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THE RESPONSIBILITIES FOR THE TEACHER AND PUPIL IN THE AGE OF KNOWLEDGE

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Abstract

At the present time, as it in the age of knowledge and education, energetic efforts in every respect are being carried out to upgrade educational standards. The role of the relationship between the teacher and his pupil play an important part. This paper aims for pupils to choose and serve right and proper teachers and to be good pupils as Buddha desires. Moreover, the paper aims for teachers to become good teachers who are fully endowed with rules of conduct and responsibilities of teachers. The solution to the problem is to make an effort for helping to develop educational standards. In this case both the teacher and the pupil take part in it. In this respect the Buddhistic philosophy of the relationship between the teacher and his pupil is stated. In doing so, contemporaneous conditions are treated according to the excerpts from *Pāli* and Buddhistic classical literature. The descriptive method is applied. If there is unity of easy relationship between the teacher and his pupil will go well together they will achieve success and gain the progress of the country.

Key words: responsibilities, teacher, pupil, relationship

Introduction

The Buddha pointed out many ways to make requirements of all living beings fulfill. In doing so, Lord Buddha preached the doctrines, hoping for the way to escape from worldly desires and attachments such as having pregnancy, being old, suffering from pain and death. Moreover, the Buddha pointed out ways concerned with relationship against the way to escape from worldly desires and attachments. In a discourse, the Buddha pointed out ways of social relations such as relationship between parents and children, relationship between teachers and pupils, relationship between husbands and wives, relationship between lords and slaves, relationship between friends each other and relationship between monks and sponsors of monks. Among these relationships, relationship between teachers and pupils plays an important role in setting up a developed education system. This paper aims for pupils to choose and serve right and proper teachers and to be good pupils as Buddha desires. Moreover, the paper aims for teachers to become good teachers who are fully endowed with

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rules of conduct and responsibilities of teachers. In this paper, definitions of terms such as teacher and pupil, five responsibilities of teachers and five responsibilities of pupils are to be presented.

Definition of the Term "Teacher"

The term "teacher" is the same as the word "*Āsariya*" of *Pāli* Language in meaning. Grammarians define the word "*Āsariya*" as follows.

1. It means "teacher" as he or she looks after or supports benefits of pupils.²
2. It means "teacher" as he or she is worth being served and looked after respectfully by pupils who wish to learn practice of skill.³
3. It means "teacher" as he or she is able to teach pupils without withholding anything.⁴
4. It means "teacher" as he or she is worth being served and looked after at present.⁵

According to these definitions, the term "teacher" means (1) the person who teaches practice of skill, (2) the person who admonishes pupils, (3) the person who supports benefits of pupils and (4) the person who is worth being served and looked after.

Rules of Conduct of Teachers

In *Sūlasissakovāda* text,⁶ seven rules of conduct of teachers are revealed as follows:

- (1) Receiving love of pupils (*piyaguṇa*),
- (2) Receiving respect of pupils (*garuguṇa*),
- (3) Striving to increase love of pupils on themselves (*Bāvanīyaguṇa*),
- (4) Admonishing pupils when they find their faults without being considerate (*Vattāguṇa*),
- (5) Accepting well when pupils point out the faults of their teachers willingly (*Vasanakkhamaguṇa*),
- (6) Uttering worthy speeches not to make pupils guilty and to gain knowledge (*Gambīrakathamkattāguṇa*) and
- (7) Not having to ask and urge pupils to do worldly affairs that cause them guilt and fault (*nosathāneniyozanaguṇa*)

²*Abhidānappadīpanīkām*,410.

³*VinayaPiṭaka, Pāsittiya Pāli*,226.

⁴*Ibid.*

⁵*Ibid.*

⁶*Sūlasissakovāda Kyan*,38.

The Buddha pointed out these rules directly as characteristics of good friends in *Dutiyamittasutta* of *ĀṅguttaraNikāya*.⁷ However, first *ShweKyinSayadaw* said that teachers are good friends of pupils and teachers should be fully endowed with seven rules of conduct of good friends. Therefore, it should be noted that these seven rules are extracted as rules of conduct of teachers.

Five Responsibilities of Teachers

After studying rules of conduct that teachers should have, five responsibilities that teachers should certainly practice continue to be presented. These responsibilities are preached by the Buddha in *Siṅgālasutta*. They are –

1. Admonishing pupils to be well-behaved and polite,
2. Teaching pupils practice of skill and knowledge that are worth studying,
3. Teaching pupils practice of skill without withholding anything,
4. Transferring pupils who are fulfilled with knowledge and skill under their teachings and
5. Preventing pupils from dangers and harms.⁸

Admonishing pupils to be well-behaved and polite means teaching and admonishing them how to live and have food and how to choose and be friends.⁹ The Buddha preached admonishing rule as a first one because it is the most important in the relationship between teachers and pupils. It is found that there are two ways of admonishing pupils: spoken word and mouth. Most people generally say that admonishing with stick is bad. But, it is not definitely correct. Sometimes, teachers have to admonish pupils with stick unavoidably. There may be advantages by admonishing pupils with stick. Moreover, there may be disadvantages by doing so as they do not understand teachers' goodwill. Therefore, teachers should not do the work of admonishing pupils with stick carelessly, regarding easily. Especially, teachers should avoid ways of admonishing pupils that make them be put to shame.

In admonishing pupils, they sometimes obey their teachers whatever they say. Sometimes, they do not obey their teachers. Even though teachers admonish pupils for their benefits, they feel sorry and disappointed when their pupils do not obey them. They feel glad and happy when their pupils obey them. The Buddha said that teachers should not feel

⁷*ĀṅguttaraNikāyaPāḷi (Pañcaka-Chakka-Sattakanipāta)*,442.

⁸*DīghaNikāya, Pāthikavagga Pāḷi*,154.

⁹*Dīghanikāya, Pāthikavagga Tīkā*,141.

disappointed and glad and that they should control their mind with mindfulness.¹⁰ Moreover, the Buddha said that the teachers who practice this fact as He desires should lead an organization.

Moreover, the Buddha said that teachers need to admonish themselves before they admonish their pupils because it is difficult to admonish themselves.¹¹ Some teachers do not admonish themselves although they admonish their pupils to be clever and polite. They breed attitude like "Do as I say; Don't as I do." They will not become good teachers if they breed this attitude. They should not have this attitude. Teachers like those should not be guides and leaders of their pupils.

The second one out of five responsibilities of teachers is teaching their pupils knowledge and skill that they should know. In teaching their pupils, teachers need to have goodwill, hobby and sympathy. They will become good teachers only when they have goodwill. In their work, teachers should give an education with good-minded volition to their pupils to be perfect and skillful in the subject. They should explain their pupils patiently when they do not understand lessons. They should invent and use teaching methods that are easy to understand for their pupils. Interest in a job is called hobby. Moreover, teachers should have sympathy in addition to goodwill and hobby. Even though they are teaching their pupils with goodwill, it may not be the way as they desire when their pupils are not sharp-witted and when they are not interested in their lessons. Teachers happen to scold and beat their pupils as they feel disappointed and angry with them. It is an important point that teachers should bear in mind though they have anger with sympathy. Therefore, they should understand and forgive their pupils without being down-hearted, regarding them as stupid persons and fools.

The third one out of five responsibilities of teachers is teaching their pupils everything that they know without withholding anything. Some teachers withhold knowledge and skill, being anxious of their pupils to be cleverer than themselves. They happen to withhold something in teaching skill. It is not a good habit. Therefore, Lord Buddha said that the responsibility that teachers should not withhold anything in teaching any skill should be considered as characteristic. Commentaries said that in exception the fact that teachers do not teach their pupils what they know, considering and investigating them is not withholding

¹⁰*MajjimaNikāya, Uparipaṇṇāsa Pāḷi*,258.

¹¹*Ibid.*

anything they know.¹² Most people can get into trouble when some branches of studies reach wicked and evil persons. For example, teaching the person who would be robber martial arts is not beneficial for human society like watering a poison tree. Therefore, a pupil who wishes to learn practice of skill should be taught to be good-natured and good-hearted. Hence, it is important and clear that a pupil needs to be good-natured and to be a person who wishes to do good deeds.

The fourth one out of five responsibilities of teachers is transferring their pupils to a cleverer and more proper teacher than themselves. In human society, some teachers do not transfer their pupils to a proper place and make them spend their time in vain. Those teachers are breaking their responsibilities. They are ones who should not be served by pupils. Some teachers do not transfer their pupils to a proper place with wrong intention as they have attachment on them. Those teachers are ones who demean oneself or degrade others. That is, those who wish for education have to go to scholars and teachers have to transfer their pupils to a proper place to increase their knowledge.

The fifth one out of five responsibilities of teachers is preventing their pupils from dangers and harms. As teachers are older than pupils, it is certain that they have more experience and moral lessons than their pupils. Pupils may get into trouble as they have fewer experience and moral lessons than their teachers and they are not ones who can distinguish everything. Teachers have responsibilities to prevent their pupils from harms and dangers. Preventing like this is preventing their pupils from dangers outside (bahiddha). Moreover, teachers have to prevent their pupils from dangers inside. Some pupils have mental feelings and are possessed ill-treated by enemy of evil desire which are dangers inside (Ajjatta). Teachers have to prevent their pupils from those dangers, guiding them with the help of basis of Buddha's teachings.

Venerable Sāriputta that Teachers should Emulate

In LosakaJātaka, when Ven.Sāriputtarā met with a boy called Losakatissa who was suffering from *Pacchariya* disadvantage on a street, He felt sympathetic to the boy, took him to his monastery and novitiated him. Losaka has little power and glory. When people who put rice porridge into his bowl on his daily round put a spoon of rice porridge into his bowl, they found that the bowl was full of rice porridge. Therefore, they did not continue to put rice porridge into his bowl. As a result, Losakatissa had to eat little food to prolong life. Finally,

¹²*Atthasālinī Atthakathā*,406.

the day when he came to an end arrived. Ven. Sāriputtarā took Losakatissa and went round village or town to accept offerings of food. But, no one put food into their bowls. Then, Ven. Sāriputtarā sent Losakatissa back to the monastery went round again and got offerings of food. When Ven. Sāriputtarā asked his pupils to send food to Losakatissa, they did not find him at the monastery. Ven. Sāriputtarā found that his pupil, Losakatissa, had not had food yet. As it was not time of the day when monks have food, Ven. Sāriputtarā asked for electuary made of four ingredients and made Losakatissa have it.¹³ Moreover, when his pupils followed AshinDevadat, he persuaded them in many ways with Ven. Moggalāna while AshinDevadat was in asleep and looked after his pupils by using harsh words and teachings of the Buddha.¹⁴ Therefore, all teachers should emulate Ven. Sāriputtarā 's methods.

Definition of Term "Pupil"

The term "pupil" is defined in Myanmar dictionaries as a person who learns practice of skill and obeys his or her teachers' admonishment.¹⁵ The term "pupil" is the same as the word "sissa" of *Pāli* Language in meaning. Grammarians define the word "sissa" as follows: a person who wishes to bear admonishment of teachers in mind and listen to them respectfully;¹⁶ a person who tends to listen to admonishment of teachers respectfully and a person who is appropriate for admonishment of teachers.

Five Responsibilities of Pupils

In *SiṅgālaSutta*, the Buddha preached not only five responsibilities of teachers but also five responsibilities of pupils to obey. They are:

1. Giving teachers places to sit when they come (*Uṭṭhāna*)
2. Approaching teachers respectfully (*Upariṭṭhāna*),
3. Obeying teachers (*Sussusā*),
4. Caring for and looking after teachers (*Pāricariyā*) and
5. Learning practice of skill under teachers respectfully (*Sippapatiggahana*).¹⁷

Among five responsibilities of pupils, *Uṭṭhāna* responsibility is defined by commentaries on Buddhist Pali texts as follows: welcoming teachers when pupils see them coming from a long distance, taking anything that teachers have in their hands, giving

¹³*JātakaAṭṭhakathā (Pathamobhāgo)*,251.

¹⁴*DhammapadaAṭṭhakathā (Pathamobhāgo)*,92.

¹⁵Summary of Myanmar *Abhidhān*,80.

¹⁶*Abhidhānsppsāpikāthūsi*,567.

¹⁷*PāthikavaggaAṭṭhakathā*, 154.

teachers places to sit and fanning them to feel rested, attending on teachers tenderly and affectionately.¹⁸ In gist, the term "*Uṭṭhāna*" means a pupil who is farsighted and moves, acts or speaks briskly.

The second one out of five responsibilities of pupils is approaching teachers respectfully. A pupil will require different branches of studies completely only when he or she gets love and affection of his or her teachers. Therefore, he or she has to give priority his or her teachers' work when he or she has a chance to do the work for his or her teachers. That pupil is favored more by teachers. If he or she is favored by his or her teachers, he or she will have more opportunities from his or her teachers than others. Therefore, Lord Buddha preached this responsibility as He saw special opportunities of pupils. Teachers of commentaries on Buddhist *Pāli* texts explained approaching teachers respectfully that pupils must approach and attend on their teachers three times a day and always have to do so when they are learning branches of studies.¹⁹ Really, it is more proper to approach and attend on their teachers continuously. It is found in the Piṭaka literature that Ven. Ānanda approached and attended on Lord Buddha eighteen times a day.²⁰

The third one is obeying teachers exactly whatever they admonish. Lord Buddha said in *MiṅgalaSutta* that living and acting in accordance with teachers' admonishment is a *SovacassatāMaṅgalā*.²¹ Way of admonishing may be gentle or harsh. Whatever it is, pupils have to understand and realize admonishment for their prosperity and benefits and so have to accept it willingly.

The fourth one is caring for and looking after teachers. This responsibility is defined by commentaries on Buddhist *Pāli* texts as looking after and caring for various matters of teachers at close quarters.²² It means paying the gratitude back to the teacher by serving as an attendant after learning the arts from the teacher.

The fifth one is learning practice of skill under teachers respectfully. In learning practice of skill under teachers respectfully, pupils have to learn a little and recite many times. Pupils have to learn at least a single word without impediment.²³

¹⁸*Pāthikavagga Aṭṭhakathā*, 137.

¹⁹*Pāthikavagga Aṭṭhakathā*, 137.

²⁰*SaḷāyatanavaggaMahāvagga Aṭṭhakathā*, 254;
Pāthikavagga Aṭṭhakathā, 92.

²¹*KhuddakaNikāyaSuttanipātaPāḷi*, 319.

²²*Pāthikavagga Aṭṭhakathā*, 137.

²³*Pāthikavagga Aṭṭhakathā*, 137.

Sayar Zīvaka that Pupils should Emulate

The life of Sayar Zīvaka was rough when he was young. Prince Abaya adopted him as he was disowned by his mother. When he was 16, he left for *Disāpāmokkha* of *Takkasīlā* to study medicine without asking for permission from Prince Abaya. In studying medicine, he was not able to pay school fee like other students. So, he had to study medicine by doing household chores of his teachers. He completed his studies within seven years although other students studied medicine for sixteen years. Sayar Zīvaka was able to study medicine until he became an expert in medicine after practicing the responsibility of attending on teachers, the fourth one out of five responsibilities of pupils.²⁴ Teachers seem to favor pupils who are obedient and fully endowed with responsibilities of pupils more than ones who study medicine by paying fees. In this way, Sayar Zīvaka studied medicine after accepting love, affection and goodwill of teachers by doing sundry matters and chores of teachers to the best of his ability. Therefore, all pupils should follow Sayar Zīvaka as an example.

Conclusion

In this paper, definitions of terms "teachers" and "pupils", moral codes of good teachers, five responsibilities of teachers and five responsibilities of pupils are presented. Responsibilities of teachers and pupils that Lord Buddha pointed out are instructions that should be obeyed by persons who would like to be teachers and those who would like to be pupils. Teachers have to live in accordance with responsibilities of teachers and pupils also have to live in accordance with responsibilities of pupils. Only when pupils who are brought up by good teachers become well-qualified pupils, they will become well-qualified and good citizens and then they will contribute to the good of their motherland. Therefore, living in accordance with responsibilities of teachers and pupils as Buddha desires can partly support setting up modern and developed education system.

Materials and Method

In this research paper, all of the data about the act of taking intoxicant and misconduct were collected from Libraries, together with descriptive method was used. The materials used for the purpose of the research are Pāli, Aṭṭhakathā, Ṭīkā and Ganthantara Texts.

²⁴*VinayaPiṭaka, Mahāvagga Pāli, 377; Pācityādi Aṭṭhakathā, 396.*

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