

Chapter 4

MORALITY AND ETHICS OF THE TEACHING PROFESSION

1. Morality

Morality refers to the state of goodness that exists within an individual and gives rise to a sense of right and wrong. It serves as an internal principle that regulates an individual's conduct and guides the person toward desirable and appropriate behavior.

2. Ethics

Ethics refers to the expression of one's moral principles through conduct, both in physical actions and speech, in accordance with the moral values that the individual upholds.

The Four Principles of Iddhipāda

The **Four Principles of Iddhipāda** are fundamental principles for achieving success in one's work and endeavors. They consist of the following:

1. Chanda (Aspiration or Willingness)

A genuine love and sense of satisfaction in what one does, together with an appreciation of the value and benefits of the work or goal being pursued.

2. Viriya (Perseverance)

Diligence, perseverance, patience, determination, and consistency in one's efforts without becoming discouraged by obstacles.

3. Citta (Focused Attention)

Being attentive and fully focused on one's work, maintaining mindfulness and concentration, avoiding distraction or carelessness, and performing tasks carefully and conscientiously.

4. Vīmaṃsā (Investigation or Reflection)

The application of wisdom to examine and critically consider matters, including checking, analyzing, planning, and improving or developing one's work for better results.

The Four Sublime States of Mind (Brahmavihāra)

The **Four Sublime States of Mind (Brahmavihāra)** consist of the following four virtues:

1. Mettā (Loving-Kindness)

A feeling of love, goodwill, and benevolence, together with the sincere wish for others to be happy in body, speech, and mind.

2. Karuṇā (Compassion)

The sincere wish to help others overcome suffering and the willingness to provide assistance when others are experiencing difficulties or hardship.

3. Muditā (Sympathetic Joy)

The ability to rejoice in the happiness, well-being, and success of others without feelings of jealousy or resentment.

4. Upekkhā (Equanimity)

The ability to maintain a balanced and impartial mind through wisdom, without being biased by love, dislike, or personal preferences, and to accept the law of karma when one is unable to provide assistance.

The Four Principles of Saṅgahavatthu

The **Four Principles of Saṅgahavatthu** are four virtues that promote harmonious relationships and social cohesion. They consist of the following:

1. Dāna (Giving)

Sharing, generosity, and selflessness, including giving material possessions, knowledge, or useful advice to others.

2. Piyavācā (Kind and Pleasant Speech)

Speaking politely, pleasantly, sincerely, constructively, and beneficially in order to promote mutual understanding and good relationships.

3. Atthacariyā (Beneficial Conduct)

Willingness to assist others in their work and activities, making oneself useful to others, and contributing to activities that benefit society and the public.

4. Samānattatā (Impartiality and Appropriate Conduct)

Conducting oneself consistently and appropriately, sharing in both difficulties and happiness, avoiding exploitation, and treating others fairly and equally.

The Five Spiritual Faculties (Bala)

These five qualities serve as essential strengths that enable individuals to perform their duties effectively and achieve success. They consist of the following five components:

1. Saddhā-bala (Strength of Faith)

Faith or confidence in what one believes to be true and worthy of trust.

2. Viriya-bala (Strength of Perseverance)

Perseverance, diligence, and persistent effort in carrying out one's duties and responsibilities.

3. Sati-bala (Strength of Mindfulness)

Mindfulness or the ability to remain aware and attentive to one's thoughts, words, actions, and responsibilities.

4. Samādhi-bala (Strength of Concentration)

Concentration or the ability to maintain a firm, focused, and stable mind while performing one's duties.

5. Paññā-bala (Strength of Wisdom)

Wisdom, knowledge, and comprehensive understanding that enable individuals to discern, analyze, and make appropriate decisions.

Eight Fundamental Moral Virtues of Teachers

1. Diligence

Diligence refers to one's determination and persistent effort to perform duties and responsibilities continuously, consistently, and patiently.

Diligence should be practiced together with the use of wisdom and sound judgment to solve problems until the desired results are achieved.

2. Economy and Moderation

Economy and moderation refer to knowing how to save and conserve resources and using possessions appropriately and reasonably so that they provide maximum benefit and value without wastefulness or extravagance.

3. Honesty

Honesty refers to acting truthfully and straightforwardly without bias, deceit, or hidden motives. It involves sincerity and freedom from prejudice or personal bias.

4. Discipline

Discipline refers to adherence to rules, regulations, established procedures, and appropriate practices. It includes both self-discipline and social discipline.

5. Politeness

Politeness refers to being well-mannered, gentle, courteous, and respectful, and demonstrating appropriate etiquette and proper social conduct.

6. Cleanliness

Cleanliness refers to being free from impurity or disorder in body, mind, and one's surroundings. Cleanliness creates a pleasant and orderly environment that promotes comfort and well-being for those who encounter it.

7. Unity

Unity refers to cooperation, harmony, solidarity, and a shared commitment to working together to achieve common goals and desired outcomes.

8. Kindness and Generosity

Kindness and generosity refer to genuine concern for others rather than being concerned solely with oneself or one's own interests. It involves empathy, compassion, care, and consideration for other people, including their needs, necessities, happiness, and suffering, as well as a willingness to provide assistance and support to one another.

