaps he has heard the topic before. But, by listening the Dhamma again it can clarify one's understanding.
3. One gets rid of doubt (*kaṅkhaṃ vitarati*)  
By listening to Dhamma preaching, one can dispel his doubt about the Buddhist teaching and its practice. With the clear understanding on the Buddha's teaching, one can established the faith in Buddha's teachings and practice it well without any doubt.
4. One's views are made straight (*ditṭhiṃ ujum karoti*)  
By listening to Dhamma preaching, one can correct the wrong view that one has, and establish right view. With the right view, he can distinguish the action should be practiced and the actions should not be practiced.
5. One's mind grows serene (*cittamassa pasīdati*) (A. III. 248).  
By listening to Dhamma preaching, one's mind becomes calm and more peaceful. One can find a solution of his problems with Buddhist wisdom.

From this discourse, it can be understood that the objectives of learning are to develop knowledge, to clear understanding, to get rid of doubt and create self-confidence, establish right view, and for happiness as well as the peaceful mind. In term of education, objectives of Buddhist education are not only for the development of knowledge, but also include the transformation of the mind. Buddhist education, which is grounded on *Tisikkha*, contributes to the moral and spiritual development (Medhācitto, 2024).

In order to achieve the optimal benefit of learning through listening to Dhamma preaching, in the *Paṭhamasammattaniyāma Sutta* of *Aṅguttara Nikāya*, the Buddha suggested to follow the proper attitude when listening to Dhamma preaching. Those attitudes are to be mentioned here such as:

1. Do not underestimate the topic of teaching (*na kathaṃ paribhoti*)  
Although one may has learned the topic of dhamma delivered by the Dhamma preacher, he should not underestimate that topic. All the Dhamma teachings, simple

or philosophical teachings, are rooted from the Buddha's teachings. One should not underestimate the simple Dhamma preaching.

2. Do not underestimate the Dhamma preacher (*na kathikaṃ paribhoti*)  
Even though Dhamma preacher who delivers the Dhamma is young or uneducated monk, one should not underestimate the Dhamma preacher. In the case of learning process, one should not underestimate the teacher.
3. Do not feel inferior (*na attānaṃ paribhoti*)  
When listening to Dhamma preaching, one should not think of oneself as inferior. Everyone has the opportunity to learn the Dhamma.
4. Listen to Dhamma with unconfused mind (*avikkhittacitto dhammaṃ suṇāti*)  
One should listen to Dhamma preaching in calm or unconfused mind.
5. Pay attention carefully (*ekaggacitto yoniso ca manasi karoti*)  
One should pay attention carefully when listening to Dhamma preaching. Stay focused on the Dhamma preaching, not talking or playing with other audiences (A. III. 174).

Those attitudes are also applicable in the process of learning. The students who study in the school or higher education, they should follow those attitudes. Students should not underestimate the lesson taught in the school. In the same manner, students should not underestimate the quality of school. In real life, there are many evidences that many students are not satisfied with the school. This situation causes the students not happy following the courses. Being satisfied and not underestimate the teaching and the environment, students can study well. The students also should not underestimate the teacher or lecturer. Students should respect the teacher with faith. In *Kiṭāgiri Sutta*, the Buddha also mentioned that with arising of faith, one approaches the teacher, pays respect, actively listens, remembers the teaching, reflects on their meaning and accepts them after deliberation (M. I. 480). Faith toward teacher will give impact to the eagerness of student to study the lesson from the teacher. Without faith, students will not respect to the teacher and will not listen to the teaching. Students also should not feel inferior following the course. Everyone has the same right to study and to get education. Feeling inferior will make the students afraid of studying new things. Students should encourage themselves that they are able to follow the course. When the lesson is being delivered, the students should listen it with unconfused mind and careful attention. The students should listen the lesson taught by the teacher with concentration.

The Buddha adopted the lecture method of teaching in systematic manner. In many discourses can be found the process of teaching the Buddha had used in delivering the Dhamma (A. IV. 188). They are:

- a. *Sandassetvā*: Presenting the concepts that are going to teach students whether abstracted or combined facts.
- b. *Samādapetvā*: Letting others understand or giving hints.
- c. *Samuttejetvā*: Persuading the audiences to study further and creating enthusiasm.

- d. *Sampahaṅsetvā*: Finishing the lecture in a way that they are happy with understanding of the teaching.

As reported in the *Saccavibhaṅga Sutta* (M. III. 248), the Buddha explained the teaching in following steps:

1. *Ācikkhanā*: Summarizing briefly, using specific terms or names that need to be addressed in a lecture
2. *Desanā*: Planning involves providing a clear explanation and thoroughly clarifying the meaning of the Pāli text.
3. *Paññāpanā*: Facilitating identification and organization, while ensuring understanding. This approach involves teaching by taking into account the student's psychological and intellectual capacity, and clearly revealing the meaning.
4. *Paṭṭhapanā*: Focusing on the specific topic, providing a clear and accurate explanation, and emphasizing the meaning.
5. *Vivaraṇā*: Clarifying by providing reasons and uncovering hidden aspects.
6. *Vibhajanā*: Breaking down into smaller parts and explaining their meanings
7. *Uttānīkammaṃ*: Presenting in a straightforward manner without going into deep detail, and explaining in a way that ensures the listener understands the content of the lecture.

According to the commentary (D.A. I. 50), the Buddha delivered the sermon with following methods:

- a. *Attajjhāsayo*: Lesson chosen based on his own wish. In this method, the Buddha delivered the topic of sermon based on his own intention without an invitation or request of others. For examples *Ākaṅkheyya Sutta*, *Mahāsatipatṭhāna Sutta*, *Ariyavaṃsa Sutta*, etc.
- b. *Parajjhāsayo*: Lesson based on the need of audiences. In this method, the Buddha delivered the sermon as request or invitation of others. For examples *Cūḷarāhulovāda Sutta*, *Mahārāhulovāda Sutta*, *Dhātuviḅhaṅga Sutta*, etc.
- c. *Pucchāvasiko*: Lesson based on questions asked by others. In this method, the Buddha delivered the sermon as the way of answering the questions raised by the people. For examples *Sakkapañha Sutta*, *Cūḷavedalla Sutta*, *Mahāvedalla Sutta*, *Sāmaññīaphala Sutta*, etc.
- d. *Aṭṭhuppattiko*: Lesson based on the incident. In this method, the Buddha delivered the sermon taking some stories or incidents originated from monks, nuns, laymen, laywomen in the society. For examples *Dhammāyāda Sutta*, *Cūḷasīhanāda Sutta*, *Candūpama Sutta*, *Puttamamsūpama Sutta*, etc.

## Conclusion

This research explores the Buddha as the great teacher of humans and gods (*satthā devamanussānaṃ*), who has great compassion to all beings (*mahākāruṇiko satthā*). The Buddha teaches the Dhamma to all people out of compassion to make them understand the truth. In

Buddhist education, the Buddha is considered as the role model of the good teacher, since he is not only knowledgeable but also perfect in morality. Buddhist education aims not only for intellectual purpose, but also to achieve the moral and spiritual development. The Buddha is described as *Vijjācaraṇa Sampanno* for his accomplishment of perfect knowledge and perfect morality. As the great teacher, the Buddha has used various teaching approaches to different audiences with different capacities. Among the teaching methods he used, the lecture method is the most frequently used in delivering the Dhamma. *Dhammadesana* is a systematic approach of lecture method adopted by the Buddha. The Buddha used the lecture method in giving *Dhammadesana* or Dhamma preaching for his students and followers. With *Dhammadesana*, the Buddha facilitates the students to develop knowledge, to clear understanding, to get rid of doubt and create self-confidence, establish right view, and to achieve peaceful mind. By utilizing lecture as teaching method, he begins with presenting the concepts (*sandassetvā*), making the students understand (*samādapetvā*), persuading the students to study further (*samuttejetvā*), and finishing the lecture in the way students happy (*sampahaṅsetvā*). The material that the Buddha used in teaching can be a lesson chosen based on his own wish, the need of audiences, questions asked by others, or the incident took place in the society. With this method, the Buddha became successful teacher, because he knows the way to create an effective learning.

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