

To do no evil deeds, to give effect to good,
To purify the heart; this is the Buddha's teaching.
-Digha Nikaya 14, (trans.) Bhikkhu Nyanamoli (1992)-

Buddha and Laozi on Happiness and Education

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<Abstract>

The purpose of this study is to explore the happiness principles and educational thoughts of Buddha and Laozi. The significance of the study is to provide the basic theories and the worthy resources of contemporary and future education, especially happiness education and moral education, for educational theorists and practitioners in the world. To discuss the paper systematically, three research questions are addressed. First, what are the happiness principles of Buddha and Laozi? Second, what are the educational thoughts of Buddha and Laozi? Third, what are significant similarities and differences between the two sages? In order to defend the research questions, a descriptive content analysis method will be used with a comparative approach. As for the limitations of the study, the principle of happiness is mainly discussed from a viewpoint of ethical philosophy, and the thought of education is reviewed from the perspective of happiness or moral education. This position paper is focused on the *Dhammapada*, the *Dhammacakkappavattana Sutta* of Buddha, and on the *Tao Te Ching* of Laozi. The writer in the study intends to use modern English second resources as well as the classical Chinese language. Based on the research results, the author asserts that the current society centered on highly scientific and pragmatic knowledge may be thrown into confusion or despair, unless we encourage intuitive and holistic education approaches which Buddha and Laozi suggested in their scriptures.

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*Key Words: Buddha, Laozi, Buddhism, Taoism, happiness, education, educational philosophy, political theory, moral education, happiness education, religion education, cross cultural approach

I. Introduction

The investigation of happiness principle and educational thought from the great sages of different culture is a valuable study to reveal something to be desired in educational theory and happiness principle (Lee, 2020). Historically, Buddha and Laozi have greatly influenced spiritual and practical worlds in Asia. From the latter half of the 19th century to the present, two sages have been widely known to the Western world.

First of all, Buddha (Pali/ *Siddhattha Gotama* or Sanscrit/ *Siddhārtha Gautama*, c. around 480 BCE - c. 400 BCE) was the founder of Buddhism, and a spiritual teacher who lived in ancient India (Blomfield, 2011; Nyanamoli, 1992; Oliver, 2019). According to Buddhist traditions and scholars, they have proposed Buddha's birth dates ranging from 623 BCE to 322 BCE, but the majority of religious historians and scholars have suggested his birth around 480 BCE and his death eighty years later, in 400 BCE (Oliver, 2019). Siddhartha Gautama was born in Lumbini (i.e. in modern-day Nepal) and raised in the small principality of Kapilavastu. Siddhartha's father was King Suddhodana, the leader of the Shakya clan, and his mother, Queen Maha Maya, was a Koliyan princess who died during his birth (Blomfield, 2011; Nyanamoli, 1992). The meaning of the name Siddhartha is that "he who achieves his aim" (Buddha Dharma Education Association, Inc. [BDEA] & BuddhaNet, 2008; Clarici, 2019). In the history of Buddhism, Buddha's birth and death dates are uncertain.

According to Buddhist tradition and texts, when Siddhartha spent about 29 years as a prince in Kapilavastu, he departed from his palace for the life of a mendicant in an event known traditionally as the "Great Departure" (Conze, 1959; Gyatso, 2007; Hirakawa, 1990; Narada, 1995; Thaper, 2002). After six years of mendicancy, meditation, and asceticism, Siddhartha awakened to understand the mechanism that keeps humans trapped in endless cycles or in the cycle of rebirth called *samsara*. His teaching for 45 years is mainly based on his insight into *duḥkha* (suffering) and *Nibbana or Nirvana* (the state of the end of suffering (*duḥkha*) or the liberation (*vimutti*) from suffering), the ultimate spiritual goal in Buddhism. A couple of

centuries after his death Siddhartha came to be known as the Buddha, which means the “Awakened One” or the “Enlightened One” (Gethin, 1998).

Additionally, he was sometimes called as “*Shakyamuni*” (Sage of the Shakyas) (Baroni, 2002; Gyatso, 2007). Buddha’s teachings were compiled by the Buddhist community in the *Suttas* (Buddhist Texts), which contain his discourses, and the *Vinaya*, the division of the Buddhist canon (*Tripitaka*) containing the rules and practices that govern the Buddhist monastic community, or *sangha*. Since the 20th century, Buddhism has gradually influenced on ‘The 4th Industrial Revolution Age’ spiritually and practically both in the Eastern and the Western worlds. In modern days, the doctrines and practices of Buddhism have influenced the development of modern psychology, especially not only the practice of mindfulness based modalities, but certain forms of modern psychoanalysis and psychotherapy (Epstein, 1995, 2018; Fromm, 1970; Fromm et al., 1974; Kuan, 2008; Langan & Coles, 2006; Monzo, 2018; Weischede & Zwiebel, 2015).

Next, Laozi or Lao Tzu, as an ancient Chinese philosopher (Chinese: 老子, literally “Old Master,” c. around the 6th or 5th century BC), was traditionally regarded as the founder of Taoism (also known as Daoism), and also the author of the *Tao Te Ching* (Chinese/ 道德經 *Daodejing*; Korean/ 도덕경), though the identity of its author(s) or compiler(s) has been debated throughout history (Chan, 2018; Eliade, 1984). According to *the Records of the Grand Historian* (史記, *Shiji*) collected by Sima Qian (司馬遷 c. 145 – c. 86 BC) who was a Chinese historian of the early Han dynasty (206 BC – AD 220), Lao Tzu was born in the Ku County (the present day Luyi County of the Henan Province) of the state of Chu (c. 1030 BCE – 223 BCE) (Sima and Watson, 2011). *The Records of the Grand Historian* also mentions Laozi’s family name as ‘Li’ (李), his actual personal name as ‘*Li Er*’ (李耳), his courtesy name as *Boyang* (伯陽), and his literary name as *Li Dan* (李聃), which became the deferential *Lao Dan* (老聃) that appears in early Daoist texts such as the *Zhuangzi* (莊子) (Baxter & Sagart, 2014; Hoff, 1981; Graham, 1986; Kohn, 1998, 2000; Sima & Watson, 2011; Rainey, 2014). He worked as a historian in the imperial archives (Sima & Watson, 2011). The origin and life of Laozi is extremely ambiguous and even after centuries of research very little is known about his life.

Nonetheless, his teachings have been handed down by his followers through centuries.

In the cultural history of China, Laozi is traditionally considered as the founder of philosophical and religious Taoism, intimately connected with the *Tao Te Ching* (道德經) and the *Zhuangzi* (莊子) as two fundamental texts. In the religious aspect, Laozi was worshipped under the name "Supreme Old Lord" (太上老君, *Taishang Laojun*), and the title "Supremely Mysterious and Primordial Emperor" (太上玄元皇帝, *Taishang Xuanyuan Huangdi*) during the Tang dynasty (618–907 A.D.)(Fu, 1996). Taoism strongly influenced other schools of Chinese philosophy and religion, including Legalism, Confucianism, and Buddhism. In addition, various artists, including poets, painters, and calligraphers, have used the *Tao Te Ching* (道德經) as a source of inspiration. The spiritual and practical influences of Taoism and the *Tao Te Ching* have extended beyond China and have spread widely outside East Asia (Chan, 1963). In East Asia, Taoism as a living tradition has contributed to the formation of Korean and Japanese culture, religiously, philosophically, and practically (Richey, 2018; Ro, 2019). In the modern era, Taoism has reached across Asia and the Western world (Clarke, 2000; Hardy, 1998; Johanson and Kurtz, 2011).

In the light of two great religious founders' significant influence on the western and the eastern spiritual worlds, a great number of scholars and holy orders have reviewed and examined the ideas and teachings of two great sages. In the contemporary era, Buddha's ideas on happiness or education have been reviewed or studied by numerous scholars and religious leaders (*happiness related*/ Aich, 2013; Bien, 2011; Bodhi, 1994; Burke, 2011; Dalai Lama, the 14th & Cutler, 1999; Deng et al., 2020; Fink, 2013; Hanson, 2011; Gunaratana, 2001, 2012; Gyatso, 2011; Lee, 1998, 2012, 2017b, 2017c, 2018, 2019a; O'Brien, 2020; Quesada, 2018; Ricard, 2014; Shantideva, 2006; Thanissaro, 1993; Thich, 1998, 2006, 2009, 2019; Tran, 2004; Wayment et al., 2011; Winzer & Gray, 2019; Yeh, 2006; Zhang & Veenhoven, 2008; *education related*/ Altekari, 1948; Ananda, 1971; Ba, 2011; Clarici, 2011; Guruge, 1990; Jardine et al., 2015; Khakhlyar, 2019; Langer, 1993; Lee, 1998, 2017b, 2017c, 2018, 2019a; Liu & Tee, 2014; Mazumder, 2015;

McLeod, 2007; Mookerji, 2011; Nguyen-Huong, 2005; Rhea, 2018; Thero, 2017; White, 1998).

In addition, Laozi's ideas on happiness or education have been studied by a large number of theorists (*happiness related*/ Bridgewater, 2017; Chiang, 2009; Dreher, 2000; Dyer, 2008; Dyer & House, 2006; Lee, 2017a, 2018, 2019b; Lin, et al., 2015; Lobel, 2017; Santee, 2020; Walker, 2013; Wilson, 2014; Yiping, 2010; Zhang, 2018; Zhang & Veenhoven, 2008; *education related*/ Glanz, 1997; Heller, 2012; Keiser, 2013; Lee, 2017a, 2018, 2019b; Moon, 2015; Wang, 2013; Wen & Hwang, 2008; Yang, 2019). Only several contemporary theorists examined or discussed the teachings and thoughts between Buddha and Laozi (Bowker, 1997; Brown et al., 2016; Compton, 2012; Fischer-Schreiber, et al., 1994; Jardine, 2016; Lobel, 2017; Mijares, 2015; Mollier, 2009; Smith, 2019; Wang & Wawrytko, 2019; Zhang & Veenhoven, 2008). These scholars generally describe the thought and philosophy of Buddha and Laozi from the perspectives of philosophy, religion, psychology, or education. Two scholars (Jardine, 2016; Smith, 2019) compared the philosophy and thought of several Eastern religions from the aspect of education, but they mainly discussed curriculum thinking and practice as well as interculturality issues in teaching and research, critical thinking, politics, and pedagogy.

Until now, the author could not find any books and academic articles which specifically compare education and happiness thoughts or principles between Buddha and Laozi yet. Thus, the author of this study intends to entirely explore the happiness principles and educational thoughts of Buddha and Laozi through the primary and secondary languages resources.

To discuss this paper systematically, three research questions are addressed. First, what are the happiness principles of Buddha and Laozi? Second, what are the educational thoughts of Buddha and Laozi? Third, what are significant similarities and differences between the two great thinkers? In order to defend the research questions, a descriptive content analysis method will be utilized with a culturally comparative approach. As for the limitations of the paper, the principle of happiness is reviewed in terms of religious and moral theories, and the thought of education is mainly discussed from the perspective of happiness or moral education. This

position paper is mainly focused on Buddha's two Texts, the *Dhammapada* and the *Dhammacakkappavattana Sutta*, and on the *Tao Te Ching* of Laozi. The author in the study intends to use modern English second resources as well as the classical Chinese language. Finally, the author concludes this position paper with the suggestion of future research. The significance of the study is to provide the basic theories and the worthy resources of contemporary and future education, especially happiness, religion, or moral education, for educational theorists and practitioners in the world.

II. The Happiness Principles of Buddha and Laozi

A. Buddha's Happiness Principle

The author of this study firstly intends to discuss the happiness principle of Buddha focusing on the *Dhammacakkappavattana Sutta* (Setting in Motion the Wheel of the Dharma or The Four Noble Truths Sutra) and the *Dhammapada* (The Path of the Dharma; Korean: 법구경; Chinese: 法句經; Japanese: ダンマパダ). In the *Dhammacakkappavattana Sutta* (Sanskrit: *Dharmacakrapravartana Sutra*; Korean: 초전법륜경; Chinese: 轉法輪經; Japanese: 轉法輪經), Buddha asserts his happiness principle through 'the Middle Path' or 'the Middle Way' (Pali: *Majjhimapaṭipada*; Sanskrit: *Madhyamapratipada*) which the Buddha began to teach after the Great Awakening in his age 35. Buddha illustrates the character of "the Noble Eightfold Path" (Pali: *ariya atthangika magga*; Sanskrit: *aryastangamarga*) to lead a way for liberation from *samsara*, the endless cycle of rebirth (Anderson, 2013; Bodhi, 1994; Buswell & Lopez, 2013; Gethin, 1998; Kohn, 1991; Williams, 2002; Wynne, 2007). He taught 'the Middle Way' between sensual pleasure and self-affliction, and also taught a spiritual path that included ethical training and meditative practices such as meditation (Sanskrit/ *dhyana* or Pali/ *jhana*: the training of the mind) and mindfulness (Laumakis 2008; Vetter, 1988; Wynne, 2007).

SN 56, Sacca-samyutta of the *Samyutta Nikaya* (SN: The Book of the Kindred Sayings: the third division of the Sutta Pitaka), describes The Four Noble Truths. Especially, *Dhammacakkappavattana Sutta* (SN 56.11: Setting in Motion the Wheel of the Dharma) contains the Buddha's essential teachings of the Middle Way,

the Four Noble Truths, and the Noble Eightfold Path, which present the way of true happiness. This Sutta is the Buddha's first discourse, delivered shortly after his Great Awakening to the group of five monks with whom he had practiced the austerities in the forest for several years. The Middle Way, the Four Noble Truths, and the Noble Eightfold Path are illustrated in *Dhammacakkappavattana Sutta* as the following:

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

*There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to **sensual pleasure** with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to **self-affliction**: painful, ignoble, unprofitable. Avoiding both of these extremes, **the middle way** realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding....*

*"Now this, monks, is **the noble truth of stress**: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.*

*"And this, monks, is **the noble truth of the origination of stress**: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.*

*"And this, monks, is **the noble truth of the cessation of stress**: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.*

*"And this, monks, is **the noble truth of the way of practice leading to the cessation of stress**: precisely this **Noble Eightfold Path** — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.... (Dhammacakkappavattana Sutta: SN 56.11)*

*-translated from the Pali by Thanissaro Bhikkhu (1993), Retrieved May 15, 2020 from <https://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.than.html>;
<https://www.accesstoinsight.org/tipitaka/sn/index.html#sn56>*

In brief, the Four Noble Truths (Sanskrit: *catvari aryasatyani*; Pali: *cattari ariyasaccani*) are: *dukkha* (suffering, stress, pain, or unhappiness), the life is full of suffering; *samudaya* (arising, origin), there is a cause of this suffering which arises with desire; *nirodha* (cessation, ending, enclosing), it is possible to stop suffering, and *marga* (*magga*: path, way), there is a way (Noble Eightfold Path) to renounce desire (*tanha*) and to extinguish suffering (*dukkha*) (Gyatso, 1994; Rinpoche, 2018;

Thich, 2015). The Noble Eightfold Path (Pali: *ariya atthangika magga*; Sanskrit: *aryastangamarga*) as advocated by Buddha consists of eight practices: right views, right resolve/aspiration, right speech, right action/conduct, right livelihood, right effort, right mindfulness, and right meditative (Bodhi, 1994; Thich, 2015).

By following the Noble Eightfold Path of Buddha, *tanha* (desire, craving) and *dukkha* (suffering, pain, unsatisfactoriness) can be confined and extinguished. When “the three unwholesome roots” (Sanskrit: *akusala-mula*) or “the three poisons” (Sanskrit: *triviṣa*) -- *raga* (greed, avarice, sensual attachment), *dvesha* (aversion, anger, hatred), and *moha* (ignorance, stupidity, delusion) -- are extinguished, no more action and reaction (*karma*) is being produced, peace of mind and true happiness (*nirvana* or *nibbana*) can be attained, and the cycle of rebirth (*samsara*) will be stopped (Buswell & Lopez, 2013; Gethin, 1998; Goldstein, 2011; Gombrich, 2006; Webster, 2005). In the tradition of *Theravada* Buddhism, *nirvana* (the liberation from cycles of rebirth) is the highest aim, while in the *Mahayana* tradition, the highest goal is *Buddhahood* (to become a Buddha), in which there is no abiding in *nirvana* (Keown, 2004; Gombrich, 2006). Nevertheless, the Four Noble Truths in Buddhism can be considered as the most important teaching of the Buddha, and the Four Noble Truths as the summary of his teachings (Sanskrit: *dharma* or Pali: *dhamma*) (Anderson, 1999; Harvey, 2016).

With ‘the Middle Way (Path)’ and ‘The Four Noble Truths,’ the Buddha preaches the basic doctrine of Buddhism in *Samyutta Nikaya* (Connected Discourses or Kindred Sayings; *Samyuktagama Sutra*), that is, ‘Three Marks of Existence’ or ‘Three Universal Truths.’ The Three Universal Truths are: firstly, *annica* (Sanskrit: *anitya*, impermanence) states that everything in this life changes; secondly, *dukkha* (Sanskrit: *duhkha*, suffering or unsatisfactoriness), suffering is innate in birth, aging, death, rebirth, redeath – the Samsara cycle of existence. Buddha teaches that humans’ desire brings about suffering as well as humans’ delusion results in suffering. However, humans can control their desires through following the Eightfold Path; and lastly, *anatta* (Sanskrit, *anatman*: no-soul, non-self, Korean: 무아(無我), Karma and Anatta doctrines), Buddha preaches that there is no soul, but rather an inexpressible self is reborn (Anderson, 2013; Buswell & Lopez, 2013;

Harvey, 2012). According to Thich Nhat Hanh (1998), “the Three Marks of Existence” as “the Three Dharma Seals” is “the heart of the Buddha's teaching.” In the Buddha's karmic doctrine, the Eightfold Path is necessary for *nirvana* or liberation to remove humans’ delusions which result in the end of suffering. Thus, *nirvana* is the state of absolute joy or happiness.

Several Buddhist sutras depict the Three Marks of Existence as core doctrines with the Four Noble Truths and the Eightfold Path. Buddha mentions the characteristics of the Three Marks of Existence in *Maggavagga* (The Path) of the *Dhammapada* as follows:

Of paths, the eightfold is best. Of truths, the four sayings. Of qualities, dispassion. Of two-footed beings, the one with the eyes to see (273)....

When you see with discernment, 'All fabrications are inconstant' — you grow disenchanted with stress. This is the path to purity. When you see with discernment, 'All fabrications are stressful' — you grow disenchanted with stress. This is the path to purity. When you see with discernment, 'All phenomena are not-self' — you grow disenchanted with stress. This is the path to purity (277-279).

-Dhp XX, PTS: [Dhp 273-289](#), *Maggavagga: The Path*, translated from the Pali by Thanissaro Bhikkhu (1997). Retrieved May 16, 2020 from <https://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.20.than.html>

Buddha shows that the Three Marks of Existence is the path to purity. In *Dhammapada*, he depicts central doctrines or themes in Buddhism. The Buddha strongly claims that the Eightfold is the best of paths, and that the Four is the best of truths (Dhp XX, PTS: Dhp 273). He also illustrates ‘the Law of Cause and Effect’ or ‘the Principle of Causality’ which is known as karma in *Papavagga* (Evil) of the *Dhammapada*:

Even the evil meet with good fortune as long as their evil has yet to mature. But when it's matured that's when they meet with evil. Even the good meet with bad fortune as long as their good has yet to mature. But when it's matured that's when they meet with good fortune (119-120).

-Dhp IX, PTS: [Dhp 116-128](#), *Papavagga: Evil*, translated from the Pali by Thanissaro Bhikkhu (1997) Retrieved May 16, 2020 from <https://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.09.than.html>

The Buddha also teaches how very happily we live. He asserts that knowing how to be free from human predicaments or how to be free from suffering well is

essential to realizing true happiness. Like ‘The Noble One’s Happiness’ in *Dvayatanupassana Sutta* (SN 3.12, PTS: SN 756-765), the Buddha in the *Dhammapada* also claims that we should live free from hostility, misery, busyness, and possession for a happy life (Lee, 2017a). The *Sukhavagga* (Happy) of the *Dhammapada* shows:

How very happily we live, free from hostility among those who are hostile. Among hostile people, free from hostility we dwell. How very happily we live, free from misery among those who are miserable. Among miserable people, free from misery we dwell. How very happily we live, free from busyness among those who are busy. Among busy people, free from busyness we dwell. How very happily we live, we who have nothing. We will feed on rapture like the Radiant gods.

-Dhp XV PTS: Dhp 197-200, *Sukhavagga: Happy*, translated from the Pali by Thanissaro Bhikkhu (1997), *Tipitaka Khuddaka Dhammapada*, Retrieved May 16, 2020 from <https://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.15.than.html>

As reviewed on the above Buddha’s sutras, the happiness principle of Buddha is summarized in the ‘the Middle Way’ and ‘The Four Noble Truths.’ The Buddha highlights that happiness can be attained through practicing the Middle Way and the Eightfold Path. Particularly, the Eightfold Path is a way to extinguish human suffering (*Duhkha-nirodha-marga*) and to attain *nirvana* (absolute happiness, the *summum bonum* destination) (Keown, 2000). The Buddha strongly asserts that ethical cultivation and spiritual training, such as to discard desire and possession, to keep peaceful and positive mind, to have mercy and compassion, to practice mindfulness, meditative concentration, and insight, are necessary to achieve authentic happiness.

B. Laozi’s Happiness Principle

The author of this paper intends to review the happiness principle of Laozi (Lao-Tzu) focusing on his scripture, *Tao Te Ching or Dao De Jing (The Book of the Way and of Virtue; The Scripture of the Tao and Virtue)*. The text has various titles, such as *Tao Te Ching* (Chinese: 道德經), *Lao Tzu Tao Te Ching* (Chinese: 老子道德經), *The Perfect Scripture of the Way and Its Power* (Chinese: 道德真經), *The 5,000 Characters* (五千文), and so on (Chan, 1963; Chan, 2018; Henricks, 2010; Kohn & LaFargue, 1998; Lau, 1989). The text of *Tao Te Ching* consists of

approximately 5,000 Chinese characters in 81 chapters, and contains two parts, the *Tao Ching* (道經; chapters 1–37) and the *Te Ching* (德經; chapters 38–81) (Abbott, 2012; Feng & English, 1974; Giles et al., 2013 [1905]). The text was written in the poetic style, with using semantically complex and ambiguous words (Chan, 2018; Lee, 2016).

The title of *Tao Te Ching* (道德經) is composed of three Chinese characters. The Chinese word, 道 (*dao* or *tao*) literally means "a way," "a path," "a doctrine," "a principle," "the Truth," or "the Way" (Mathews, 1993). In the *Tao Te Ching*, the *Tao* (道) is "eternally nameless" which is not a simple name for a "thing" but as the basic principle of the universe or as certain essence or pattern behind the natural world that keeps the universe balanced and ordered (Cane, 2002; Legge, 1891). The *Te* (德) literally means "virtue," "goodness," or "moral excellence" (Mathews, 1993). The compound word "道德" (*daode*, *taote*) literally means "morality," "ethical principles," or "morals" (Chan, 2018; Lee, 2016). The last character 經 (*jing*, *ching*) means "canon," "scripture," "great book," or "classic." The title of the *Tao Te Ching* has been translated into various languages. The titles in English are the following: *The Book about the Way and Its Power* (Legge, 1891), *The Book of the Way and of Virtue* (Giles et al., 1905), *The Canon of Reason and Virtue* (Suzuki et al., 1913), *A Treatise on the Principle and Its Action* (Bryce et al., 1991), *The Book of the Tao and Its Virtue* (Kohn et al., 1998), *The Classic of the Way and Virtue* (Lynn, 2004), and *The Way to Goodness and Power* (Trapp, 2019). The author (Lee, Jeong-Kyu) of this academic paper translates the *Tao Te Ching* as "*The Scripture of the Tao and Virtue.*"

In the *Tao Te Ching* (Dao De Jing), the two words, "Tao" and "Te," are concerned with significant happiness concepts and principles in the aspect of Lao Tzu's happiness theory (Lee, 2017). "Tao" has variously complex meanings, and is viewed as 'a basic principle of the cosmos,' 'a spiritual state of cultivated mind,' or 'harmony and happiness,' while "Te" is regarded as Tao's operation or inner nature virtue that is the active living or cultivation of the Tao (Bodde & Fung, 1997; LaFargue, 1992; Lee, 2016, 2017a; Marinoff, 2014; Maspero, 1988).

Laozi explains the Tao (Dao), such as the embodiment (Ch. 1), nameless (Ch. 32), and operation of the Tao (Ch. 51), as follows:

*(Embodying the Dao) **The Dao that can be trodden is not the enduring and unchanging Dao.** The name that can be named is not the enduring and unchanging name. (Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things. Always without desire we must be found, If its deep mystery we would sound; But if desire always within us be, Its outer fringe is all that we shall see. Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.*

-Dao De Jing, Chapter 1, English translation: James Legge-

道可道，非常道。名可名，非常名。無名天地之始；有名萬物之母。

故常無欲，以觀其妙；常有欲，以觀其徼。此兩者，同出而異名，同謂之玄。

玄之又玄，衆妙之門。(道德經 1) Retrieved May 25, 2020 from

<https://ctext.org/dao-de-jing>

*(The Dao with no name) **The Dao, considered as unchanging, has no name.** Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him. Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord. As soon as it proceeds to action, it has a name. When it once has that name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error. The relation of the Dao to all the world is like that of the great rivers and seas to the streams from the valleys.*

-Dao De Jing, Chapter 32, English translation: James Legge-

道常無名 樸雖小，天下莫能臣也。侯王若能守之，萬物將自賓。

天地相合，以降甘露，民莫之令而自均。始制有名，名亦既有，

夫亦將知止，知止所以不殆。譬道之在天下，猶川谷之與江海。(道德經 32)

Retrieved May 25, 2020 from <https://ctext.org/dao-de-jing>

*(The operation (of the Dao) in nourishing things) **All things are produced by the Dao, and nourished by its outflowing operation [its Energy or Virtue].** They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore all things without exception honour the Dao, and exalt its outflowing operation. This honouring of the Dao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute. Thus it is that the Dao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them. It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them; - this is called its **mysterious operation [sublime Virtue].***

-Dao De Jing, Chapter 51, English translation: James Legge-

道生之，德畜之，物形之，勢成之。是以萬物莫不尊道而貴德。
道之尊，德之貴，夫莫之命常自然。故道生之，德畜之；長之育之；
亭之毒之；養之覆之。生而不有，為而不恃，長而不宰，是謂玄德。
(道德經 51) Retrieved May 25, 2020 from <https://cctext.org/dao-de-jing>

In addition, Laozi views the virtue as the attributes of the Tao (Ch. 38), universal use of the Tao (Ch. 43), great or overflowing virtue (Ch. 45), and the outflowing operation of the Tao (Ch. 51) in the Tao Te Ching as the following:

*(About the attributes of the Dao) (Those who) possessed in highest degree **the attributes** (of the Dao) did not (seek) to show **them**, and therefore they possessed **them** (in fullest measure). (Those who) possessed in a lower degree **those attributes** (sought how) not to lose **them**, and therefore they did not possess **them** (in fullest measure). (Those who) possessed in the highest degree **those attributes** did nothing (with a purpose), and had no need to do anything. (Those who) possessed **them** in a lower degree were (always) doing, and had need to be so doing....* -Dao De Jing, Chapter 38, English translation: James Legge-

上德不德，是以有德；下德不失德，是以無德。上德無為而無以為；下德為之而有以為。…(道德經 38) Retrieved May 25, 2020 from <https://cctext.org/dao-de-jing>

*(Great or overflowing virtue) Who thinks his great achievements poor, Shall find his vigour long endure. Of greatest fulness, deemed a void, Exhaustion never shall stem the tide. Do thou what's straight still crooked deem; Thy greatest art still stupid seem, And eloquence a stammering scream. Constant action overcomes cold; being still overcomes heat. **Purity and stillness give the correct law to all under heaven.*** -Dao De Jing, Chapter 45, English translation: James Legge-

大成若缺，其用不弊。大盈若沖，其用不窮。大直若屈，大巧若拙，大辯若訥。躁勝寒靜勝熱。清靜為天下正。(道德經 45) Retrieved May 25, 2020 from <https://cctext.org/dao-de-jing>

In terms of happiness principle, the major principles of happiness in the Tao Te Ching are related to the Way and virtue which seek after harmony, inner peace, and happiness (Johnston, 2013; Lee, 2016; Marinoff, 2014; Wilson, 2014). Laozi asserts that a human being is a part of nature, and that one should live in sympathy with nature according to the natural law to achieve the "Tao" (Lee, 2016). The Tao Te Ching shows hidden or metaphorical concepts and principles of happiness (Lee, 2016): knowing the *Tao* as the Mother of all things (Ch. 1), doing nothing (Ch. 3, Ch. 48), following the Way like water (Ch. 8), repletion of emptiness (Ch. 11),

balancing *Yin and Yang*/ (the harmony of male and female the principles) (Ch. 28; Ch. 76), knowing oneself and others (Ch. 33), hiding the light (Ch. 36), returning primordial nature (Ch. 40), pursuing the *Tao* (Ch. 48), desire what others do not desire (Ch. 64), keeping three precious things (Ch. 67), taking pleasure in one's rustic tasks (Laozi's utopia) (Ch. 80), and following the Way of Heaven, with knowing and doing the Tao (Ch. 81). Several chapters of the Tao Te Ching related to these topics are cited as follows:

*...Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). **When there is this abstinence from action, good order is universal.*** -Dao De Jing, Chapter 3, English translation: James Legge-
...是以聖人之治，虛其心，實其腹，弱其志，強其骨。常使民無知無欲。使夫知者不敢為也。為無為，則無不治。(道德經 3) Retrieved May 26, 2020 from <https://ctext.org/dao-de-jing>

*(Dispensing with the use (of means)) **The movement of the Dao, By contraries proceeds; And weakness marks the course, Of Dao's mighty deeds. All things under heaven sprang from It as existing (and named); that existence sprang from It as non-existent (and not named).*** -Dao De Jing, Chapter 40, English translation: James Legge-
反者道之動；弱者道之用。天下萬物生於有，有生於無。(道德經 40) Retrieved May 26, 2020 from <https://ctext.org/dao-de-jing>

*Therefore the sage **desires what (other men) do not desire, and does not prize things difficult to get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).*** -Dao De Jing, Chapter 64, English translation: James Legge-
是以聖人欲不欲，不貴難得之貨；學不學，復衆人之所過，以輔萬物之自然，而不敢為。(道德經 64) Retrieved May 26, 2020 from <https://ctext.org/dao-de-jing>

*I have **three precious things** which I prize and hold fast. The first is gentleness [**love**]; the second is economy [**thrift**]; and the third is shrinking from taking precedence of others [**modesty**].* -Dao De Jing, Chapter 67, English translation: James Legge- 我有三寶，持而保之。一曰慈，二曰儉，三曰不敢為天下先。(道德經 67) Retrieved May 26, 2020 from <https://ctext.org/dao-de-jing>

*...They should think **their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment.** There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would*

make the people to old age, even to death, not have any intercourse with it. - Dao De Jing, Chapter 80, English translation: James Legge-
...甘其食，美其服，安其居，樂其俗。鄰國相望，雞犬之聲相聞，民至老死，不相往來。(道德經 80) Retrieved May 26, 2020 from <https://cext.org/dao-de-jing>

(The manifestation of simplicity) Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Dao) do not dispute (about it); the disputatious are not skilled in it. Those who know (the Dao) are not extensively learned; the extensively learned do not know it. The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself. With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive. -Dao De Jing, Chapter 81, English translation: James Legge-
信言不美，美言不信。善者不辯，辯者不善。知者不博，博者不知。聖人不積，既以為人已愈有，既以與人已愈多。天之道，利而不害；聖人之道，為而不爭。(道德經 81) Retrieved May 26, 2020 from <https://cext.org/dao-de-jing>

In the Tao Te Ching, Laozi does not present the definite concepts and principles of happiness clearly or specifically, but symbolically or metaphorically. He views the concepts of happiness as metaphysical and naturalistic perspectives. Therefore, it is not easy to explicate the theory of Laozi's happiness. Nonetheless, the author of this paper claims that the primary principle of happiness shown in the Tao Te Ching is to attain the *Tao* (Way), and the following principle is to practice virtue (*Te*). Laozi also emphasizes the theory of “inaction and naturalness” (無為自然) according to the Tao and its operation. In sum, Laozi in the Tao Te Ching presents several major concepts and principles of happiness: doing nothing, following the nature like water, returning to the primordial nature, filling with emptiness, harmonizing between *Yin* and *Yang*, following the Tao and natural law to be oneness between self and nature, living rustic life with inaction and naturalness, knowing the self and others, hiding the light, and following the Way of Heaven (Lee, 2016, pp. 18-19).

III. The Educational Thoughts of Buddha and Laozi

A. Buddha's Educational Thought

The author of this study intends to discuss the educational thought of Buddha focusing on the *Dhammacakkappavattana Sutta* in terms of moral or happiness

education. The *Dhammacakkappavattana Sutta* (SN 56.11: Setting in Motion the Wheel of the Dharma) describes the Buddha's core teachings of the Middle Way, the Four Noble Truths, and the Noble Eightfold Path, which present the Buddha's educational thought or principle as well as the Buddha's happiness principle. The *Dhammacakkappavattana Sutta* contains the first discourse of the Buddha after the Great Awakening. The writer of this paper mainly discusses the Buddha's educational thought as depicted in the Noble Eightfold Path of the Sutta (SN 56.11). *Dhammacakkappavattana Sutta* describes the Noble Eightfold Path:

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.... (Dhammacakkappavattana Sutta: SN 56.11) -translated from the Pali by Thanissaro Bhikkhu (1993), Retrieved May 15, 2020 from <https://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.than.html>;

The Noble Eightfold Path (Pali: *ariya atthangika magga*; Sanskrit: *aryaṣṭāṅgamarga*) is the Buddha's early instructions to reach the end of suffering and to lead to liberation from *samsara*, the painful cycle of rebirth (Anderson, 2013; Gethin, 1998; Prebish, 2000). The eight factors of the path to liberation are grouped into 'three essential elements' (threefold divisions) of Buddhist training and discipline: moral conduct (*sila*), mental discipline (*samadhi*), and wisdom (*panna*) (Ba, 2011; Prebish, 2000). The Buddha identified the threefold higher training (Sanskrit: *trisikṣa*; Pali: *tisikkha*; or simply *sikṣa* or *sikkha*): the higher training of morality (Skt. *adhisilasikṣa*, Pali *adhisila-sikkha*), the higher training of mind (Skt. *samadhisikṣa*, Pali *adhicitta-sikkha*), and the higher training of wisdom (Skt. *prajnasikṣa*, Pali *adhipanna-sikkha*) (Ba, 2011; Nguyen-Huong, 2005; Prebish, 2000). In the Sutta-pitaka, the term "*sikkha*" (literally means learning or training) is used to name this threefold model of education as well as is related to the concept of education, and it also reveals a close connection between the Noble Eightfold Path and Buddhist concept of holistic education (Ba, 2011, p. 147).

Firstly, the moral conduct (Sanskrit: *sila*, Pali: *sila*) division contains three paths: right speech (*samma vaca*), right action (*samma kammanta*), and right livelihood (*samma ajiva*) (Harvey, 2016). Secondary, the mental discipline (*samadhi*,

adhicitta) division consists of three paths: right effort (*samma vayama*), right mindfulness (*samma sati*), and right concentration (*samma samadhi*) (Bodhi, 2020; Spiro, 1982). Lastly, the wisdom training (*prajna, panna*) division includes two paths: right understanding or view (*samma ditthi*) and right thought, motivation, or intention (*samma sankappa*) (Anderson, 2013).

First, the Buddha in the higher training of moral conduct suggests “Five Precepts” (Sanskrit: *pancasila*, Pali: *pancasila*) as the method of practice moral or ethical conduct training through three paths, such as right speech, right action, and right livelihood (Davids & Stede, 1921). The Five Precepts as the core of Buddhist morality are commitments to abstain from killing living beings, stealing, misusing sex, falsehood, and intoxication (Taylor, 2012). The Five Precepts have been closely related to human rights, and described as individually and socially ethical values that bring not only the purification of the mind but also the harmony of society (Bodhi, 2020; Davids & Stede, 1921).

In the aspect of moral or ethical education, the first three paths are significant and necessary methods for practicing healthy moral or ethical conduct and attitude. Especially, the Five Precepts are pivotal ethical rules or moral guidelines to harmonize a social community as well as to cultivate individual morality in order to make progress on the path to enlightenment (Williams, 2000).

Second, the Buddha in the higher training of mind mentions the second three paths, right effort (*samma vayama*), right mindfulness (*samma sati*), and right concentration (*samma samadhi*), to progress from moral restraints to training the mind (Bodhi, 2020; Greenwalt & Nguyen, 2017; Spiro, 1982). First of all, ‘right effort’ (*samyag-vyayama / samma-vayama*) is not just for the practice of meditation but for the development of our good life. In other words, the path of right effort is to encourage and enhance the good quality of our life. Next, the aim of ‘right mindfulness’ (*samma sati*) is the end of suffering with calming the mind-body complex and becoming wholesome states through dwelling in meditation (*jhana*). The *dhyana* (Sanskrit) or *jhana* (Pali) is commonly translated as meditation, and uses the training of the mind to lead to a state of perfect equanimity and awareness (*upekkha-sati-parisuddhi*) (Brekke, 1999).

According to the Theravada tradition, the aim in this group is to develop clarity and insight into the nature of reality – *dukkha*, *anicca* and *anatta*, discard negative states, and dispel *avidya* (ignorance), ultimately attaining *nirvana*, that is, absolute happiness (Trainor, 2004). Last, the path of ‘right concentration’ (*samma samadhi*) in the fourth *dhyana* (meditation) is the practice of concentration-meditation to lead "the state of perfect equanimity and awareness (*upekkha-sati-parisuddhi*)" (Brekke, 1999). In the Buddhist suttas, *samadhi* is defined as ‘one-pointedness of mind’ (*Cittass'ekaggata*) (Gunaratana, 1995), and translated as ‘unification of mind’ or ‘concentration,’ as in the limiting of the attention of the mind on one object.

In terms of happiness education, the mental discipline (Sanskrit/ *samadhi*) of the Noble Eightfold Path presents how to attain true happiness as well as how to cultivate and encourage mentality. In this vein, this mental training practically provides exemplary educational methods and psychological patterns for contemporary educators and theorists. Particularly, positive mental qualities, such as mindfulness, meditation, concentration, insight, awareness, equanimity, and happiness, can be promoted either as valuable teaching and learning methods or as educational objectives and goals in happiness studies.

Last, the Buddha in the higher training of wisdom as the culmination of the path is to clear one’s path and to gain right understanding of reality which one can become free from the vicious cycle of suffering, while the path of right view starts with correct knowledge or insight, which is needed to understand why this path should be followed (Anderson, 2013). The wisdom division consists of two paths, “right view” (*samyak-drsti / samma-diṭṭhi*) or "right understanding" and "right thought" (*samyak-saṃkalpa / samma sankappa*), right resolve, or "right intention” (Gunaratana, 2001). The aim of right view is to clear one's path from confusion, misunderstanding, and deluded thinking. The path of right thought leads to one’s mental states and one’s actions correctly. The goal of the higher training of wisdom is to resolve the Noble Eightfold Path as well as to clearly understand reality in order to plant the seeds of true happiness.

In the aspect of educational thought, the wisdom division is related to intellectual development. Numerous Buddhist sutras highlight “*panna*” (wisdom, understanding, insight) and “*visuddhi*” (purity, purification) of the mind from mental defilements (Nguyen-Huong, 2005). The Noble Eightfold Path shows three stages in the course of Buddhist education: *pariyatti* (learning, the learning of the theory of dharma, efficiency in the (knowledge of) thoughts of others), *paṭipatti* (conduct, practice, behavior, religious practice), and *paṭivedha* (realization, penetration, attainment, comprehension) (Bodhi, 2020; Nguyen-Huong, 2005). In this vein, learning (*suta*) is the first step to acquire knowledge and to lead on the way to *Nirvana* or *Nibbana*. Additionally, the four aspects of knowledge are shown: (1) *dittha*- what is seen, (2) *suta*- what is heard, (3) *muta*- what is thought of, and (4) *vinnata*- what is understood (Nguyen-Huong, 2005). In the tradition of Buddhist sutras, knowledge (*nana*) can be collected by learning (*suta*) and thinking (*cinta*), whereas wisdom (*panna*) by meditation (*bhavana*) (op. cit.). The two main goals of Buddha’s teachings are not merely to purify oneself through learning and practicing, but to learn the Buddha’s teaching and wisdom.

In sum, several major educational thoughts appeared in the Noble Eightfold Path are as the following: the threefold divisions of Buddhist training and discipline -- moral conduct (*sila*), mental discipline (*samadhi*), and wisdom (*panna*) -- can be considered as the three principles of education -- behavioral modification, mental cultivation, and intellectual development -- and also regarded as the foundations to set the goals and objectives of education (Ba, 2011, p. 225). Additionally, in terms of religion or happiness education, several good qualities, such as full-awakening, peaceful equanimity, and nirbanic happiness, that Buddha instructed can be regarded as the purposes of life as well as of education (Ba, 2011, p. 227).

B. Laozi’s Educational Thought

Laozi in the Tao Te Ching did not definitely and specifically mention education, but he suggested several educational thoughts symbolically or metaphorically in his text. Like the concepts and principles of happiness, educational concepts and thoughts in the Tao Te Ching are mainly concerned with the Way and virtue that

pursue inner peace, harmony, and happiness (Johnston, 2013; Marinoff, 2014; Wilson, 2014). The core doctrines of Laozi's teaching are the Way (道 tao: the way), virtue (德 te: morality), doing nothing (無爲 wuwei: nonaction, nonbeing, not acting), and naturalness (自然 ziran: nature, returning primordial nature). The Tao Te Ching shows that "All things are produced by the Dao, and nourished by its outflowing **operation** [virtue]. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition (道生之，德畜之，物形之，勢成之)" (Chapter 51). Additionally, "doing nothing" is a central concept of the *Tao Te Ching*, and "naturalness" is also another central concept which is used the term broadly with simplicity and humility as a key virtue, harmonizing with the Tao. Both terms are seen to reflect the function of the nameless and formless Tao (Chan, 2018). Laozi in his text said, "Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Dao. The law of the Dao is **its being what it is** (人法地，地法天，天法道，道法自然)" (Chapter 25, Tao Te Ching).

From an educational viewpoint, Laozi mentions hidden or metaphorical concepts and thoughts of education: knowing the Tao as the mother of all things (Chapter 1), doing nothing (Ch. 2, Ch. 37, Ch. 48), following the Way like water (Ch. 8), repletion of emptiness (Ch. 11), renounce learning (Ch. 20), harmony principle (Ch. 28, Ch. 76), knowing oneself and others (Ch. 33), hiding the light (Ch. 36), nameless simplicity (Ch. 37), returning primordial nature (Ch. 40, Ch. 80), teaching without words (Ch. 2, Ch. 43), the way of learning (Ch. 48), practicing the Tao (Ch. 62), fine words and admirable deeds (Ch. 62, Ch. 81), without thinking of acting (Ch. 63), and knowing and doing the Tao (Ch. 81). Several chapters of the Tao Te Ching related to these themes are cited as the following:

He who devotes himself to learning (seeks) from day to day to increase (his knowledge); he who devotes himself to the Dao (seeks) from day to day to diminish (his doing). He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). Having arrived at this point of non-action, there is nothing which he does not do. He who gets as his own all under heaven does so by giving himself no trouble (with that end). If one take trouble (with that end), he is not equal to getting as his own all under heaven. -Dao De Jing, Chapter 48, English translation: James Legge-

為學日益，為道日損。損之又損，以至於無為。無為而無不為。取天下常以無事，及其有事，不足以取天下。 — 道德經 48, Retrieved June 10, 2020 from <https://cetxt.org/dao-de-jing>

The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike.... -Dao De Jing, Chapter 8, English translation: James Legge-

上善若水。水善利萬物而不爭，處衆人之所惡。道德經 8, Retrieved June 10, 2020 from <https://cetxt.org/dao-de-jing>

...Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech. All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement).... -Dao De Jing, Chapter 2, English trans.: James Legge...是以聖人處無為之事，行不言之教；萬物作焉而不辭，生而不有。為而不恃，功成而弗居。道德經 2, Retrieved June 10, 2020 from <https://cetxt.org/dao-de-jing>

The softest thing in the world dashes against and overcomes the hardest; that which has no (substantial) existence enters where there is no crevice. I know hereby what advantage belongs to doing nothing (with a purpose).

There are few in the world who attain to the teaching without words, and the advantage arising from non-action. -Dao De Jing, Chapter 43, English translation: James Legge-

天下之至柔，馳騁天下之至堅。無有入無間，吾是以知無為之有益。不言之教，無為之益，天下希及之。道德經 43, Retrieved June 10, 2020 from <https://cetxt.org/dao-de-jing>

The Dao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do. If princes and kings were able to maintain it, all things would of themselves be transformed by them.... -Dao De Jing, Chapter 37, English translation: James Legge-

道常無為而無不為。侯王若能守之，萬物將自化。道德經 37, Retrieved June 10, 2020 from <https://cetxt.org/dao-de-jing>

When we renounce learning we have no troubles. The (ready) 'yes,' and (flattering) 'yea;' Small is the difference they display. But mark their issues, good and ill; What space the gulf between shall fill?... -Dao De Jing, Chapter 20, English translation: James Legge-

絕學無憂，唯之與阿，相去幾何？善之與惡，相去若何？... 道德經 20, Retrieved June 10, 2020 from <https://cetxt.org/dao-de-jing>

The movement of the Dao, By contraries proceeds; And weakness marks the course, Of Dao's mighty deeds. All things under heaven sprang from It as

existing (and named); that existence sprang from It as non-existent (and not named). -Dao De Jing, Chapter 40, English translation: James Legge- 反者道之動；弱者道之用 °天下萬物生於有，有生於無. 道德經 40, Retrieved June 10, 2020 from <https://ctext.org/dao-de-jing>

Dao has of all things the most honoured place. No treasures give good men so rich a grace; Bad men it guards, and doth their ill efface. (Its) admirable words can purchase honour; (its) admirable deeds can raise their performer above others. Even men who are not good are not abandoned by it.... -Dao De Jing, Chapter 62, English trans.: James Legge- 道者萬物之奧 °善人之寶，不善人之所保 °美言可以市，尊行可以加人 °人之不善，何棄之有?... 道德經 62, Retrieved June 10, 2020 from <https://ctext.org/dao-de-jing>

In addition, Laozi in his text used several metaphors or symbols, such as water (Ch. 8), emptiness (Ch. 4, Ch. 11, Ch. 16), softness and weakness (Ch. 36, Ch. 43), a log (Ch. 28), mother (Ch. 52), and infant (Ch. 55), to illustrate the concepts of ‘noaction naturalness’ (無爲自然: *wuwei ziran*). These symbols can be applied to educational principles (Lee, 2016).

From the standpoint of pedagogy, the significant metaphors and symbols are: non-action instruction, the movement of the Dao by contraries proceeds, the highest excellence like water, and teaching without words. Laozi emphasizes the theory of “inaction and naturalness” (無爲自然) according to the Tao and its operation. To learn and practice the Tao and its operation, he suggests two significant methods or theories, ‘non-action instruction’ (無爲之教) and ‘teaching without words’ (不言之教). He shows several major examples metaphorically or symbolically to apply to educational principle, with suggesting water, softness, simplicity (Ch. 28, Ch. 37), vacantness (Ch. 11, Ch. 16), mother, and infant. Laozi argues not merely the recovery of human nature in accordance with the Tao which is the order of nature and human beings, but the balance between the nature and humans.

In terms of education, Laozi also highlights reciprocal harmony to maintain the order of nature and humans through the theories of “teaching without words” and “doing nothing.” The theories support ‘discard wisdom’ (Ch. 19), ‘renounce learning’ (Ch. 20), ‘hiding the light’ (Ch. 36), ‘forget knowledge’ (Ch. 48), and ‘do admirable words and admirable deeds’ (Ch. 62), ‘act without acting’ (Ch. 63), and ‘learn what do not learn’ (Ch. 64). Considering the above pedagogical

approach of Laozi's metaphors and symbols, Laozi's educational thoughts are: (1) to view the Tao and to practice 'its operation' (virtue), (2) to learn what people do not learn, (3) to discard doing anything by human knowledge and wisdom, (4) to follow the Tao and natural law to be oneness between nature and self, (5) to cultivate one's morality to raise others with admirable words and deeds, (6) to understand the principle of being and nothing, (7) to harmonize between nature and oneself, between others and myself, between societies, and between states, and (8) to design intuitive education through hiding the light related to the Tao.

The aims of Laozi's education are: (1) to nurture a natural human being who follows the way of nature, with cultivating oneself, (2) to pursue the harmony and to keep the order of natural operation in human relationship, society, and state, and (3) to restore human nature with inactivity practicing the Tao every day until arriving at doing nothing.

IV. Significant Similarities and Differences: Buddha v. Laozi

The author of this study maps briefly out significant similarities and differences between Buddha and Laozi on the basis of the examination results in the previous sections. He also reviews the similarities and differences of happiness principle and educational thought from a standpoint of happiness and moral education. First, the similarities and differences of happiness principles are discussed. Next, the similarities and differences of educational thoughts are reviewed between the two sages. The author examines and discusses significant similarities and differences separately, but several major themes are redundant because the two look alike in the aspect of thoughts and principles between happiness and education.

First of all, the commonly significant similarities of the happiness principles between Buddha and Laozi are: (1) to cultivate oneself for moral life, (2) to recover or pursue human nature, (3) to harmonize mutuality, (4) to emphasize training and practice for happiness, and (5) to maintain the heart of mercy or love, and to discard greed, hatred, and delusion or mundanity.

In spite of several similarities, the two great thinkers have several differences regarding happiness principle as the following: (1) to morally cultivate oneself,

Buddha asserts the practice of the Middle Way and the Eightfold Path, while Laozi claims the no-action living or practice of the *Tao* and its operation; (2) to recover human nature, Buddha suggests “Three Universal Truths,” *annica*, *duhkha*, and *anatta*, whereas Laozi presents the Way of nature following the Tao; (3) to harmonize each other, Buddha stresses the principle of cause and effect as well as the heart of great mercy; and Laozi teaches following the Tao and natural law to be oneness between nature and self; (4) to emphasize higher training and practice for happiness, Buddha teaches the Four Noble Truths and the Eightfold Path that lead to renounce desire, to extinguish suffering, to purify the heart, to stop the cycle of rebirth, and to attain perfect liberation, that is, *nirvana* which is the state of true happiness, but Laozi discourses the attainment of the *Tao* (Way) and its operation *Te* (virtue), with “inaction and naturalness” (無爲自然); and (5) to maintain the heart of mercy or love, Buddha in his Suttas advises to keep the heart of mercy, compassion, and purity, while Laozi in *Tao Te Ching* recommends love, thrift, and modesty for a happy life and a harmonious society.

Next, the significant similarities of educational thoughts between two great sages are: (1) learning and practice absolute truth, (2) moral cultivation for a good life, (3) reciprocal harmony or balance for a peaceful society and world, (4) the recovery of human nature with intuitive and holistic approaches, (5) the respect of human life and nature, and (6) the attainment of happiness.

Despite these similarities, the two great thinkers have some differences about educational thought as follows:

First, for learning and practice absolute truth, Buddha highlights the learning and higher training of his teaching and wisdom to purify the heart and to understand the absolute truth (*Dhamma*) with mindful teaching and learning, whereas Laozi emphasizes the following the natural way and its operation to know the Way (*Tao*) of Heaven, with wordless teaching and doing non-action. Laozi also insists that one should learn what people do not want to learn, with the method of inaction and naturalness, and that one should discard common knowledge and wisdom.

Second, regarding moral cultivation for a good life, Buddha presents the moral conduct (Sanskrit: *śīla*, Pali: *sīla*) division of the Noble Eightfold Path for the higher training of morality. The Buddha suggests “Five Precepts” as the method

of practice moral or ethical conduct training through three paths, such as right speech, right action, and right livelihood. On the other hand, Laozi claims that one should cultivate one's morality to raise others with admirable words and deeds as well as to know oneself and others. He also insists that one should devote oneself to the *Tao* every day to diminish one's doing till one arrives at doing nothing.

Third, toward keeping reciprocal harmony or balance for a peaceful society and world, Buddha proposes the Middle Path, not only for the practice of middle path but also for the harmony of our good life. As this path leads to a state of harmony and balance, so it encourages reciprocal harmony or balance for a peaceful society and world. On the contrary, Laozi asserts that one should follow the Tao and natural law to be oneness between nature and self, to harmonize between others and myself, between societies, and between states.

Fourth, for recovering the human nature, Buddha presents the higher training of mental discipline (*samadhi*) in the Noble Eightfold Path through right effort (*samma vayama*), right mindfulness (*samma sati*), and right concentration (*samma samadhi*), not just for the practice of meditation but for the recovery of human nature. On the other hand, Laozi argues the restoration of human nature with inactivity practicing the Tao every day until arriving at doing nothing.

Fifth, for the respect of human life and nature, Buddha proposes the "Five Precepts" which highlights human rights and the esteem of nature, whereas Laozi argues not only the oneness between nature and oneself but also human beings as part of nature.

Last, regarding the attainment of happiness, Buddha instructs the Middle Way, the Four Noble Truths, and the Noble Eightfold Path, which present how to attain true happiness as well as how to cultivate and to encourage morality and mentality. On the other side, Laozi teaches the achievement of the *Tao* (Way) and its operation *Te* (virtue), with following "inaction and naturalness" (無爲自然).

V. Conclusion

The purpose of this position paper is to explore the happiness principles and educational thoughts of Buddha and Laozi. To discuss the paper systematically, three research questions are addressed. First, what are the happiness principles of Buddha and Laozi? Second, what are the educational thoughts of Buddha and Laozi? Third, what are significant similarities and differences between the two sages? In order to defend the research questions, a descriptive content analysis method will be used with a cross-cultural comparative approach. As for the limitations of this study, the principle of happiness is mainly discussed from a viewpoint of ethical philosophy, and the thought of education is reviewed from the perspective of happiness or moral education. This position paper is focused on the *Dhammapada*, the *Dhammacakkappavattana Sutta* of Buddha, and on the *Tao Te Ching* of Laozi. The author in this study has used the second resources in English as well as in the classical Chinese language. The significance of the study is to provide the basic theories and the valuable resources of contemporary and future education, especially happiness and moral education, for educational theorists and practitioners in the world in the aspect of the mutual understanding of two different cultures.

The research results of the study are briefly summed up as the following:

First, the happiness principle of Buddha is summarized in the ‘the Middle Way’ and ‘The Four Noble Truths.’ The Buddha highlights that happiness can be attained through practicing the Middle Way and the Eightfold Path. Especially, the Eightfold Path is a way to extinguish human suffering (*Duhkha-nirodha-marga*) and to attain *nirvana* (absolute happiness, the *summum bonum* destination) (Keown, 2004). The Buddha strongly argues that ethical cultivation and spiritual training, such as to keep peaceful and positive mind, to have mercy and compassion, to discard greed, hatred, and delusion, and to practice mindfulness, meditative concentration, and insight, are necessary to achieve authentic happiness.

On the contrary, Laozi in the *Tao Te Ching* claims that the primary principle of happiness is to attain the *Tao* (Way), and the following principle is to practice virtue (*Te*). Laozi also emphasizes the theory of “inaction and naturalness” (無爲自然) according to the *Tao* and its operation. The *Tao Te*

Ching presents several major concepts and principles of happiness: doing nothing, following the nature like water, returning to the primordial nature, filling with emptiness, harmonizing between *Yin* and *Yang*, following the Tao and natural law to be oneness between self and nature, living rustic life with inaction and naturalness, desiring what one does not desire, knowing the self and others, hiding the light, and following the Way of Heaven (Lee, 2016, pp. 18-19).

Second, Buddha in his Suttas suggests several major educational thoughts. Especially, *Dhammacakkappavattana Sutta* shows the Noble Eightfold Path which contains the threefold divisions of Buddhist training and discipline -- moral conduct (*sila*), mental discipline (*samadhi*), and wisdom (*panna*) -- can be considered as the three principles of education -- behavioural modification, mental cultivation, and intellectual development --, and also regarded as the foundations to set the goals and objectives of education (Ba, 2011, p. 225). In terms of religion or happiness education, several good qualities, such as full-awakening, peaceful equanimity, and nirbanic happiness, that Buddha instructed can be regarded as the purposes of life as well as of education (Ibid., p. 227).

On the other hand, Laozi's educational thoughts: (1) to view the Tao and to practice 'its operation' (virtue), (2) to learn what people do not learn, (3) to discard doing anything by human knowledge and wisdom, (4) to follow the Tao and natural law to be oneness between nature and self, (5) to cultivate one's morality to raise others with admirable words and deeds, (6) to understand the principle of being and nothing, (7) to harmonize between nature and oneself, between others and myself, between societies, and between nations, and (8) to design intuitive education through hiding the light related to the Tao. The aims of Laozi's education are: (1) to nurture a natural human being who follows the way of nature, with cultivating oneself, (2) to pursue the harmony and to keep the order of natural operation in human relationship, society, and state, and (3) to restore human nature and to practice the *Tao* everyday with "inaction and naturalness" until arriving at doing nothing.

Third, in the previous section of this paper, the author has examined the similarities and differences of happiness principle and educational thought between the two sages from a standpoint of happiness and moral education.

In conclusion, based on the research results of this paper reviewed, the author suggests that the principles of happiness as well as the thoughts of education may seem to impart the useful resources and valuable theories of happiness or moral education to contemporary or future educational practitioners and theorists in order to build not merely the healthy morals of individuals, but the harmony of societies for our happiness and peace. For future research, it is recommended that the future paper be broadly undertaken to explore the merits of the teaching and wisdom of great thinkers in the classics of both worlds, with various research methodology. Finally, the author asserts that the current society centered on highly scientific and pragmatic knowledge may be thrown into confusion or despair, unless we encourage intuitive and holistic education approaches which Buddha and Laozi suggested in their scriptures. Thus, the researcher suggests that the present and future education should put emphasis on spiritual training or moral cultivation to be able to pursue harmonious happiness and peace.

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