

Is Happiness the Ultimate Goal of Higher Education?

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< Abstract >

The purpose of this study is to explore whether happiness is the ultimate goal of higher education. In order to discuss this article systematically, four research questions are addressed. First, what are the concepts and principles of happiness in terms of religion and philosophy? Second, what are significant factors of happiness? Third, what are physical happiness and spiritual happiness? Last, is happiness indeed the ultimate goal in higher education? The research questions are defended through a descriptive analysis, with a cross cultural approach.

As for the limitations of the study, happiness is focused on the lenses of the Eastern and the Western philosophical and religious aspects related to conventional higher education, especially South Korea and Canada. The Eastern aspect is limited to Buddhism and Confucianism, whereas the Western aspect is focused on ancient Greek philosophy and Christianity. Specifically, the study is mainly focused on not merely Buddhist Sutras and Confucius' and Mencius' classics, but Plato's and Aristotle's philosophical works and Christian *Scriptures (The Bible)*. This article focuses on the notions and principles of happiness in terms of religion and philosophy. Lastly, higher education is focused on the lenses of South Korea and Canada. The significance of this study is to provide basic theories and useful resources regarding happiness for educational theorists and practitioners in the world.

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*Key words: happiness, religion, Christianity, Catholicism, Buddhism, Confucianism, cross cultural approach, educational philosophy, happiness education, religion education, higher education, Canadian higher education, Korean higher education

I. Identification of the Problem

The problem to be examined in this study is to explore whether happiness is the ultimate goal of higher education. To review this article systematically, four research questions are addressed. First, what are the concepts and principles of happiness in terms of religion and philosophy? Second, what are significant factors of happiness? Third, what are physical happiness and spiritual happiness? Last, is happiness indeed the ultimate goal in higher education? The research questions will be defended through a descriptive analysis, with a cross cultural approach.

As for the limitations of the study, happiness is focused on the lenses of the Eastern and the Western philosophical and religious aspects related to conventional higher education, especially *South Korea and Canada. The Eastern aspect will be limited to Buddhism and Confucianism, whereas the Western aspect will be focused on ancient Greek philosophy and Christianity. Specifically, the study is mainly focused on not merely Buddhist Sutras and Confucian classics based on the works of Confucius and Mencius, but Plato's and Aristotle's philosophical works and Christian *Scriptures (The Bible)*. Additionally, this paper focuses on the notions and principles of happiness in terms of religion and philosophy. Lastly, higher education is focused on the lenses of South Korea and Canada. The significance of this study is to provide basic theories and valuable resources regarding happiness for educational theorists and practitioners in the world.

From a standpoint of academia, the theme of happiness has been a long tradition in theology and philosophy (Lee, 2020a). Furthermore, it has more widely spread in medical science, psychology, and economics as well as religious study, sociology, and pedagogy since the late 20th century (Lee, 2012; Lee, 2020a). Particularly, in the field of education, recently numerous studies concerned with higher education and happiness have been researched by a number of scientists and theorists (Abdel-Khalek, & Nacuer, 2007; Araki, 2022; Blanchflower & Oswald, 2004; Bothwell, 2017; Cabanas & González-Lamas, 2022; Chen, 2012; Crawford, 2017; Cunado & Gracia, 2012; Durón-Ramos et al., 2022; Elwick & Cannizzaro, 2017; Fabra & Camisón, 2009; Florida et al., 2013; Flynn & MacLeod, 2015; Giambona et al., 2014; Gibbs, 2014, 2017; Hartog & Oosterbeek, 1998; Helliwell et al., 2019, 2020; Jiang, 2022; Jongbloed, 2018; Lee, 2009a, 2009b, 2011, 2012, 2016, 2017a-d, 2018a, 2018b, 2019a, 2020a; Michalos, 2007, 2008; Nikolaev, 2016; Oreopoulos

& Salvanes, 2011; Schuelka et al., 2021; Striessnig & Lutz, 2016; Webster et al., 2019; Wolff, 2019; Young et al., 2022; Zembylas, 2020). Most of these researchers found that higher education as a significant determinant had influence on happiness or better life (Lee, 2020a). In other words, the majority of social studies have suggested that higher education has more or less association with happiness or well-being subjects (Lee, 2012; Lee, 2020a). On the contrary, a number of studies or articles (Antonio, 2022; Brooks, 2020; Clark, 2003; Cuñado & Gracia, 2012; Gold, 2019; Hartog & Oosterbeek, 1998; Helliwell, 2003; Ireland, 2010; McSpadden, 2015; Ngoo et al., 2015; Stewart-Brown et al., 2015; Striessnig & Lutz, 2016; Stutzer, 2004; Veenhoven, 1996; Wendler, 2021) have found that higher education does not have a significantly positive correlation with happiness. That is, higher education is rare or no guarantee of happiness, and does not make you happy (Brooks, 2020).

As reviewed in this article, most of these studies have been researched from the Westerners' viewpoints, especially the classical Greek or Christian oriented views, and they consistently support two opposing conclusions. The author in the article supports the positive side, that is, higher education is associated with happiness. On this positive assumption, the author will examine the relevance between happiness and higher education from the angle of the Western and Eastern religion and philosophy. In other words, the author intends to discuss happiness as one of ultimate goals in higher education from the Eastern and the Western perspectives with comparative philosophical and religious approaches.

II. The Concepts and Principles of Happiness: Philosophical and Religious Perspectives

Happiness is the ultimate goal of every human being (Lee, 2012, p. 165). In this standpoint, happiness study is a meaningful assignment. From ancient times to the present, a large number of sages, thinkers, and theorists have inquired happiness, and to seek the reality of happiness across cultures and centuries (Lee, 2012, p. 170). The concept of happiness has been differently defined according to cultures, religions, ethnics, epochs, thoughts, academia, and persons (op. cit., pp. 170-1). The author of this paper firstly intends to review the concepts and principles of happiness from the philosophical and

religious perspectives. From the Western perspective, first of all, the happiness theories of ancient Greek thinkers, especially Plato and Aristotle, will be discussed. Secondly, the happiness principle of Christianity will be reviewed in terms of the happiness theories of St. Augustine and St. Thomas Aquinas as well as the happiness principle of the Bible. On the other hand, from the Eastern perspective, the happiness principle of Buddha will be firstly discussed, and then the happiness theories of classical Chinese thinkers, particularly Confucius and Mencius will be stated.

A. The Happiness Theories of Ancient Greek Thinkers, Plato and Aristotle

The concepts and principles of happiness have been defined differently from viewpoints of each philosophy and religion. First of all, the author of this paper intends to review the concepts and principles of happiness from ancient Greek philosophers, especially Plato and Aristotle. The majority part of Plato's happiness theory in this section is cited from Section III, A. "Plato's Happiness Principle" in the author's article, Ch. 5, "Plato and Mencius on Happiness and Education" of the author's Book, *Religion and Happiness in Education* (Lee, 2020a, pp. 215-222). The happiness theory of Plato is focused on *the Republic* (Πολιτεία).

1. The Happiness Principle of Plato

Plato (Ancient Greek: Πλάτων, *Platon*; 428/427 or 424/423 – 348/347 BC) in *the Republic* (Ancient Greek: Πολιτεία, *Politeia*; c. 375 BC) basically presents two main questions: the one is "what is justice?", and the other is "what is the relation of justice to happiness?" or "is the more just person the happier (580b-c; 354a)?" Both questions are related to ethico-political concerns.

In *the Republic* (Πολιτεία, *Politeia*), Socrates (Σωκράτης; c. 470–399 BC) who was a great Greek philosopher addresses the first question from the aspect of a political community or state as well as an individual person or soul. Socrates first of all defines justice (δικαιοσύνη) as follows: one of four cardinal human virtues (Book IV, 433a-c), virtue and wisdom (ἀρετήν καὶ σοφίαν, 350d), the greatest good (μέγιστον ἀγαθόν, 366e),

and the excellence or virtue of soul (*ἀρετὴν γε συνεχωρήσαμεν ψυχῆς*, 353e). In *the Republic*, Plato writes that “*justice is virtue and wisdom and injustice vice and ignorance*” (*δικαιοσύνην ἀρετὴν εἶναι καὶ σοφίαν, τὴν δὲ ἀδικίαν κακίαν τε καὶ ἀμαθίαν*, Book I, 350d, <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0167%3Abook%3D1%3Asection%3D350d> Retrieved Feb. 2, 2020). In Book X, Socrates declares that “*justice in itself is the best thing for the soul itself, and that the soul ought to do justice*” (*ἀλλ’ αὐτὸ δικαιοσύνην αὐτῇ ψυχῇ ἄριστον ἠΰρομεν, καὶ ποιητέον εἶναι αὐτῇ τὰ δίκαια*, Book X, 612b, <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0167%3Abook%3D10%3Asection%3D621b> Retrieved Feb. 2, 2020). In this vein, Plato understands that justice as the greatest good is also unavoidably linked with the human soul (Book X, 612b).

Regarding the second question, that is, the relation between justice (*δικαιοσύνη: dikaiosune*) and happiness (*εὐδαιμονία: eudaimonia*), Socrates provides complicated dialogues and philosophical argument to defend the second question. The Plato’s *Republic* logically describes the association between justice and happiness in terms of ethico-political viewpoints. In *the Republic*, Socrates argues to prove that the just is better off than the unjust. The Plato’s *Republic* shows the connection between justice and happiness as the following:

[354a] “*But furthermore, he who lives well is **blessed and happy**, and he who does not the contrary.*” “*Of course. Then **the just is happy and the unjust miserable.***” [354a] *ἀλλὰ μὴν ὁ γε εὖ ζῶν **μακάριός τε καὶ εὐδαίμων**, ὁ δὲ μὴ τάναντία. πῶς γὰρ οὐ; ὁ μὲν **δίκαιος ἄρα εὐδαίμων**, ὁ δ’ **ἄδικος ἄθλιος**.* Retrieved Feb. 2, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:1.354a>
 Plato. *Platonis Opera*, ed. John Burnet. Oxford University Press. 1903.
 The Annenberg CPB/Project provided support for entering this text.

[580b] *Ariston pronounced **the best man and the most righteous to be the happiest**,*
 [580β] *Ἀρίστωνος ὑὸς τὸν **ἄριστόν τε καὶ δικαιοτάτον εὐδαιμονέστατον***
 Retrieved Feb. 2, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:9.580b>

[580c] *and that he is the one who is the most kingly and a king over himself;¹ and declared that **the most evil and most unjust is the most unhappy**,* [580ζ] *ἔκρινε, τοῦτον δ’ εἶναι τὸν βασιλικώτατον καὶ βασιλεύοντα αὐτοῦ, τὸν δὲ **κάκιστόν τε καὶ ἀδικώτατον ἄθλιώτατον**,*
 Retrieved Feb. 2, 2020. <http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:9.580c>

Plato in *the Republic* enunciates that the just person is better off than the unjust person, and that the just person is happier than the unjust (353e; 354a; 580b–c). Like the above

assertion, Plato also presents Socrates' pleasure argument (Book IX, 580d-585a) with three types or sorts of persons and lives (581c-d; 582d; 583a): the lover of wisdom (*φιλόσοφον*), the lover of victory (*φιλόνηκον*), and the lover of gain (*φιλοκερδές*) (581c); and three kinds or forms of pleasure: truth-loving, honor-loving, and profit-loving (580d; 581c; 583a). The three kinds of pleasure (*τριττὰ καὶ ἡδοναί*) are compared to a tripartite human soul as well as three types in the city-state (580d).

Socrates claims that the greatest pleasure is the pleasure of truth-seeking (582c). Thus, the philosopher, as the wisdom-lover, having a just soul has the best kind of pleasure (Book IX, 583a). In this vein, pleasure (*edone: ἡδονή*) somewhat links with justice and happiness in terms of Platonic ethico-political philosophy. Plato views justice as the essential virtue of soul for a happy life, and pleasure as a crucial part of virtuous character for a good or happy life.

In *the Republic*, several old Greek terms were used as the meaning of happiness, but four or five important words among them are “*εὐδαιμονία*” (*eudaimonia*: prosperity, good fortune, happiness, weal, wealth, opulence) “*εὐδαίμων*” (*eudaimon*: happy, to be prosperous), “*μακαριότης*” (*macariotes*) or “*μακαρία*” (*macaria*: happiness, bliss), and “*μακάριος*” (*macarios*: happy, blessed) (Liddell & Scott, 1995). Etymologically, “*εὐδαιμονία*” consists of the words “*εὐ*” (*eu*: well, luckily, happily, well off) and “*δαίμων*” (*daimon*: a god, goddess, one's daemon or genius, one's lot or fortune, an evil spirit, a demon, devil), along with “*ἀρετή*” (*arete*: goodness, excellence, virtue) (Hursthouse, 2007; Liddell & Scott, 1995). On the other hand, “*μακαριότης*” or “*μακαρία*” (happiness, bliss) and *μακάριος* (blessed, happy) are joined to the names of God.

In *the Republic*, Plato enunciates that the just person is happy (354a), and that the best and most righteous person is the happiest (580b), while the unjust person is miserable, and the most evil and most unjust person is the most unhappy (354a: 580c). Additionally, the just are happier than the unjust (580d). Furthermore, the person who lives well is blessed and happy (354a), and the just soul and the just man will live well (353e). Plato views “wisdom as a skill of living that determines happiness by directing one's life as a whole, bringing about goodness in all areas of one's life” (Russell, 2005, https://books.google.ca/books/about/Plato_on_Pleasure_and_the_Good_Life.html?id=X9Vwmyi62rIC&redir_esc=y Retrieved Feb. 5, 2020). Plato also understands that moral persons who have and practice the cardinal virtues are the only ones to be truly happy

(443c-e). In order to be happy, Socrates insists that a person should possess “justice and virtue” (*δικαιοσύνην δὲ καὶ ἀρετὴν*) (445b). In this vein, to cultivate the cardinal virtues through learning and practicing is a necessary process for a happy life. Plato describes three principles for the self-cultivation of virtues: “*having first attained to self-mastery, beautiful order within himself, and having harmonized these three principles*” (Book IV, 443d, <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D4%3Asection%3D443d> Retrieved Feb. 5, 2020). From a viewpoint of Platonic ethico-political theory, one has to particularly understand justice, not only as the most important cardinal virtue and the greatest good of the soul, but as a significant determinant for happiness.

In brief, Socrates in *the Republic* overall argues and defends just or a just life and its necessary connection to happiness or a happy life. In particular, comparing justice in a soul with justice in a city, Socrates views justice not only as the greatest good of the soul, but as the excellent state of the *Kallipolis*. In other words, a justice person is a prototype of a justice city. In *the Republic*, Plato understands that the same claims of justice have to apply to the city as well as to the embodied soul. Thus, the just city is happy, and the best and most righteous city is the happiest. Additionally, the just city is better off than the unjust city. Furthermore, Plato highlights that the three parts of both keep in different balance from one to another, and that the justice of both needs harmony.

Plato in *the Republic* also depicts that “*the tyrant's life will be least pleasurable and the philosopher king's most*” (*ἀηδέστατα ἄρα, εἶπον, ὁ τύραννος βιώσεται, ὁ δὲ βασιλεὺς ἡδίστα*) (Book IX, 587b, <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D9%3Asection%3D587b> Retrieved Feb. 5, 2020). In respect of true pleasure, Socrates explains that “the [philosopher] king lives 729 times as happily and that the tyrant's life is more painful by the same distance” (Book IX, 587e). Socrates in the *Republic* claims that the philosopher king who knows what is good and who possesses justice and virtue through persistent learning and practicing is the ideal ruler to build a just and happy state.

In sum, Socrates first of all defines what is just. He briefly defines “justice is virtue and wisdom and injustice vice and ignorance” (Book I, 350d), and then defends the following questions: “what is the relation of justice to happiness?”; and “is the more just person the happier?” He addresses that “the just is happy and the unjust miserable.”(354a), and that

“the best man and the most righteous to be the happiest (580b), while “the most evil and most unjust is the most unhappy” (580c). Plato’s *Republic* proves that the just person is better off than the unjust person, and that the just person is happier than the unjust (353e; 354a; 580b–c). Socrates views a justice soul or person is a prototype of a justice city, and understands justice not merely as the greatest good of the soul, but as the excellent state of the *Kallipolis*. In this vein, following Socrates’ assertion, Plato concludes that a just city is happy and the most righteous ruler, a philosopher-king, is the happiest.

2. The Happiness Theory of Aristotle

For Aristotle (Ancient Greek: *Ἀριστοτέλης*, *Aristoteles*; 384–322 BC), as a student of Plato, the happiness theory of Aristotle is focused on *Nicomachean Ethics* (*Ἠθικὰ Νικομάχεια*, *Ethika Nikomacheia*, c. 335 - 322 BC). Aristotle clarifies the principle of happiness in Book X, Chapters 6–8 in *Nicomachean Ethics*.

In Chapter 1 of Book I, *Nicomachean Ethics*, Aristotle begins:

Every art and every investigation, and likewise every practical pursuit or undertaking, seems to aim at some good: hence it has been well said that the Good is That at which all things aim. Aristot. Nic. Eth. 1094a.1

<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker%20page%3D1094a%3Abekker%20line%3D1> Retrieved Aug. 16, 2021.

πᾶσα τέχνη καὶ πᾶσα μέθοδος, ὁμοίως δὲ πράξις τε καὶ προαίρεσις, ἀγαθοῦ τινὸς ἐφίεσθαι δοκεῖ: διὸ καλῶς ἀπεφήναντο τὰγαθόν, οὗ πάντ’ ἐφίεται. διαφορὰ δὲ τις φαίνεται τῶν τελῶν: τὰ μὲν γὰρ εἰσιν ἐνέργειαι, τὰ δὲ παρ’ αὐτὰς

J. Bywater (ed.), *Aristotle's Ethica Nicomachea*. Oxford, Clarendon Press. 1894. The Annenberg CPB/Project provided support for entering this text.

Aristotle views ethics as the science of the good for human life, which is the goal at which all things aim. Additionally, he asserts that the aim of our present inquiry is not merely to know what virtue is but also to become good, since otherwise the inquiry would be of no benefit to us (*Nicomachean Ethics*, Book II, 1103b):

As then our present study, unlike the other branches of philosophy, has a practical aim (for we are not investigating the nature of virtue for the sake of knowing what it is, but in order that we may become good, without which result our investigation would be of no use), we have consequently to carry our enquiry into the region of conduct, and to ask how we are to

act rightly; since our actions, as we have said, determine the quality of our dispositions. Aristot. Nic. Eth. 1103b

ἐπεὶ οὖν ἡ παροῦσα πραγματεία οὐ θεωρίας ἕνεκά ἐστιν ὡσπερ αἱ ἄλλαι (οὐ γὰρ ἵνα εἰδῶμεν τί ἐστὶν ἡ ἀρετὴ σκεπτόμεθα, ἀλλ' ἵν' ἀγαθοὶ γενώμεθα, ἐπεὶ οὐδὲν ἂν ἦν ὄφελος αὐτῆς), ἀναγκαῖον ἐπισκέψασθαι τὰ περὶ τὰς πράξεις, πῶς πρακτέον αὐτάς: αὗται γὰρ εἰσι κύριαι καὶ τοῦ ποιᾶς γενέσθαι τὰς ἕξεις, καθάπερ εἰρήκαμεν.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1103b> Retrieved Aug. 16, 2021.

He clearly describes that “happiness is a certain activity of soul in conformity with perfect virtue” (*ἐπεὶ δ' ἐστὶν ἡ εὐδαιμονία ψυχῆς ἐνέργειά τις κατ' ἀρετὴν τελείαν*) (1102a, *Nicomachean Ethics*, <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1102a> Retrieved Aug. 16, 2021). Aristotle clarifies the nature of virtue which is related to human good as well as human happiness as the following:

*Now the goodness that we have to consider is clearly human virtue, since the good or happiness which we set out to seek is human good and human happiness. [6] But **human virtue means in our view excellence of soul, not excellence of body; also our definition of happiness is an activity of the soul.** Aristot. Nic. Eth. 1102a*

περὶ ἀρετῆς δὲ ἐπισκεπτέον ἀνθρωπίνης δῆλον ὅτι: καὶ γὰρ τάχαθόν ἀνθρώπινον ἐζητοῦμεν καὶ τὴν εὐδαιμονίαν ἀνθρωπίνην. ἀρετὴν δὲ λέγομεν ἀνθρωπίνην οὐ τὴν τοῦ σώματος ἀλλὰ τὴν τῆς ψυχῆς: καὶ τὴν εὐδαιμονίαν δὲ ψυχῆς ἐνέργειαν λέγομεν.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1102a> Retrieved Aug. 16, 2021.

Aristotle in his *Nicomachean Ethics* argues that virtue (*ἀρετὴ*) is the excellent of the soul, and that perfect virtue bears a certain activity of soul, namely happiness or excellent goodness. Thus, for Aristotle, the completion of moral character means to be excellent goodness or happiness (*εὐδαιμονία*), with not just learning and obtaining a good habit, but doing and practicing virtuous actions personally and socially.

In Book I, Aristotle asserts that there is only ‘the highest aim of humanity,’ *εὐδαιμονία* (*eudaimonia*, traditionally translated as “happiness”), and it must be the same as the aim of people, the state, or politics, because what is best for an individual (Chapter 2 & Chapter 4; 1094b-1095a). In Book I, Chapter 5, he distinguishes three prominent lives that different people associate with happiness: the Life of Pleasure (*delight: ἡδονή*), the Life of Politics (*political: πολιτικός*), and the Life of Contemplation (contemplative: *θεωρητικός*) (Book I, Chapter 5 1095b). Aristotle argues that the slavish way of pleasure, which is the way the

mass of mankind think of happiness (1095b 20-22), and that the refined and active way of politics, which aims at honor, the end of the political life (πολιτικοῦ βίου σχεδὸν τοῦτο τέλος) (1095b 23-24). He asserts that the science of the good for man is politics (1094b), and that “all knowledge and every pursuit aims at some good, what it is that we say political science aims at and what is the highest of all goods achievable by action” (πᾶσα γνῶσις καὶ προαίρεσις ἀγαθοῦ τινὸς ὀρέγεται, τί ἐστὶν οὗ λέγομεν τὴν πολιτικὴν ἐφίεσθαι καὶ τί τὸ πάντων ἀκρότατον τῶν πρακτῶν ἀγαθῶν) (1095a 14-16, <https://www.mikrosapoplous.gr/aristotle/nicom1a.htm> Retrieved Aug. 25, 2021).

On the contrary, he asserts that wealth including the life of money-making is not the good or happiness people are seeking (1096a 6-10), even though the majority of people regards pleasure, wealth, or honour as happiness (1095a 20-25):

The life of money-making is one undertaken under compulsion, and wealth is evidently not the good we are seeking; for it is merely useful and for the sake of something else. And so one might rather take the aforementioned objects to be ends; for they are loved for themselves. But it is evident that not even these are ends; yet many arguments have been thrown away in support of them. Let us leave this subject, then. (1096a 6-10)

Ὁ δὲ χρηματιστῆς βίαιός τις ἐστίν, καὶ ὁ πλοῦτος δῆλον ὅτι οὐ τὸ ζητούμενον ἀγαθόν· χρησίμων γὰρ καὶ ἄλλου χάριν. διὸ μᾶλλον τὰ πρότερον λεχθέντα τέλη τις ἂν ὑπολάβοι· δι’ αὐτὰ γὰρ ἀγαπᾶται. φαίνεται δ’ οὐδ’ ἐκεῖνα· καίτοι πολλοὶ λόγοι (10) πρὸς αὐτὰ καταβέβληνται. ταῦτα μὲν οὖν ἀφείσθω.

<https://www.mikrosapoplous.gr/aristotle/nicom1a.htm> [ed. J. Bywater, Aristotle's Ethica Nicomachea. Oxford, 1894], trans. by William David Ross, Ἀριστοτέλους Ἠθικὰ Νικομάχεια (Aristoteles, Nicomachean Ethics). Clarendon Press 1908; <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1096a> Retrieved Aug. 25, 2021.

Verbally there is very general agreement; for both the general run of men and people of superior refinement say that it is happiness, and identify living well and doing well with being happy; but with regard to what happiness is they differ, and the many do not give the same account as the wise. For the former think it is some plain and obvious thing, like they differ, however, from one another- and often even the same man identifies it with different things, with health when he is ill, with wealth when he is poor; but, conscious of their ignorance, they admire those who proclaim some great ideal that is above their comprehension. (1095a 16-25)

ὄνοματι μὲν οὖν σχεδὸν ὑπὸ τῶν πλείστων ὁμολογεῖται· τὴν γὰρ εὐδαιμονίαν καὶ οἱ πολλοὶ καὶ οἱ χαριέντες λέγουσιν, τὸ δ’ εὖ ζῆν καὶ τὸ εὖ πράττειν ταῦτόν ὑπολαμβάνουσι (20) τῷ εὐδαιμονεῖν· περὶ δὲ τῆς εὐδαιμονίας, τί ἐστίν, ἀμφισβητοῦσι καὶ οὐχ ὁμοίως οἱ πολλοὶ τοῖς σοφοῖς ἀποδιδόασιν. οἱ μὲν γὰρ τῶν ἐναργῶν τι καὶ φανερῶν, οἷον ἡδονὴν ἢ πλοῦτον ἢ τιμὴν, ἄλλοι δ’ ἄλλο-πολλάκις δὲ καὶ ὁ αὐτὸς ἕτερον· νοσήσας μὲν γὰρ ὑγίειαν, πενόμενος δὲ (25) πλοῦτον· συνειδότες δ’ ἑαυτοῖς ἄνοιαν τοὺς μέγα τι καὶ ὑπὲρ αὐτοὺς λέγοντας θαυμάζουσιν.

<https://www.mikrosapoplous.gr/aristotle/nicom1a.htm> [ed. J. Bywater, Aristotle's Ethica Nicomachea. Oxford, 1894], trans. by William David Ross, Ἀριστοτέλους Ἠθικὰ Νικομάχεια (Aristoteles, Nicomachean Ethics). Clarendon Press 1908;

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1095a> Retrieved Aug. 25, 2021.

Furthermore, Aristotle claims that happiness (*εὐδαιμονία*) or “the Good of man” (*τὸ ἀνθρώπινον ἀγαθόν*) includes ‘ἀρετή’ (*arête*, excellence or virtue) and ‘αὐτάρκεια’ (*autarkeia*, self-sufficiency) of someone with a family, friends, and community (1097b-1098a). He also argues that happiness should involve *ἐνέργεια* (*energeia*, an active being-at-work, activity) as well as *λόγος* (*logos*, reason, intelligence)(1097b). Moreover, he insists that happiness does not make one fine day, but make a lifetime. The principle of happiness given is:

the Good of man is the active exercise of his soul's faculties in conformity with excellence or virtue, or if there be several human excellences or virtues, in conformity with the best and most perfect among them. [16] Moreover, to be happy takes a complete lifetime; for one swallow does not make spring, nor does one fine day; and similarly one day or a brief period of happiness does not make a man supremely blessed and happy. [17] Aristot. Nic. Eth. 1098a

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1098a>; <https://www.mikrosapoplous.gr/aristotle/nicom1a.htm> Retrieved Aug. 25, 2021.

τὸ ἀνθρώπινον ἀγαθὸν ψυχῆς ἐνέργεια γίνεται κατ’ ἀρετὴν, εἰ δὲ πλείους αἱ ἀρεταί, κατὰ τὴν ἀρίστην καὶ τελειοτάτην. ἔτι δ’ ἐν βίῳ τελείω. μία γὰρ χελιδὼν ἕαρ οὐ ποιεῖ, οὐδὲ μία ἡμέρα: οὕτω δὲ οὐδὲ μακάριον καὶ εὐδαίμονα μία ἡμέρα οὐδ’ ὀλίγος χρόνος.

Aristotle asserts that the good or happiness includes ‘ἀρετή’ (*arête*, excellence or virtue), ‘αὐτάρκεια’ (*autarkeia*, self-sufficiency), *ἐνέργεια* (*energeia*, an active being-at-work, activity), *λόγος* (*logos*, reason, intelligence), and “θεωρεία”(theoria: contemplation, speculative thinking, thinking), that is, the life of contemplation. In Book X, Chapters 6 - 8 of *Nicomachean Ethics*, Aristotle illustrates not just the concept and principle of happiness, but the benefits of the contemplative life. Especially, Chapters 6 & 7 present several reasons why contemplation contributes to human happiness: (1) contemplation is the activity of our highest part in accordance with the highest virtue; (2) it is the highest form of activity; (3) it is the most pleasant activity; (4) it is the most self-sufficient activity (5) it is the only activity that is loved for its own sake; (6) it is the most leisured activity; (7) it is the activity of the divine within human life; (8) the life of the intellect is the best and the pleasantest life; (9) Therefore, the life of contemplation is the happiest (Aristotle & Moore, 1907; Tessitore, 1990; Uebersax, 2018). In Chapter 8, Aristotle suggests further

reasons we should prefer it, with focusing on moral virtue. He concludes that the wise man who lives for the intellect is the most beloved by the gods, and thus he is the happiest (Book X, Chapter 8, 1179a25). Chapters 6 – 8 (the Book X of *Nicomachean Ethics*) describe the concepts and principles of happiness as the following:

But if happiness consists in activity in accordance with virtue, it is reasonable that it should be activity in accordance with the highest virtue; and this will be the virtue of the best part of us. Whether then this be the intellect, or whatever else it be that is thought to rule and lead us by nature, and to have cognizance of what is noble and divine, either as being itself also actually divine, or as being relatively the divinest part of us, it is the activity of this part of us in accordance with the virtue proper to it that will constitute perfect happiness; and it has been stated already¹ that this activity is the activity of contemplation. [2]

And that happiness consists in contemplation may be accepted as agreeing both with the results already reached and with the truth. For contemplation is at once the highest form of activity (since the intellect is the highest thing in us, and the objects with which the intellect deals are the highest things that can be known), and also it is the most continuous, for we can reflect more continuously than we can carry on any form of action. [3] And again we suppose that happiness must contain an element of pleasure; now activity in accordance with wisdom is admittedly the most pleasant of the activities in accordance with virtue: at all events it is held that philosophy or the pursuit of wisdom contains pleasures of marvellous purity and permanence, and it is reasonable to suppose that the enjoyment of knowledge is a still pleasanter occupation than the pursuit of it. [4] Also the activity of contemplation will be found to possess in the highest degree the quality that is termed self-sufficiency; for while it is true that the wise man equally with the just man and the rest requires the necessaries of life, yet, these being adequately supplied, whereas the just man needs other persons towards whom or with whose aid he may act justly, and so likewise do the temperate man and the brave man and the others, the wise man on the contrary can also contemplate by himself, and the more so the wiser he is; no doubt he will study better with the aid of fellow-workers, but still he is the most self-sufficient of men. Aristot. Nicomachean Ethics, Book X, Chapters 6-7, 1177a

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1177a> Retrieved Aug. 31, 2021.

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934. The Annenberg CPB/Project provided support for entering this text.

εἰ δ' ἐστὶν ἡ εὐδαιμονία κατ' ἀρετὴν ἐνέργεια, εὐλογον κατὰ τὴν κρατίστην: αὕτη δ' ἂν εἴη τοῦ ἀρίστου. εἴτε δὴ νοῦς τοῦτο εἴτε ἄλλο τι, ὃ δὴ κατὰ φύσιν δοκεῖ ἄρχειν καὶ ἡγεῖσθαι καὶ ἔννοιαν ἔχειν περὶ καλῶν καὶ θείων, εἴτε θεῖον ὄν καὶ αὐτὸ εἴτε τῶν ἐν ἡμῖν τὸ θειότατον, ἡ τούτου ἐνέργεια κατὰ τὴν οἰκείαν ἀρετὴν εἴη ἂν ἡ τελεία εὐδαιμονία. ὅτι δ' ἐστὶ θεωρητικὴ, εἴρηται. ὁμολογούμενον δὲ τοῦτ' ἂν δόξειεν εἶναι καὶ τοῖς πρότερον καὶ τῷ ἀληθεῖ. κρατίστη τε γὰρ αὕτη ἐστὶν ἡ ἐνέργεια (καὶ γὰρ ὁ νοῦς τῶν ἐν ἡμῖν, καὶ τῶν γνωστῶν, περὶ ἃ ὁ νοῦς) : ἔτι δὲ συνεχεστάτη: θεωρεῖν τε γὰρ δυνάμεθα συνεχῶς μᾶλλον ἢ πράττειν ὅτιοῦν. οἴομεθά τε δεῖν ἡδονὴν παραμεμῖχθαι τῇ εὐδαιμονίᾳ, ἡδίστη δὲ τῶν κατ' ἀρετὴν ἐνεργειῶν ἡ κατὰ τὴν σοφίαν ὁμολογουμένως ἐστίν: δοκεῖ γοῦν ἡ φιλοσοφία θαυμαστάς ἡδονὰς ἔχειν καθαρειότητι καὶ τῷ βεβαίῳ, εὐλογον δὲ τοῖς εἰδόσι τῶν ζητούντων ἡδίω τὴν διαγωγὴν εἶναι. ἢ τε λεγομένη αὐτάρκεια περὶ τὴν θεωρητικὴν μάλιστα' ἂν εἴη: τῶν μὲν γὰρ πρὸς τὸ ζῆν ἀναγκαίων καὶ σοφός καὶ δίκαιος καὶ οἱ λοιποὶ δεόνται, τοῖς δὲ τοιοῦτοις ἱκανῶς κεχορηγημένων ὁ μὲν δίκαιος δεῖται πρὸς οὓς δικαιοπραγήσει καὶ μεθ' ὧν, ὁμοίως δὲ καὶ ὁ σώφρων καὶ ὁ ἀνδρεῖος καὶ τῶν ἄλλων ἕκαστος, ὁ δὲ σοφός καὶ καθ' αὐτὸν ὧν δύναται θεωρεῖν, καὶ ὅσῳ ἂν σοφώτερος ᾖ,

μᾶλλον: βέλτιον δ' ἴσως συνεργοὺς ἔχων, ἀλλ' ὅμως αὐταρκέστατος. Aristot. Nicomachean Ethics, Book X, Chapters 6-7, 1177a

ed. J. Bywater, Aristotle's *Ethica Nicomachea*. Oxford, Clarendon Press. 1894. The Annenberg CPB/Project provided support for entering this text.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0053%3Abekker%20page%3D1177a> Retrieved Aug. 31, 2021.

[5] Also the activity of contemplation may be held to be the only activity that is loved for its own sake: it produces no result beyond the actual act of contemplation, whereas from practical pursuits we look to secure some advantage, greater or smaller, beyond the action itself. [6] Also happiness is thought to involve leisure; ...

it follows that it is the activity of the intellect that constitutes complete human happiness—provided it be granted a complete span of life, for nothing that belongs to happiness can be incomplete. [8] Such a life as this however will be higher than the human level: not in virtue of his humanity will a man achieve it, but in virtue of something within him that is divine; and by as much as this something is superior to his composite nature, by so much is its activity superior to the exercise of the other forms of virtue. If then the intellect is something divine in comparison with man, so is the life of the intellect divine in comparison with human life. Nor ought we to obey those who enjoin that a man should have man's thoughts⁵ and a mortal the thoughts of mortality,⁶ but we ought so far as possible to achieve immortality, and do all that man may to live in accordance with the highest thing in him; for though this be small in bulk, Book X, Chapters 7-8, 1177b

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934. The Annenberg CPB/Project provided support for entering this text.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1177b> Retrieved Aug. 31, 2021.

δόξαι τ' ἂν αὐτὴ μόνη δι' αὐτὴν ἀγαπᾶσθαι: οὐδὲν γὰρ ἀπ' αὐτῆς γίνεται παρὰ τὸ θεωρῆσαι, ἀπὸ δὲ τῶν πρακτικῶν ἢ πλεῖον ἢ ἕλαττον περιποιούμεθα παρὰ τὴν πράξιν. δοκεῖ τε ἡ εὐδαιμονία ἐν τῇ σχολῇ εἶναι:...

τὰ κατὰ ταύτην τὴν ἐνέργειαν φαίνεται ὄντα: ἡ τελεία δὴ εὐδαιμονία αὕτη ἂν εἴη ἀνθρώπου, λαβοῦσα μῆκος βίου τέλειον: οὐδὲν γὰρ ἀτελές ἐστὶ τῶν τῆς εὐδαιμονίας. ὁ δὲ τοιοῦτος ἂν εἴη βίος κρείττων ἢ κατ' ἀνθρώπων: οὐ γὰρ ἢ ἀνθρωπός ἐστιν οὕτω βιώσεται, ἀλλ' ἢ θεῖόν τι ἐν αὐτῷ ὑπάρχει: ὅσον δὲ διαφέρει τοῦτο τοῦ συνθέτου, τοσοῦτον καὶ ἡ ἐνέργεια τῆς κατὰ τὴν ἄλλην ἀρετὴν. εἰ δὴ θεῖον ὁ νοῦς πρὸς τὸν ἀνθρώπων, καὶ ὁ κατὰ τοῦτον βίος θεῖος πρὸς τὸν ἀνθρώπινον βίον. οὐ χρὴ δὲ κατὰ τοὺς παραινούντας ἀνθρώπινα φρονεῖν ἀνθρώπων ὄντα οὐδὲ θνητὰ τὸν θνητόν, ἀλλ' ἐφ' ὅσον ἐνδέχεται ἀθανατίζειν καὶ πάντα ποιεῖν πρὸς τὸ ζῆν κατὰ τὸ κράτιστον τῶν ἐν αὐτῷ: εἰ γὰρ καὶ τῷ ὄγκῳ μικρόν ἐστι, Book X, Chapters 7-8, 1177b

Greek (J. Bywater), Aristotle's *Ethica Nicomachea*. Oxford, Clarendon Press. 1894. The Annenberg CPB/Project provided support for entering this text.
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1177b> Retrieved Aug. 31, 2021.

Moreover what was said before will apply here also: that which is best and most pleasant for each creature is that which is proper to the nature of each; accordingly the life of the intellect

is the best and the pleasantest life for man, inasmuch as the intellect more than anything else is man; therefore this life will be the happiest. Book X, Chapters 7-8, 1178a

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934. The Annenberg CPB/Project provided support for entering this text.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1178a> Retrieved Aug. 31, 2021.

δόξειε δ' ἂν καὶ εἶναι ἕκαστος τοῦτο, εἴπερ τὸ κύριον καὶ ἄμεινον. ἀποπον οὖν γίνοιτ' ἂν, εἰ μὴ τὸν αὐτοῦ βίον αἰροῖτο ἀλλὰ τινος ἄλλου. τὸ λεχθέν τε πρότερον ἀρμόσει καὶ νῦν· τὸ γὰρ οἰκεῖον ἕκαστῳ τῇ φύσει κράτιστον καὶ ἡδιστόν ἐστιν ἕκαστῳ· καὶ τῷ ἀνθρώπῳ δὴ ὁ κατὰ τὸν νοῦν βίος, εἴπερ τοῦτο μάλιστα ἀνθρώπου. οὗτος ἄρα καὶ εὐδαιμονέστατος. 1178a

Greek (J. Bywater)

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1178a> Retrieved Aug. 31, 2021.

<https://satyagraha.wordpress.com/2018/10/13/aristotle-contemplative-life/>;

[https://en.wikisource.org/wiki/Nicomachean_Ethics_\(Chase\)/Book_Ten](https://en.wikisource.org/wiki/Nicomachean_Ethics_(Chase)/Book_Ten)

In Chapter 8, Aristotle suggests further reasons we should prefer it, with focusing on moral virtue. He stresses moral virtue, but he mentions to know what virtue is not enough; to possess and to practice it, or in some other manner actually ourselves to become good (Nic. Eth. 1179b). He concludes that the wise man who lives for the intellect is the most beloved by the gods, and thus he is the happiest (Book X, Chapter 8, 1179a25):

Now it is clear that all these attributes belong most of all to the wise man. He therefore is most beloved by the gods; and if so, he is naturally most happy. Here is another proof that the wise man is the happiest. [Book X, Chapter 8, 1179a25]

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1179a> Retrieved Sep. 7, 2021.

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934. The Annenberg CPB/Project provided support for entering this text.

ὅτι δὲ πάντα ταῦτα τῷ σοφῷ μάλισθ' ὑπάρχει, οὐκ ἄδηλον. θεοφιλέστατος ἄρα. τὸν αὐτὸν δ' εἰκὸς καὶ εὐδαιμονέστατον· ὥστε κἂν οὕτως εἴη ὁ σοφὸς μάλιστ' εὐδαίμων.

Greek (J. Bywater)

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1179a> Retrieved Sep. 7, 2021.

In sum, Aristotle in his *Nicomachean Ethics*, especially Book X, illustrates happiness specifically and systematically. He views perfect happiness as activity which most fully exercises the virtue of our best part. Our best part is intellect (νοῦς), and its most virtuous exercise is contemplation (θεωρεία). He claims that the contemplative life is divine and

happiest. In other words, happiness needs little wealth, honour, and few external goods, but the wise man who fully practices the virtue of intellect (*νοῦς*) and lives for speculative thinking (*θεωρεία*: contemplation) must be loved by the gods, and who is thus the happiest.

B. The Happiness Principle of Christianity

In this section, the happiness principle of Christianity will be reviewed in terms of not merely the happiness principle of the Bible but also the happiness theories of St. Augustine and St. Thomas Aquinas. The majority part of this section is cited from section II, “Happiness in the Bible” (pp. 97-105) in the author’s academic articles, Ch. 3 “Christianity and Happiness: A Perspective of Higher Education” of the author’s book, *Religion and Happiness in Education: Cross-Cultural Perspectives* (Lee, 2020a). The happiness principle of the Bible is focused on Proverbs (Hebrew: מִשְׁלֵי, *Mīšlē*, Proverbs or Proverbs of Solomon: a book in the third section, called *Ketuvim* (Biblical Hebrew: כְּתוּבִים *Writings*) of the Hebrew Bible (Hebrew: תַּנְכּוּךְ *Tanakh*), that is, a book of the Christian Old Testament) in the Old Testament and on the Gospels in the New Testament.

1. Happiness in the Bible

In the Christian Bible, happiness, as the ultimate end or goal of human beings, is able to come from a close relationship with God and from following the teaching of Jesus Christ (Lee, 2012). From a happiness viewpoint, the Proverbs in the Old Testament shows not merely the instruction of religious and daily life, but the precious wisdom as the main principle of happiness (Lee, 2017a). The Proverbs points out if anyone follows and practices this instruction and wisdom, everyone can be ensured success and happiness in one’s religious or worldly life (Lee, 2020a, p. 33-4). “The essential principle of happiness in the Proverbs is to fear God as well as to seek wisdom in God” (Lee, 2020a, p. 34).

Several verses of the Proverbs in the Old Testament show the principle of happiness as the following:

*Happy is the man that findeth wisdom, and the man that getteth understanding....Length of days is in her right had; in her left hand are riches and honour. Her ways are ways of pleasantsness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her (Prov. 3:13; 3:16-18).
Now therefore, my sons, hearken unto me: for blessed are they that keep my ways. Hear*

instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors (Prov. 8: 32-34). Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief (Prov. 28: 14). <https://biblehub.com/erv/> Retrieved Oct. 1, 2021.

For a blessed and happy life, the Proverbs additionally emphasizes a righteous man (Prov. 20: 7) and the family who fear the Lord (Prov. 15: 16-22):

*Better is a little with the fear of the LORD than great treasure and trouble with it.
Better is a dinner of herbs where love is than a fattened ox and hatred with it.
A hot-tempered man stirs up strife, but he who is slow to anger quiets contention.
The way of a sluggard is like a hedge of thorns, but the path of the upright is a level highway.
A wise son makes a glad father, but a foolish man despises his mother.
Folly is a joy to him who lacks sense, but a man of understanding walks straight ahead.
Without counsel plans fail, but with many advisers they succeed. (Prov. 15: 16-22; cf. Prov. 31: 10-20)* <https://biblehub.com/esv/proverbs/15.htm> Retrieved Oct. 1, 2021.

In particular, in the Hebrew Bible (Hebrew: תנ"ך *Tanakh, Tanak*, or sometimes the Miqra/Mikra: Hebrew מִקְרָא), “happy,” “blessed,” or “happiness” is expressed with several Hebrew terms: שְׂכָל [sekel] happiness, Psalm (3:4); אֶשְׁרָא [’eshér] happiness, Psalm (1:1, 2:12, 32:1, 2, 33:12); אֶשְׂרָא [’ôsher] happy, happiness, Gen.(30:13); טוֹב [tôwb] happiness, welfare, Job (20:21, 21:16), Prov.(11:10); מְעֵדָן [ma’ädân] joy, happiness, Prov.(29:17); אֶשְׂרָא [’ âshêr] happy, Gen.(30:13, 35:26); מְשׁוֹשׁ [m âs ôws] happiness, Isaiah (24:8), Lam.(5:15); בְּרָכָה [ber âk âh] blessed, blessedness, Gen.(12:2), Psalm 21:7; and טוֹב [tôwb] happy, Psalm (112:5)(Kendall & Strong, 2001; Rubin, 2010; Strong, 1890).

The Hebrew word, אֶשְׁרָא (’eshér, ’ashr ê) is translated in *the Septuagint* (the Greek Old Testament) with the word μακάριος (*makarios*) as well as used in passages like the Psalm which starts, “Blessed/Happy/Flourishing is the man...”(Psalm 1:1)(Whelchel, 2016). The Hebrew term, אֶשְׁרָא (’eshér, ’ashr ê) is written throughout the Psalms and the Proverbs not only to describe the happy state of those who live wisely according to God’s plan, but to make an appeal to flourishing the covenant God has given to His people (Charry, 2011a; Janzen, 1965; Pennington, 2015).

On the other hand, in *the Septuagint* (the Greek Old Testament) and the Greek New Testament, several old Greek terms as the meaning of happy or happiness were used as follows: μάκαρ (*makar*): "blessed, happy"; μακάριος (*makarios*): "blessed, happy"; μακαριότης (*makariotes*): "one blessed"; μακαρίζω (*makarizo*): "bless, deem"; and ὄλβιος (*olbios*): "happy, blest" (Liddell & Scott, 1995; Liddell, Scott, & Johns, 1843; LSJ Middle

Liddell Slater Autenrieth, <http://www.perseus.tufts.edu/hopper/definitionlookup?Type=begin&q=&target=greek&page=696> Retrieved Oct. 2, 2021). The old Greek term “μακάριος” (*macarios*) was frequently written in the Greek Bible as the meaning of “happy” or “blessed,” and the word “χάρᾱ” (*chara*: joy, delight, a joy of person) or “χαίρω” (*chairo*) as the meaning of “to rejoice,” “be delighted,” or “be glad” (Liddell & Scott, 1995; New Testament Greek Lexicon - New American Standard: <https://www.biblestudytools.com/lexicons/greek/nas/> Retrieved Oct. 2, 2021). In the Old and the New Testaments, joy, rejoice, and similar words often used synonymously with happiness (Strawn, 2012). Especially, the Psalms and the Proverbs in the Old Testament are full of direction on happiness or joy (Ibid.).

Furthermore, with Hebrew word “אַשְׁרֵי” (*’ashrê*), the old Greek word “μακάριος” (*macarios*) is equivalent to Latin term “*beatus*” (happy, blessed, fortunate ; prosperous, wealthy) in the Latin Bible (*the Vulgate Bible*). The Latin noun “*beatitudo*” (happiness, blessedness, beatitude, or blissfulness) was described by Cicero (106 BC– 43 BC), a Roman statesman, lawyer, orator, and philosopher, as “a state of blessedness,” and was later quoted in the Chapter 5 of the Gospel of Matthew in various versions of the Vulgate Bible (Savage, 1910, p. 274). Saint Augustine (354 – 430 AD) in his *Commentary on the Sermon on the Mount* asserts “Jesus’ Sermon on the Mount” (Matthew, 5:3-12) as the “perfect standard of the Christian life.” The “*beatitudo*” is elucidated not just eight blessings in the Sermon on the Mount in the Gospel of Matthew (5:3-12), but four blessings in the Sermon on the Plain in the Gospel of Luke (6:20-22) (Lee, 2019a; Majernik et al., 2005, pp.63-68).

In the Gospel of Matthew, Jesus proclaims *Eight Beatitudes* as the following:

The Beatitudes/ Matthew 5:3-12.

3Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4Blessed are they that mourn: for they shall be comforted. 5Blessed are the meek: for they shall inherit the earth. 6Blessed are they that hunger and thirst after righteousness: for they shall be filled. 7Blessed are the merciful: for they shall obtain mercy. 8Blessed are the pure in heart: for they shall see God. 9Blessed are the peacemakers: for they shall be called sons of God. 10Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (cf: Psalm 1:1-6; Luke 6:20-23. <https://biblehub.com/erv/matthew/5.htm>) Retrieved Oct. 5, 2021.

In the Greek New Testament, Matthew 5:3-12:

3ΜΑΚΑΡΙΟΙ οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 4μακάριοι “οἱ

πενθοῦντες,” ὅτι αὐτοὶ “παρακληθήσονται.” 5μακάριοι “οἱ πραεῖς,” ὅτι αὐτοὶ “κληρονομήσουσι τὴν γῆν.” 6μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. 7μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. 8μακάριοι οἱ καθαροὶ τῆ καρδία, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. 9μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται. 10μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ’ ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ: 12χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς: οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMatthew%3Achapter%3D1%3Averse%3D2> Retrieved Oct. 5, 2021.

Matthew: Brooke Foss Westcott, Fenton John Anthony Hort, Ed.

The New Testament in the original Greek. The text revised by. Brooke Foss Westcott, D.D. & Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885.

In the Gospel of Luke (6:20-23), Jesus also sermons *Four Blessings* as the following:

20And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God. 21Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. 23Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

The Beatitudes, <https://biblehub.com/erv/luke/6.htm> (Psalm 1:1-6; Matthew 5:3-12) Retrieved Oct. 5, 2021.

In the Greek New Testament, Luke 6:20-23:

20.Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 21.μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 22.μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἄφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου: 23.χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ: κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DLuke%3Achapter%3D6%3Averse%3D20> Retrieved Oct. 5, 2021.

The New Testament: In the Original Greek. The text revised by. Brooke Foss Westcott, D.D. & Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885.

The Gospels in the New Testament do not use *eudaimonia* (εὐδαιμονία) to indicate happiness. *Makarios* (Μακάριος) is mostly used as the meaning of “happy,” or “blessed,” and *chairō* (χαίρω) as the meaning of “rejoicing,” “delighted,” or “glad” is also frequently used (Liddell & Scott, 1995; Merwe, Van der & Johannes, 2015). With the old Hellenic term “μακάριοι” (*makarioi*; blessed), the Gospel of Matthew describes Jesus’ Eight Beatitudes (blessings) in the Sermon on the Mount, and the Gospel of Luke depicts His Four Beatitudes (blessings) in the Sermon on the Plain. Both Gospels describe Jesus’ call to be eternal happiness which is God’s gift, and which is able to be achieved in this life and in heavenly life through the believers’ close relationship with God despite adverse or hard conditions. In the “*Beatitudo*,” Matthew and Luke succinctly write Jesus’ use of macarism

regarding true happiness. Two beatitude formulas start appearing in apocalyptic literature, with the function of consoling the suffering and destitution, promising that enduring “true happiness” awaits, and that the righteous will receive great reward in heaven (Merwe & Johannes, 2015).

However, the two Gospels’ authors interpret “μακάριοι” (*makarioi*; blessed) differently: Matthew accentuates moral behavior or norm which can bring happiness in an ethical sense, while Luke emphasizes the plight of the poor and the oppressed with God's mercy (Merwe & Johannes, 2015). According to the assertion of Vorster (1999), "*Happiness is to be found in Christ. He is the inaugurator of happiness. In sorrow or pain, poverty or sadness, he is the reason why Christians can be happy. In Christ, God gives happiness. Happiness is both present and eschatological. In this sense, happiness appears to be a state of mind*" (p.119). The former places emphasis on the preliminary experiences of the Kingdom in earthly life, while the latter lays stress on shifts the Kingdom to the heavenly life. Two Gospels’ authors clearly describe the present and the eschatological happiness, but both strongly decline towards the eschatological tradition (Psalm 37, Isaiah 61) in the Bible (Merwe & Johannes, 2015).

In addition, there are several disputable verses between Matthew’s version of the Beatitudes and those in Luke. One of frequently disputable verses is Matthew 5:3 vs. Luke 6:20 (Meadors, 1985). Luke’s version of the first beatitude says, “Blessed are you poor” (6:20), whereas Matthew’s version states, “Blessed are the poor in spirit” (5:3). Matthew appears to be speaking about poverty in a spiritual sense, simply in virtue of one’s poverty, but Luke about poverty in a financial sense, that is, the economically impoverished (Kissinger, 1975; Meadors, 1985). As Gary T. Meadors (1985) points out, although the two gospel authors may have changed the words of an individual logion or discourse of Jesus to highlight a particular aspect, both retain the essential meaning and intention.

In sum, despite some differences and disputable verses of two Gospels’ Beatitudes between the Matthean Sermon on the Mount (Matthew 5:3-12) and the Lukan Sermon on the Plain (Luke, 6:20-23), the essential meaning of Jesus’ Beatitudes is to purify oneself spiritually and physically, and become a child of God who piously obeys His words and laws ethically and religiously to attain true happiness in heaven. Additionally, the essential intention of His Beatitudes may be summarized as Charry’s assertion regarding the main theological argument of happiness: "God created us for his own enjoyment. God enjoys himself when creation flourishes. Therefore, God intends that we flourish. To tend to our

own flourishing and that of the rest of creation is to be obedient to God" (Charry 2011a, p. 240). In other words, human beings who were created by God can be happy in the earthly world and the heavenly world if they piously not only obey His words physically and spiritually, but become His children who can enjoy their own happiness and flourishing in this life and in heavenly life. In brief, the hope of salvation and beatitude is essential to Jesus' Beatific sermons.

In the aspect of the happiness principle of Christianity, the happiness theories of St. Augustine and St. Thomas Aquinas are two main pillars of Catholic dogmata and chetachism. The majority part of this section is cited not just from section II, A "Saint Augustine's Happiness Principle" (Lee, 2020a, pp. 254-259) in the author's academic articles, Ch. 6, "Augustine and Mozi on Happiness and Education," but from section II, B "Happiness Principle in Aquinas' Summa Theologiae" (op. cit., pp. 170-177) in the author's academic articles, Ch. 4, "Confucius and Thomas Aquinas on Happiness and Education" of the author's book, *Religion and Happiness in Education: Cross-Cultural Perspectives* (Lee, 2020a).

2. The Happiness Principle of Saint Augustine

The author in this paper intends to review the happiness principle of St. Augustine focusing on *the City of God*. Augustine wrote *The City of God (De civitate Dei contra Paganos/The City of God against Pagans)* about 413–426 AD in response to pagan claims that the sack of Rome by the Vandals was one of the consequences of the abolition of pagan worship by Christian emperors, in order to defend the Latin Church by tracing the history of two cities from the beginning of the world (Halsall, 1998; <https://www.britannica.com/topic/The-City-of-God> Retrieved Feb. 14, 2020). St. Augustine in his famous text, "*De Civitate Dei contra Paganos*," especially Part II (Books XI–XXII), discusses the Heavenly City and its relationship to the Earthly City: Of these twelve Books, the first four Books describe the origin of these two cities—the city of God, and the city of the world; the second four Books depict the history or progress of the two cities; and the third four Books draw their deserved destinies (Halsall, 1998; Knight, 2017).

In particular, Book XIV, Chapter 28 describes '*The Nature of the Two Cities, The Earthly and The Heavenly*'; Book XV, Chap. 4 draws '*The Conflict and Peace of The Earthly City*'; Book XIX, Chap. 17 depicts '*What Produces Peace and Happiness, and*

What Discord, Between the Two Cities (Halsall, 1998; Knight, 2017). A few Books of the Part II (Books XI–XXII) specifically explain the two cities as follows:

Accordingly, two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self. The former, in a word, glories in itself, the latter in the Lord. For the one seeks glory from men; but the greatest glory of the other is God, the witness of conscience. Book XIV, Chapter 28, <https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XIV.28.html>, Retrieved Feb. 14, 2020.

Fecerunt itaque ciuitates duas amores duo, terrenam scilicet amor sui usque ad contemptum Dei, caelestem uero amor Dei usque ad contemptum sui. Denique illa in se ipsa, haec in Domino gloriatur. Illa enim quaerit ab hominibus gloriam; huic autem Deus conscientiae testis maxima est gloria. LIBER XIV, 28, <http://www.thelatinlibrary.com/augustine/civ14.shtml>, Retrieved on Feb. 14, 2020.

But the earthly city, which shall not be everlasting (for it will no longer be a city when it has been committed to the extreme penalty), has its good in this world, and rejoices in it with such joy as such things can afford.... But if they neglect the better things of the heavenly city, which are secured by eternal victory and peace never-ending, and so inordinately covet these present good things that they believe them to be the only desirable things, or love them better than those things which are believed to be better,—if this be so, then it is necessary that misery follow and ever increase. Book XV, Chap. 4, <https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XV.4.html>, Retrieved on Feb. 14, 2020.

Terrena porro ciuitas, quae sempiterna non erit (neque enim, cum extremo supplicio damnata fuerit, iam ciuitas erit), hic habet bonum suum, cuius societate laetatur, qualis esse de talibus laetitia rebus potest.... Sed si neglectis melioribus, quae ad supernam pertinent ciuitatem, ubi erit uictoria in aeterna et summa pace secunda, bona ista sic concupiscuntur, ut uel sola esse credantur uel his, quae meliora creduntur, amplius diligantur: necesse est miseria consequatur et quae inerat augeatur. LIBER XV, 4, <http://www.thelatinlibrary.com/augustine/civ15.shtml>, Retrieved on Feb. 14, 2020.

The earthly city, which does not live by faith, seeks an earthly peace, and the end it proposes, in the well-ordered concord of civic obedience and rule, is the combination of men's wills to attain the things which are helpful to this life. The heavenly city, or rather the part of it which sojourns on earth and lives by faith, makes use of this peace only because it must, until this mortal condition which necessitates it shall pass away.... In its pilgrim state the heavenly city possesses this peace by faith; and by this faith it lives righteously when it refers to the attainment of that peace every good action towards God and man; for the life of the city is a social life. Book XIX, Chap. 17, <https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XIX.17.html>, Retrieved on Feb. 14, 2020.

Ita etiam terrena ciuitas, quae non uiuit ex fide, terrenam pacem appetit in eoque defigit imperandi oboediendique concordiam ciuium, ut sit eis de rebus ad mortalem uitam pertinentibus humanarum quaedam compositio, uoluntatum. Ciuitas autem caelestis uel potius pars eius, quae in hac mortalitate peregrinatur et uiuit ex fide, etiam ista pace necesse

est utatur, donec ipsa, cui talis pax necessaria est, mortalitas transeat; ... Hanc pacem, dum peregrinatur in fide, habet atque ex hac fide iuste uiuit, cum ad illam pacem adipiscendam refert quidquid bonarum actionum gerit erga Deum et proximum, quoniam uita ciuitatis utique socialis est. LIBER XIX, 17, <http://www.thelatinlibrary.com/augustine/civ19.shtml>, Retrieved on Feb. 14, 2020.

In Book XIX, St. Augustine describes the end of the two cities, the earthly and the heavenly cities, and reviews the opinions of philosophers regarding happiness in this life as well as the supreme good. Additionally, he refutes these themes, and illustrates what peace and happiness belonging to the heavenly city or the people of Christ are both now and hereafter from eschatologically ethico-theological viewpoints (Knight, 2017: <http://www.newadvent.org/fathers/120119.htm> Retrieved on Feb. 14, 2020; Leithart, 2008; O'Donovan, 1987; Schaff, 1892).

In order to review happiness principle, the author in this paper directs the lens to the Book XIX of “*The City of God.*” In Chapter 1, St. Augustine discusses the fit destinies of the two cities, ‘the earthly and the heavenly’ (*terrenae scilicet et caelestis*), and asserts that the supreme good is the reason of philosophizing, which makes him happy. Chapter 2 reaches three definitions of the Chief Good (*finis boni*) or the supreme good (*summum bonum*). Augustine in Chapter 2 asserts, “For this good, as soon as a man finds it, makes him happy” (*Finis enim boni, cum ad eum quisque peruenerit, protinus beatum facit*). Chapter 3 mentions that the Chief Good should be preferred because it makes humans “the happiest of all, if it lacks not one of the good things which pertain to the body and the soul” (*si autem prorsus omnibus, ut nullum omnino bonum desit uel animi uel corporis, beatissima*). Chapter 4 describes what the Christians believe regarding “the supreme good and evil” (*summum bonum et malorum*), and who have maintained that the Supreme Good is in themselves. Augustine illustrates the relations between happiness and salvation as the following:

How could it be happy? And therefore the Apostle Paul, speaking not of men without prudence, temperance, fortitude, and justice, but of those whose lives were regulated by true piety, and whose virtues were therefore true, ... we are saved, so we are made happy by hope. And as we do not as yet possess a present, but look for a future salvation, so is it with our happiness, and this patiently.... Salvation, such as it shall be in the world to come, shall itself be our final happiness. Book XIX, Ch. 4, <https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XIX.4.html>, Retrieved on Feb. 23, 2020.

Quo modo enim beata est, quae nondum salua est? Vnde et apostolus Paulus non de hominibus imprudentibus impatientibus, intemperantibus et iniquis, sed de his, qui secundum

ueram pietatem uiuerent et ideo uirtutes, quas haberent, ueras haberent, ... Sicut ergo spe salui, ita spe beati facti sumus, et sicut salutem, ita beatitudinem non iam tenemus praesentem, sed expectamus futuram, et hoc per patientiam ...Talis salus, quae in futuro erit saeculo, ipsa erit etiam finalis beatitudo. LIBER XIX, 4, <http://www.thelatinlibrary.com/augustine/civ19.shtml>, Retrieved on Feb. 23, 2020.

As shown in the Chapter 4, Book XIX (<https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XIX.4.html>; <http://www.thelatinlibrary.com/augustine/civ19.shtml> Retrieved on Feb. 23, 2020), Augustine claims that those who have true piety in God can be happy and shall look for a future salvation, that is, final happiness. In Chapter 11, he asserts that “the end or supreme good of this city is either peace in eternal life, or eternal life in peace” (*profecto finis ciuitatis huius, in quo summum habebit bonum, uel pax in uita aeterna uel uita aeterna in pace dicendus est*)(<https://www.ccel.org/ccel/schaff/npnf102.iv.XIX.11.html>; <http://www.thelatinlibrary.com/augustine/civ19.shtml> Retrieved on Feb. 23, 2020). Augustine in Chapter 20 delineates that “the supreme good of the city of God is perfect and eternal peace, not such as mortals pass into and out of by birth and death, but the peace of freedom from all evil, in which the immortals ever abide” (*Quam ob rem summum bonum ciuitatis Dei cum sit pax aeterna atque perfecta, non per quam mortales transeant nascendo atque moriendo, sed in qua immortales maneant nihil aduersi omnino patiendo*), and that in the end “God shall be all and all in a secure eternity and perfect peace.”(<https://www.ccel.org/ccel/schaff/npnf102.iv.XIX.20.html>; <http://www.thelatinlibrary.com/augustine/civ19.shtml> Retrieved on Feb. 23, 2020).

In Chapter 27, he explains that the perfect and eternal peace cannot be achieved in this earthly mortal life, but can be attained with God by faith in heavenly immortal life. He argues that in this condition, we shall be assured of its eternity, and thus “*the peace of this blessedness and the blessedness of this peace shall be the supreme good*” (*pax beatitudinis huius uel beatitudo pacis huius summum bonum erit*) (<https://www.ccel.org/ccel/schaff/npnf102.iv.XIX.27.html>; <http://www.thelatinlibrary.com/augustine/civ19.shtml> Retrieved Feb. 23, 2020). In other words, Augustine asserts the peaceful happiness of this blessedness and the blissful happiness of this peace with God, the Supreme Good, in heavenly city. In the last Chapter, he eschatologically concludes the end of the wicked, “*as it is through the last judgment that men pass to these ends, the good to the supreme good, the evil to the supreme evil*” (Chapter 28, Book XIX, The City of God, <https://www.ccel.org/ccel/schaff/npnf102.iv.XIX.28.html> Retrieved Feb. 23, 2020).

As shown in the above, the happiness principle of St. Augustine is briefly summarized:

The perfect and eternal peace cannot be achieved in this earthly mortal life, but it can be attained with God by pious faith in heavenly immortal life (Lee, 2020a; 2020b).

3. The Happiness Principle of St. Thomas Aquinas

Thomas Aquinas (1225/7-1274), Italian: *Tommaso d'Aquino*, lit. "Thomas of Aquino," was an Italian Dominican friar, Catholic priest, theologian, philosopher, the prince and master of all Scholastic doctors, and jurist in the tradition of scholasticism, within which he is also known as the *Doctor Angelicus* and the *Doctor Communis* (Barron, 2008; Chesterton, 2016; Conway, 2015; The 1914 Catholic Encyclopedia, 2019; Wikipedia, https://en.wikipedia.org/wiki/Thomas_Aquinas, retrieved Sep. 26, 2019). He attempted to synthesize Aristotelian philosophy with the principles of Christianity (Copleston, 1962).

St. Aquinas argues that happiness is ultimate goodness or the highest end of virtuous life as Aristotle's argument in his *Nicomachen Ethics*. However, both philosophers have different views on when perfect happiness can be achieved. Aristotle asserts that happiness (Greek, *eudaimonia*) is being in the state of maximum wellbeing, and that happiness can be achieved in this life through virtuous life, while Aquinas argues that perfect and true happiness (Latin, *beatitudo*) can be attained with the beatific vision of God in afterlife.

St. Thomas Aquinas, in *Summa Theologica or Summa Theologiae*, "one of the classics of the history of philosophy and one of the most influential works of Western literature" (Ross, 2003, p. 165), illustrates happiness from a Christian theological viewpoint. The researcher of this study intends to discuss "Aquinas' happiness" focusing on the First Part of the Second Part (I-II), General Principles of Morality, Questions 1-5: (Q1) Of Man's Last End (8 Articles), (Q2) Of Those Things in Which Man's Happiness Consists (8 Articles), (Q3) What Is Happiness (8 Articles), (Q4) Of Those Things That Are Required for Happiness (8 Articles), and (Q5) Of the Attainment of Happiness in *Summa Theologica*. St. Thomas Aquinas begins the first head question (Q1), "Of Man's Last End (*De ultimo fine humanae vitae*)," as follows:

In this matter we shall consider first the last end of human life; and secondly, those things by means of which man may advance towards this end, or stray from the path: for the end is the rule of whatever is ordained to the end. And since the last end of human life is stated to be happiness, we must consider (1): the last end in general; (2) happiness. -Benziger Bros. edition, 1947, Trans. By Fathers of the English Dominican Province. Retrieved Sep. 29, 2019, <https://dhspriority.org/thomas/summa/> ; <https://aquinas.cc/la/en/~ST.I-II.Q1.T>

Source: Emmaus Academy, Fr. Laurence Shapcote, OP, (2018). Summa Theologiae: Complete Set (Latin-English Opera Omnia). St. Thomas Aquinas, eBooks, The Aquinas Institute. Retrieved Nov. 9, 2022.

Ubi primo considerandum occurrit de ultimo fine humanae vitae; et deinde de his per quae homo ad hunc finem pervenire potest, vel ab eo deviare, ex fine enim oportet accipere rationes eorum quae ordinantur ad finem. Et quia ultimus finis humanae vitae ponitur esse beatitudo, oportet primo considerare de ultimo fine in communi; deinde de beatitudine.
<https://aquinas.cc/la/en/~ST.I-II.Q1.T>

Aquinas considers two themes under the Question 1: one is “*ultimus finis humanae vitae*” (the last end of human life), and the other is “*beatitudo*” (happiness). To discuss the Question 1, Aquinas presents eight points of inquiry, and each article (A), including an inquiry, consists of objection 1, 2, 3, on the contrary, I answer that, and reply to objection 1, 2, 3 by turns.

Under the first head [Question 1 (Q1)], there are eight points of inquiry:

(1) Whether it belongs to man to act for an end? (2) Whether this is proper to the rational nature? (3) Whether a man's actions are specified by their end? (4) Whether there is any last end of human life? (5) Whether one man can have several last ends? (6) Whether man ordains all to the last end? (7) Whether all men have the same last end? and (8) Whether all other creatures concur with man in that last end? <https://aquinas.cc/la/en/~ST.I-II.Q1>

Primo, utrum hominis sit agere propter finem. Secundo, utrum hoc sit proprium rationalis naturae. Tertio, utrum actus hominis recipiant speciem a fine. Quarto, utrum sit aliquis ultimus finis humanae vitae. Quinto, utrum unius hominis possint esse plures ultimi fines. Sexto, utrum homo ordinet omnia in ultimum finem. Septimo, utrum idem sit finis ultimus omnium hominum. Octavo, utrum in illo ultimo fine omnes aliae creaturae convenient.
<https://aquinas.cc/la/en/~ST.I-II.Q1> Retrieved Nov. 9, 2022.

Source: Emmaus Academy, Fr. Laurence Shapcote, OP, (2018). Summa Theologiae: Complete Set (Latin-English Opera Omnia). St. Thomas Aquinas, eBooks, The Aquinas Institute.

In order to defend the questions, Aquinas first of all depicts “the object of the will is the end and the good in universal” in several articles under the Q1. Aquinas explains: “good (Latin, *bonum*) has the nature of an end” (Q1, A4); “in complete and perfect good, which is the ultimate end” (Q1, A6); and “good (*bonum*) is most complete which the man with well-disposed affections desires for his last end” (Q1, 7). He regards ‘man’s last end’ as “the object of the will” (Q1, A8), “complete and perfect good” (Q1, A6), or “happiness” (Q1, A7; Q1, A8). Following to Augustine’s assertion (De Tri. Xiii 3, 4), Aquinas describes

happiness as “all men agree in desiring the last end” (Q1, A7; Q1, A8). That is, “man’s last end is happiness (in Latin: *ultimus finis hominum est beatitudo*)” (Q1, A8), which means “the acquisition of the last end” (Q1, A8).

Aquinas briefly answers that:

If, however, we speak of man's last end, as of the acquisition of the end, then irrational creatures do not concur with man in this end. For man and other rational creatures attain to their last end by knowing and loving God: this is not possible to other creatures, which acquire their last end, in so far as they share in the Divine likeness, inasmuch as they are, or live, or even know (S.T., I-II, Q1, A8). <https://aquinas.cc/la/en/~ST.I-II.Q1.A8.C>

Si autem loquamur de ultimo fine hominis quantum ad consecutionem finis, sic in hoc fine hominis non communicant creaturae irrationales. Nam homo et aliae rationales creaturae consequuntur ultimum finem cognoscendo et amando Deum, quod non competit aliis creaturis, quae adipiscuntur ultimum finem in quantum participant aliquam similitudinem Dei, secundum quod sunt, vel vivunt, vel etiam cognoscunt. <https://aquinas.cc/la/en/~ST.I-II.Q1.A8.C> Retrieved Nov. 9, 2022.

He summarizes: since the last end of human life is addressed to be happiness, humans can attain happiness through knowing and loving God.

Secondly, Aquinas brings Question Two (Q2), Of Those Things in Which Man’s Happiness Consists (8 Articles), and discusses happiness: (1) in what it consists; (2) what it is; and (3) how we can obtain it. Concerning the first article, there are eight points of inquiry: Whether happiness consists in wealth, honor, fame or glory, power, any good of the body, pleasure, any good of the soul, and any created good? (S.T., Q2) Aquinas argues eight factors in eight articles through his typical argument style. He points out that the eight factors do not bring happiness, and any created good does not constitute man’s happiness. He argues that all these pursuits lead to temporary happiness or good feelings, and they do not bring eternal happiness.

Furthermore, Aquinas claims that happiness is man’s true good (*verum hominis bonum*, Q2, A3), perfect good (*perfectum bonum*, Q2, A4), a perfection of man (*perfectio hominis*, Q2, A7), and a perfection of the soul (*perfectio animae*, Q2, A7). Since human beings’ natural desire does not reach out a good surpassing, any created good does not constitute man’s happiness (Q2, A8). According to the words of the Psalm 102:5: “*Who satisfieth thy desire with good things. Therefore God alone constitutes man’s happiness,*” Aquinas asserts that we can obtain happiness through God, as the universal good, who alone constitutes man's happiness, and that the last end of man is not the good of the universe, but God himself (Q2, A8).

Thirdly, Aquinas brings Question Three (Q3), What is Happiness (8 Articles), and discusses what happiness is and what things are required for it. In the Article 1, Question 3, he additionally describes what happiness is: God is happiness itself (*Deum esse ipsam beatitudinem*); happiness is the supreme good (*beatitudo est summum bonum*); happiness is the same as God (*beatitudo est idem quod Deus*); God is happiness by His Essence (*Deus est beatitudo per essentiam suam*); and happiness is said to be the last end (*beatitudo dicitur ultimus finis*).

Aquinas asserts that man's happiness is something made and imperfect, existing in him, but happiness as man's supreme perfection is not something uncreated (Q3, A2). He states man's happiness is twofold, one is perfect and the other imperfect: the former attains to the true notion of happiness, whereas the latter partakes of some particular likeness of happiness (Q3, A6). He answers that 'final and perfect happiness consists in the vision of the Divine Essence, because a human being is not perfectly happy, provided that something remains for him or her to desire and seek, and because the perfection of any power is determined by the nature of its object' (S.T., I-II, Q3, A8).

Fourthly, Aquinas brings Question 4, Of Those Things That Are Required for Happiness (8 Articles), and addresses two subjects: we have now to consider those things that are required for happiness; and concerning this there are eight points of inquiry. The eight questions are: (1) Whether delight is required for happiness?; (2) Which is of greater account in happiness, delight or vision?; (3) Whether comprehension is required?; (4) Whether rectitude of the will is required?; (5) Whether the body is necessary for man's happiness?; (6) Whether any perfection of the body is necessary?; (7) Whether any external goods are necessary?; and (8) Whether the fellowship of friends is necessary? (S.T., I-II, Q4)

Aquinas answers that "since man has the entire fullness of his perfection in God" (Q4, A8), he does not need the above things concerning eight points of inquiry. Aquinas argues that "*duplex est beatitudo, una imperfecta, quae habetur in hac vita; et alia perfecta, quae in Dei visione consistit*" (*happiness is twofold: the one is imperfect and is had in this life; the other is perfect, consisting in the vision of God*) (Q4, A5). Imperfect happiness (*felicitas*), which is dependent on a body, can be obtained in this life by growing in one's knowledge of God through the operation of either speculative or practical intellect, while perfect happiness (*beatitudo*) or true happiness (*vera beatitudo*), which is not dependent on a body, consists in the vision of God, that is, seeing the Essence of God, wherein is true

Happiness, cannot be obtained until the Day of Judgment, when one will receive one's body back again (S.T., I-II, Q4, A5).

This assertion of Aquinas makes perfect happiness of being with God supreme in afterlife because it is not required for anything other than God. In brief, imperfect happiness can be obtained in this life by means of human natural principle, but perfect and true happiness can only be achieved in afterlife by the power of God (Lubak, 1948).

Fifthly, Aquinas brings Question 5, Of the Attainment of Happiness (8 Articles), and states eight points of inquiry: (1) Whether man can attain Happiness?; (2) Whether one man can be happier than another?; (3) Whether any man can be happy in this life?; (4) Whether Happiness once had can be lost?; (5) Whether man can attain Happiness by means of his natural powers?; (6) Whether man attains Happiness through the action of some higher creature?; (7) Whether any actions of man are necessary in order that man may obtain Happiness of God?; and (8) Whether every man desires Happiness? (S.T., I-II, Q5)

Aquinas claims that the human being is capable of the Perfect Good through seeing God's Essence, and that happiness can be attained by the vision of the Divine Essence, because one can apprehend the perfect good and is capable of seeing God (Q5, A1). From a twofold Consideration (Q4, A5), a certain participation of happiness, that is, imperfect happiness can be achieved in this life through his natural powers (Q5, A3), whereas perfect and true happiness can be attained in afterlife through the vision of God's Essence (Q5, A5). In the Question 5, Aquinas clearly describes that man's beatitude or happiness is twofold as follows:

***I answer that,** Imperfect happiness that can be had in this life, can be acquired by man by his natural powers, in the same way as virtue, ... But man's perfect Happiness, as stated above (Question [3], Article [8]), consists in the vision of the Divine Essence. Now the vision of God's Essence surpasses the nature not only of man, but also of every creature, ... For the natural knowledge of every creature is in keeping with the mode of his substance: thus it is said of the intelligence (De Causis; Prop. viii) that "it knows things that are above it, and things that are below it, according to the mode of its substance." But every knowledge that is according to the mode of created substance, falls short of the vision of the Divine Essence, which infinitely surpasses all created substance. Consequently neither man, nor any creature, can attain final Happiness by his natural powers. S.T., I-II, Q5, A5) <https://aquinas.cc/1a/en/~ST.I-II.Q5.A5.SC>*

***Respondeo** dicendum quod beatitudo imperfecta quae in hac vita haberi potest, potest ab homine acquiri per sua naturalia, eo modo quo et virtus, in cuius operatione consistit, de quo infra dicitur. Sed beatitudo hominis perfecta, sicut supra dictum est, consistit in visione divinae essentiae. Videre autem Deum per essentiam est supra naturam non solum hominis, sed etiam omnis creaturae, ut in primo ostensum est. Naturalis enim cognitio cuiuslibet creaturae est secundum modum substantiae eius, sicut de intelligentia dicitur in libro de*

causis, quod cognoscit ea quae sunt supra se, et ea quae sunt infra se, secundum modum substantiae suae. Omnis autem cognitio quae est secundum modum substantiae creatae, deficit a visione divinae essentiae, quae in infinitum excedit omnem substantiam creatam. Unde nec homo, nec aliqua creatura, potest consequi beatitudinem ultimam per sua naturalia. <https://aquinas.cc/la/en/~ST.I-II.Q5.A5.SC> Retrieved Nov. 9, 2022.

I answer that, *Happiness can be considered in two ways. First according to the general notion of happiness: and thus, of necessity, every man desires happiness. For the general notion of happiness consists in the perfect good, ... But since good is the object of the will, the perfect good of a man is that which entirely satisfies his will. Consequently to desire happiness is nothing else than to desire that one's will be satisfied. And this everyone desires. Secondly we may speak of Happiness according to its specific notion, as to that in which it consists. And thus all do not know Happiness; because they know not in what thing the general notion of happiness is found. And consequently, in this respect, not all desire it. ... (S.T., I-II, Q5, A8) -Benziger Bros. edition, 1947, Trans. By Fathers of the English Dominican Province, <https://dhspriority.org/thomas/summa/>; <https://aquinas.cc/la/en/~ST.I-II.Q5.A8.SC> Source: Emmaus Academy, Fr. Laurence Shapcote, OP, (2018). Summa Theologiae: Complete Set (Latin-English Opera Omnia). St. Thomas Aquinas, eBooks, The Aquinas Institute. Retrieved Nov. 9, 2022.*

Respondeo *dicendum quod beatitudo dupliciter potest considerari. Uno modo, secundum communem rationem beatitudinis. Et sic necesse est quod omnis homo beatitudinem velit. Ratio autem beatitudinis communis est ut sit bonum perfectum, sicut dictum est. Cum autem bonum sit obiectum voluntatis, perfectum bonum est alicuius, quod totaliter eius voluntati satisfacit. Unde appetere beatitudinem nihil aliud est quam appetere ut voluntas satietur. Quod quilibet vult. Alio modo possumus loqui de beatitudine secundum specialem rationem, quantum ad id in quo beatitudo consistit. Et sic non omnes cognoscunt beatitudinem, quia nesciunt cui rei communis ratio beatitudinis conveniat. Et per consequens, quantum ad hoc, non omnes eam volunt.* <https://aquinas.cc/la/en/~ST.I-II.Q5.A8.SC> Retrieved Nov. 9, 2022.

In brief, the principle of happiness in *the Summa Theologica* of Aquinas is summarized that man's happiness is twofold (*duplex hominis beatitudo*): Imperfect happiness (*felicitas*), which is dependent on a body, can be obtained in this life by growing in one's knowledge of God through the operation of one's natural intellect, while true and perfect happiness (*beatitudo*), which is not dependent on a body, consists in the vision of God. Now since true and perfect happiness surpasses every created nature, a human being is not able to obtain perfect happiness (*beatitudo*) by his or her natural power. Through the vision of God's Essence alone, a human can attain perfect Happiness (Lee, 2020a; Lee, 2019c).

C. The Happiness Principle of Buddha

The author in this section intends to discuss the concepts and principles of happiness from the Eastern perspectives, particularly Buddhism and Confucianism. The happiness principle of Buddhism is focused on Buddha's Scripture, and the happiness principle of

Confucianism is centered on the classical books of Confucius and Mencius. The majority part of Buddha's happiness principle in this section is cited from Section II, A. "Buddha's Happiness Principle" (Lee, 2020a, pp. 300-306) in the author's article, Ch. 7, "Buddha and Laozi on Happiness and Education" of the author's Book, *Religion and Happiness in Education* (Lee, 2020a). The happiness principle of Buddha is focused on the Buddha's Scriptures, *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 (Sakyamuni, Gotama Buddha, Siddhartha Gautama, or Samana Gotama, c. 563 BCE or 480 BCE – c. 483 BCE or 400 BCE: Awakened One or Enlightened One) asserts his happiness principle through 'the Middle Path' or 'the Middle Way' (Pali: *Majjhimapatipada*; Sanskrit: *Madhyamapratipada*) which the Buddha began to teach after *the Great Awakening* in his age 35 (Buswell & Lopez, eds., 2014; Fausböll, 1878; Gethin, 1998). The 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 unbeloved 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, 2006, 2009, 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, 2019).

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 desire 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. The 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.accesstoinight.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 (*Dukkha-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.

D. The Happiness Theories of Classical Chinese Thinkers, Confucius and Mencius

The happiness principle of Confucianism is centered on the classical books of Confucius and Mencius. In classical Confucian scriptures, the happiness theories of Confucius' *Analects* and Mencius' work (*Menzi*) will be explored because the two thinkers are the main axes of orthodox Confucianism. First, the majority part of Confucius' happiness theory in this section is cited from Section II, A. "Happiness Principles in Confucius' *Analects*" (Lee, 2020a, pp. 164-170) in the author's article, Ch. 4, "Confucius and Thomas Aquinas on Happiness and Education" of the author's book, *Religion and Happiness in Education: Cross-Cultural Perspectives* (Lee, 2020a). Next, Mencius' happiness principle in this section is mostly cited from Section III, B. "Mencius' Happiness Principle" (Lee, 2020a, pp. 223-229) in the author's article, Ch. 5, "Plato and Mencius on Happiness and Education" of the author's book, *Religion and Happiness in Education: Cross-Cultural Perspectives* (Lee, 2020a).

1. The Happiness Theory of Confucius

Confucius (551-479 BC), Kung-fu-tzu (孔夫子: the Master Kung), or Kung-tzu (孔子; in Korean 공자), original name Kongqiu (孔丘), literary name Zhongni (仲尼), who lived at the end of the fifth century B.C. in China, and known in the West by the Jesuit translation of his name, was China's most famous teacher, philosopher, and one of the great moral teachers of all human history (Ames, 2019; Durant & Little, 2002). His ideas, as the foundations of Confucianism, have substantially influenced people's thought and life in East Asia, such as China, Korea, and Japan.

The author of this study is limited to the *Lun Yu* (論語: in English "Analects"; in Korean "논어"), as one of the central texts of Confucianism and one of the "Four Books"(四書), which are collections of Confucius' sayings by his students. In the *Lun Yu*, Confucius does not argue "happiness" as a specific subject or theme, but he highlights "*Jen*"(仁)

(pronounced “*Ren*”, perfect virtue, free from selfishness, benevolence, charity, humanity, love, or goodness) for the good of human beings through cultivating virtuous oneself, performing humane acts, and behaving with ritual propriety. Confucius in the *Lun Yu* teaches healthy humane moral and virtuous ethics how to be a ‘Noble Person’(君子), a harmonious family, a peaceful society, and a righteous state. Confucius finds happiness as a profoundly moral issue in the earthly life, and illustrates it with various examples in his text.

The Western concepts of happiness differ from the East Asian notions (Chinese/幸福, Korean/행복, Japanese/こうふく, 幸せ personal happiness). The East Asian notions of happiness combine the Chinese two words, *hsing* (幸) and *fu* (福): the former “*hsing*” means to rejoice, fortunate, prosperous, and distinguish, while the latter “*fu*” happiness, good fortune, blessing, bliss, and prosperity, following the Chinese cultural tradition (Chinese-English Dictionary: Mathews, 1993). The *hsing* is subjective and unilateral, whereas the *fu* is objective and reciprocal. The word “*hsing*” was written 4 times, but the word “*fu*” was not written in the *Lun Yu*. Among Confucian “The Four Books,” the *fu* (福) appeared once in the Mengzi’s Text (*The Works of Mencius*, Li Lou I, Ch. 4) and once in the *Zhong Yong* (中庸: The Doctrine of the Mean, The State of Equilibrium and Harmony, Ch. 25, in *The Classics of Rites*). However, the *fu* (福) was matched 15 times in *The Classics of Rites* (禮記 *Liji*). The Chinese word “*fu*” which frequently written in the propriety text was closely related to social collectivism and hierarchically reciprocal human relationship. For instance, the word “*fu*” has been commonly used between family members, between forefathers and posterity, and between the old and the young in special days, such as the Lunar New Year’s Day. Parents or grandparents say to their siblings, “Have a good blessing!”, while their descendants generally bow and say to their ascendants, “Please have a good blessing and enjoy a long life!”

In the Analects of Confucius, the Western concepts of happiness were not definitely mentioned, but several words and phrases, such as *le*, *yao*, or *yueh* (樂: 48 matched/ *yueh* (music), *le* (delight, pleasure), and *yao* (to take pleasure, enjoyment), *hao* (好: 53 matched/ to love, to be fond of, friendly, good, excellent), *shuo* or *yuech* (說: 21 matched/ *yuech* (pleasant, delight), *shuo* (to speak, opinion, theory), *xi* (喜: 5 matched/ joy, glad, pleasure), *hsing* (幸: 4 matched/ good fortune), *yi* (怡: 3 matched: Book 10, Chapter 4 & Book 13,

Chapter 28/ mild, bland, satisfied), *yaoyao* (夭夭: 1 matched: Book 7, Chapter 4/ pleased), *yiyi* (怡怡: 1 matched: Book 10, Chapter 4/ satisfied), and *yuyu* (愉愉: 1 matched: Book 10, Chapter 5/ highly pleased), containing the meanings related to happiness were frequently written (Mathews, 1993; Legge, 1861, <https://ctext.org/analects>, Wang, et al., 2019). Two of these words express several different meanings and pronunciations, including a term related to the meaning of happiness. For instance, the Chinese word “樂” involves different pronunciations and meanings, *yueh* (music), *le* (delightful, pleasure), and *yao* (to take pleasure, enjoyment), and the word “說” contains *yuech* (pleasant, delight), *shuo* (to say, to tell, opinion, theory), and *shui* (to influence, to persuade, to stop) (Mathews, 1993; Legge, 1861, <https://ctext.org/analects> Retrieved Feb. 5, 2020).

Several major Chapters and Books of the Analects related to the meaning of happiness are cited as the following:

*The Master said, "Is it not **pleasant** [說] to learn with a constant perseverance and application? Is it not **delightful** [樂] to have friends coming from distant quarters? Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?" -Book 1, Chapter 1- English translation: James Legge*

子曰：「學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不愠，不亦君子乎？」 學而 1. <https://ctext.org/analects/xue-er> Retrieved Feb. 5, 2020.

*The Master said, "If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with **music** [樂]?" -Book 3, Chapter 3-*

子曰：「人而不仁，如禮何？人而不仁，如樂何？」 八佾 3
<https://ctext.org/analects/ba-yi>

*The Master said, "It is by the Odes that the mind is aroused. It is by the Rules of Propriety that the character is established. It is from **Music** [樂] that the finish is received." -Book 8, Chapter 8-*

子曰：「興於詩，立於禮。成於樂。」 泰伯 8
<https://ctext.org/analects/tai-bo>

*The Master said, "Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere **good fortune** [幸]." -Book 6, Chapter 19-*

子曰：「人之生也直，罔之生也幸而免。」 雍也 19
<https://ctext.org/analects/yong-ye>

*The Master said, "The wise find **pleasure** [樂] in water; the virtuous find **pleasure** [樂] in hills. The wise are active; the virtuous are tranquil. The wise are **joyful** [樂]; the virtuous are long-lived." -Book 6, Chapter 23-*

子曰：「知者樂水，仁者樂山；知者動，仁者靜；知者樂，仁者壽。」 雍也 23

<https://ctext.org/analects/yong-ye> Retrieved Feb. 5, 2020.

The Master said, "Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy [樂] to be affected by it. Admirable indeed was the virtue of Hui!" –Book 6, Chapter 11-

子曰：「賢哉回也！一簞食，一瓢飲，在陋巷。人不堪其憂，回也不改其樂。賢哉回也！」雍也 11

<https://ctext.org/analects/yong-ye>

The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy [樂] in the midst of these things. Riches and honors acquired by unrighteousness, are to me as a floating cloud." –Book 7, Chapter 16-

子曰：「飯疏食飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，於我如浮雲。」述而 16

<https://ctext.org/analects/shu-er> Retrieved Feb. 5, 2020.

Confucius said, "There are three things men find enjoyment [樂] in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music [樂]; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends - these are advantageous. To find enjoyment in extravagant pleasures [樂]; to find enjoyment in idleness and sauntering; to find enjoyment [樂] in the pleasures [樂] of feasting these are injurious." –Book 16, Chapter 5-

孔子曰：「益者三樂，損者三樂。樂節禮樂，樂道人之善，樂多賢友，益矣。樂驕樂，樂佚遊，樂宴樂，損矣。」季氏 5 <https://ctext.org/analects/ji-shi> Retrieved Feb. 5, 2020.

The Master said, "You, have you heard the six words to which are attached six becloudings?" ... There is the love [好] of being benevolent without the love of learning - the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning - the beclouding here leads to dissipation of mind. There is the love of being sincere without the love [好] of learning - the beclouding here leads to an injurious disregard of consequences. There is the love [好] of straight forwardness without the love of learning - the beclouding here leads to rudeness. There is the love of boldness without the love of learning - the beclouding here leads to insubordination. There is the love of firmness without the love [好] of learning - the beclouding here leads to extravagant conduct." –Book 17, Chapter 8, The Analects- Source: "The Chinese Classics, volume 1", James Legge, 1861, English translation: James Legge <https://ctext.org/analects> Retrieved Feb. 5, 2020.

子曰：「由也，女聞六言六蔽矣乎？」對曰：「未也。」「居！吾語女。好仁不好學，其蔽也愚；好知不好學，其蔽也蕩；好信不好學，其蔽也賊；好直不好學，其蔽也絞；好勇不好學，其蔽也亂；好剛不好學，其蔽也狂。」論語，陽貨 8，

《武英殿十三經注疏》本《論語注疏》 <https://ctext.org/analects/yang-huo> Retrieved Feb. 5, 2020.

As Confucius mentions in Book 3, Chapter 3 (八佾 3), happiness as a basically moral issue is rooted in the Confucian core virtue of “*ren*” (人: perfect virtue, love, goodness, charity, humanity, benevolence) (Buckingham, 2012). Confucius regards perfect virtue as “*not to do to others as you would not wish done to yourself*” (Book 12, Chapter 2; 己所不欲，勿施於人/ 顏淵 2), which is a Golden Rule as the Christian Bible’s “*love your neighbor as yourself*” (The Gospel of Matthew, Chapter 22 Verse 39). In order to practice “perfect virtue,” Confucius advised his disciples to be entirely free regarding foregone conclusions, arbitrary predeterminations, obstinacy, and egoism (Book 9, Chapter 4; 子絕四：毋意，毋必，毋固，毋我/ 子罕 4). He found happiness in plain earthly life (Book 6, Chapter 11, 雍也 11; Book 7, Chapter 16, 述而 16), with cultivating the virtues proper to humanity (Book 3, Chapter 3, 八佾 3). Additionally, Confucius viewed music as one of essential factors to develop perfect virtue, with the rites of propriety (Book 3, Chapter 3, 八佾 3; Book 8, Chapter 8, 泰伯 8). In the Lun Yu (論語), music is closely associated with happiness and propriety, and happiness is intimately related to learning and perfect virtue (Book 8, Chapter 8, 泰伯 8; Book 16, Chapter 5, 季氏 5; Book 17, Chapter 8, 陽貨 8; Book 1, Chapter 1, 學而 1).

The Chinese character for music “(樂)” is the same as the character for happiness related words (enjoyment, pleasure), although the pronunciations are different: *yueh* (music), *le* (delightful, pleasure, happiness), and *yao* (to take pleasure, enjoyment, happiness). Furthermore, with the word “propriety,” the word “music” is frequently used as a combined word, “禮樂” (proprieties and music) in *the Lun Yu* (9 matched/ Book 11 先進, Chapter 1; 11, 26; 13, 3; 14, 12; 16, 2; 16, 5). Confucius says, “*When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded*” (Book 13 子路, Chapter 3). In the Lun Yu (論語), Confucius teaches how to find enjoyment or happiness: learning ‘proprieties and music’ (禮樂); speaking of the goodness of others; and having many worthy [virtuously wise] friends (Book 16, Chapter 5, 季氏 5). He also argues that the

love of learning is an essential means to achieve humane virtue such as benevolence, wisdom, and sincerity (Book 17, Chapter 8, 陽貨 8).

In this vein, ‘perfect virtue’ (仁 *jen*) is able to be achieved through learning propriety and music (enjoyment), cultivating good humane virtue, and keeping the harmony or balance between myself and others, with love, righteousness, propriety, and wisdom as well as with a sort of happiness, goodness, blessing, enjoyment, and peace.

In sum, the principle of happiness in the Analects of Confucius is to achieve perfect virtue. In other words, Confucius finds happiness, as perfect virtue (仁), “to subdue one's self and return to propriety” (Book 12, Chapter 1; 克己復禮為仁/ 顏淵 1) in simple earthly life.

2. The Happiness Theory of Mencius

Mencius (Chinese 孟子 *Mengzi*, 372–289 BC, Korean 맹자: a Chinese Confucian philosopher) in his book, *the Works of Mencius* (孟子), did not write or use “happiness” (Chinese, 幸福) as a specific theme or subject, but he separately wrote “幸” (*hsing*, 4 matched/ fortunate, fortunately: Li Lou I, 1 [離婁上 1]; Li Lou I, 48 [離婁上 48]; Gong Sun Chou II, 11 [公孫丑下 11]; Teng Wen Gong I, 2 [滕文公上 2]) and “福” (Chinese, *fu*, 1 matched/ happiness: Li Lou I, 4 [離婁上 4]). Mencius cites a sentence in *the Book of Poetry* (詩經), “Be always studious to be in harmony with the ordinances of God, and you will obtain much **happiness**” (Li Lou I, 4, *The Works of Mencius*; (詩) 云: “永言配命, 自求多福” [孟子, 離婁上 4]).

In *the Works of Mencius* (孟子), the Western concepts of happiness were not definitely addressed, but several terms containing the meanings related to happiness were frequently written as the following: “pleasure” (26 matched: 樂 16 times, 悅 4 times, 嗜 3 times, 快 2 times, 好 1 time); “好” (57 matched/ be fond of, love); “喜” (11 matched/ joyful, rejoice, glad); and “宴” (1 matched/ happy, 滕文公下 8/ Teng Wen Gong II 8) (Mathews, 1993; Legge, 1861, <https://ctext.org/mengzi>). In particular, the Chinese word “樂” (91 matched/ pleasure, delight, enjoyment, music) is written as one of frequently used terms

with “好” in the Text, although the word “樂” involves different meanings and pronunciations, *yueh* (music), *le* (delightful, pleasure), and *yao* (to take pleasure, enjoyment) (Mathews, 1993; Legge, 1861, Lee, 2019c, Wang, 2019; <https://ctext.org/mengzi> Retrieved Feb. 10, 2020).

Several major Chapters in *the Works of Mencius* related to the meaning of happiness are cited as follows:

Mencius said, 'The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them. That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety; this is one delight. That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men; this is a second delight. That he can get from the whole kingdom the most talented individuals, and teach and nourish them; this is the third delight. The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.' (Jin Xin I, 20) -translation: James Legge Source: "The Works of Mencius", James Legge, Clarendon, 1985

孟子曰：「君子有三樂，而王天下不與存焉。°父母俱存，兄弟無故，一樂也。°仰不愧於天，俯不忤於人，二樂也。°得天下英才而教育之，三樂也。°君子有三樂，而王天下不與存焉 [盡心上 20] 《武英殿十三經注疏》本《孟子注疏》
<https://ctext.org/mengzi> Retrieved Feb. 10, 2020.

Mencius replied, 'Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.' (Liang Hui Wang I: 2) 孟子對曰：「賢者而後樂此，不賢者雖有此，不樂也 [梁惠王上 2]

'Is the love of what is good sufficient?' 'The love of what is good is more than a sufficient qualification for the government of the kingdom; how much more is it so for the State of Lu! If a minister love what is good, all within the four seas will count 1000 li but a small distance.' (Gaozi II, 33)

「好善足乎？」曰：「好善優於天下，而況魯國乎？夫苟好善，則四海之內，皆將輕千里而來告之以善 [告子下 33]

-translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 10, 2020.

Mencius in his Works explains happiness as a notion of East Asia from an ethico-political viewpoint. The idea of Mencius' happiness is rooted in the Confucian core virtue of “仁” (Chinese, *ren*: perfect virtue, love, goodness, charity, humanity, benevolence, a compassionate heart). Mencius views “仁” (Korean, 인, 어진 마음) as perfect virtue (Gaozi II, 26 [告子下 26]; Jin Xin I, 4 [盡心上 4]). The concept of Confucian happiness is similar to the notion of the classical Greek term, “ἀρετή” (*arete*: goodness, excellence, virtue). Mencius perhaps views happiness as the state of perfect virtue individually and socially.

To attain the state of perfect virtue, Mencius highlights four principle virtues, ‘仁義禮智’

(benevolence, righteousness, propriety, and **wisdom**) (Gaozi I, 6 [告子上 6]; Gong Sun Chou I, 6 [公孫丑上 6]; Jin Xin I, 21 [盡心上 21]) on the basis of the theory of “human nature is good”(Gaozi I, 6 [告子上 6]; Teng Wen Gong I, 1 [滕文公上, 1]). He also asserts that the human’s nature has ‘four beginnings or sprouts’ (‘四端’): (Gaozi I, 6 [告子上 6]; cf. Gong Sun Chou I, 6 [公孫丑上 6]). The four principles are rooted in one’s heart and are what belongs by his nature to “a man of complete virtue” or “the superior man”(君子)(Jin Xin I, 21 [盡心上 21]). Among the four virtues, benevolence (仁, 158 matched in the text) is the most important virtue for rulers to become the sovereign of the kingdom peacefully (Gong Sun Chou I, 3 [公孫丑上 3]; Li Lou I, 33 [離婁上 33]). In *the Works of Mencius* (孟子), he says:

***Benevolence** brings glory to a prince, and the opposite of it brings disgrace.* (Gong Sun Chou I, 4) 仁則榮，不仁則辱 [公孫丑上 4]

-translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 10, 2020.

*If you will put in practice a **benevolent government**, this people will love you and all above them, and will die for their officers.* (Liang Hui Wang II, 19) 君行仁政，斯民親其上，死其長矣 [梁惠王下 19]

*He who, using virtue, practises **benevolence** is the sovereign of the kingdom. To become the sovereign of the kingdom, a prince need not wait for a large kingdom.* (Gong Sun Chou I, 3) 以德行仁者王，王不待大 [公孫丑上 3]

*The principles of Yao and Shun, without a **benevolent government**, could not secure the tranquil order of the kingdom.* (Li Lou I, 1) 堯舜之道，不以仁政，不能平治天下 [離婁上 1]

-translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 10, 2020.

In addition, Mencius stresses ‘修己治人’ (self-cultivation and rule over a people) to find one’s hidden perfect virtues and to become ‘a superior man’ (君子, 82 matched in the text). Mencius argues that “*the virtual relation between the superior and the inferior is like that between the wind and grass. The grass must bend when the wind blows upon it*” (Teng Wen Gong I, 2) (君子之德，風也；小人之德，草也，草尚之風必偃：孟子 [滕文公上 2]; cf. *The Analects*, Yan Yuan 19). The ruler or the sovereign who uses the four principle virtues can make all the people of the state benevolent and righteous. Mencius says, “*Benevolence is man's mind, and righteousness is man's path*” (Gaozi I, 11) (仁，人心也；義，人路也) [告子上 11]). The former is an ethical way, while the latter is a political way. Mencius additionally asserts several important virtues (sincerity(誠), reverence(敬), loyalty(忠),

filial piety(孝)), especially sincerity(誠) as the way of Heaven (天之道也) to attain happiness, as the following:

*There is a way to the attainment of sincerity in one's self: if a man do not understand what is good, he will not attain sincerity in himself. Therefore, **sincerity is the way of Heaven**. To think how to be sincere is the way of man. Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others.* (Li Lou I, 12) 誠身有道：不明乎善，不誠其身矣，是故誠者，'天之道也；

思誠者，人之道也。°至誠而不動者，未之有也；不誠，未有能動者也 [離婁上, 12] - translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

Mencius in his *Works* strongly claims that a ruler who firstly cultivates principle virtues and then practices them can establish a harmonious society and a peaceful state. Mencius in his *Works* mentions:

*Mencius said, 'All things are already complete in us. There is no greater delight than to be conscious of sincerity on self-examination. If one acts with a vigorous effort at the law of reciprocity, when he **seeks for the realization of perfect virtue**, nothing can be closer than his approximation to it.'* (Jin Xin I, 4) -translation: James Legge Source: "The Works of Mencius", James Legge, Clarendon, 1985 <https://ctext.org/mengzi>

孟子曰：「萬物皆備於我矣。°反身而誠，樂莫大焉。°強恕而行，求仁莫近焉

[盡心上 4] 《武英殿十三經注疏》本《孟子注疏》

<https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

*To be **perfectly virtuous**." And so it is simply after this that **superior men** strive. Why must they all pursue the same course?' (Gaozi II, 26) 仁也 君子亦仁而已矣，何必同？*

[告子下 26], -translation: James Legge

<https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous. (Li Lou I, 33) 君仁莫不仁，君義莫不義 [離婁上 33]

Let [a superior man] conduct his rule on principles of equal justice. (Li Lou II, 30) 君子平其政 [離婁下 30]

Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts.' (Jin Xin I, 14) 善政民畏之，善教民愛之；善政得民財，善教得民心 [盡心上 14]

Mencius said, 'That whereby the superior man is distinguished from other men is what he preserves in his heart - namely, benevolence and propriety. The benevolent man loves others. The man of propriety shows respect to others. He who loves others is constantly loved by them. He who respects others is constantly respected by them.' (Li Lou II, 56)

君子所以異於人者，以其存心也。君子以仁存心，以禮存心，仁者愛人，有禮者敬人，愛人者人恆愛之，敬人者人恆敬之 [離婁下 56] -translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

Wide territory and a numerous people are desired by the superior man, but what he delights in is not here. To stand in the centre of the kingdom, and tranquillize the people within the four seas - the superior man delights in this, but the highest enjoyment of his nature is not here. (Jin Xin I, 21) -translation: James Legge Source: "The Works of Mencius", James Legge, Clarendon, 1985 <https://ctext.org/mengzi>
廣土眾民，君子欲之，所樂不存焉 中天下而立，定四海之民，君子樂之，所性不存焉 [盡心上 21] 《武英殿十三經注疏》本《孟子注疏》 Retrieved Feb. 12, 2020.

In sum, as shown in the above, Mencius views the attainment of perfect virtue as his happiness principle ethico-politically. To achieve the perfect virtue, a person firstly has to not only seek for the realization of perfect virtue through self-cultivation, but foster the innate the four principle virtues of the good human nature; secondly has to amplify one's vast, flowing passion-nature to become 'a superior man' or 'a man of complete virtue'; thirdly has to rule over one's people with the four principle virtues, especially benevolence and righteousness, to establish a harmonious society and a tranquil order of the kingdom.

As the author reviewed in this paper, happiness has been a main theme in various major religions and great thinkers. Each religion has different concepts and principles regarding happiness, according to various cultural and ethnic backgrounds. Nonetheless, the major religions have pursued happiness as an ultimate goal of human beings in the aspects of theology, philosophy, or ethics.

III. The Significant Factors of Happiness: Material Flourishing, Social Success, Perfect Moral Character, and Spirituality

The author intends to discuss the significant factors of happiness, with four major themes: material flourishing, social success, perfect moral character, and spirituality. The former two factors can be considered as physical happiness, whereas the latter two factors can be regarded as spiritual happiness. First, the former will be discussed with mammonism and social success, and then the latter will be reviewed with moral character and religious belief. The majority part of *Section A "Physical Happiness: Material Flourishing and Social Success"* in this chapter is cited from *Chapter II For Whom and What Is Social Success: From the Eastern and the Western Perspectives* (pp. 4-23) in the author's article (Lee, 2021), *Is Social Success the Ultimate Goal of Higher Education?*

A. Physical Happiness: Material Flourishing and Social Success

The majority of people think the major factors connected to happiness as pleasure, wealth, or honour, as Aristotle in *the Nicomachean Ethics* mentioned. In general, the significant elements contribute to happiness are regarded as wealth, power, and honour, which are the same as conventional human desires such as wealth, power, and fame (Desmond, 2006). Sometimes, the other factors such as health, education and employment, money-making and income statuses, social and work life, genetic and demographic factors, life satisfaction, family and other social relationships, positive thinking style, virtuosity, reverence, and religiosity are considered (Diener et al., 1999; Diener et al., 2009; Hackney & Sanders, 2003; Jayaram, ?; Ng, 2021; Lyubomirsky et al., 2005; Seligman, 2000, 2002). These factors except religious belief or religiosity are mostly related to material flourishing and social success. Specifically speaking, not only are money-making and material prosperity directly connected with material flourishing, but education, health, and fame are directly or indirectly related with social success. On the contrary, perfect moral character, religiosity, and inner peace and joy are largely concerned with spirituality. Several contemporary psychologists have argued that happiness composes three distinct elements: the pleasant life, the good life, and the meaningful life (Seligman, 2002; Seligman et al., 2005). As a number of happiness studies suggest that the various intrinsic and extrinsic factors may have a bearing upon human happiness in different degrees, the notions and feelings of happiness are different according to one's genetic, intrinsic, extrinsic, socio-economic, ethnic, cultural factors, religious belief, and life - thinking styles, and so on.

The author in this paper intends to discuss physical happiness focusing on material flourishing and social success. He mainly discusses material flourishing and mammonism, and then reviews social success closely related to physical happiness. The subject of "Material Flourishing and Mammonism" is mostly cited from section "B. *The Western Perspective*" (Lee, 2021, pp. 17-22), and "Social Success" is largely cited from section "A. *The Eastern Perspective*" (op.cit., pp. 4-7) in the author's article (Lee, 2021), *Is Social Success the Ultimate Goal of Higher Education?*

1. Material Flourishing and Mammonism: From the Perspective of Judeo-Christianity

In terms of human's pragmatic life, money is one of the most essential factors, and money-making is an avoidable and necessary tool or means. Two terms, mammonism and mammonist, have been a long tradition in the cultural history of the world. In lexicology, mammonism is identified as "the greedy pursuit of riches" (<https://www.collinsdictionary.com/dictionary/english/mammonism> Retrieved June 22, 2021), and mammonist or mammonite is defined as "one devoted to the ideal or pursuit of wealth" (<https://www.merriam-webster.com/dictionary/mammonist> Retrieved June 22, 2021).

From the perspective of Judeo-Christianity, mammonism is frequently represented in Hebrew and Christian Scriptures. In terms of etymology, it has been suggested that the term "mammon" derives from the Aramaic word "מַמְוֹנָא" (*māmōnā*, an emphatic form of the word "*māmōn*" (wealth, profit) (Oxford University Press, <https://www.oed.com/page/oed-online/> Retrieved June 22, 2021), which was transliterated from Mishnaic Hebrew "מַמְוֹנָא" (mamon: money, wealth, or possessions) (Covitz, 2000; Fernandez, 1999; Sokoloff, 2003), and which was not intrinsically good or bad. This word was in turn borrowed from the ancient Greek *μαμωνᾶς* (*mamonas*), which appears in *the New Testament* (France, 1979; Liddell & Scott, 1995; Pope, 1910). The old Greek word *μαμωνᾶς* or *μαμμωνᾶς* refers to "a Syrian deity, god of riches; hence riches, wealth" (Liddell & Scott, 1995, p. 486). The ancient Greek word, *μαμμωνᾶ* was adopted to the classical Latin *mammona* to mean "wealth", used in the Vulgate Bible.

In the Gospels of *the New Testament*, the old Greek word *μαμωνᾶ* (from *μαμωνᾶς* or *μαμμωνᾶς*) was translated into English "mammon" in *the Sermon on the Mount at Matthew 6:24*, and in *the Parable of the Unjust Steward at Luke 16:9,11,13* (Liddell & Scott, 1995; Pope, 1910; Scrivener, 1949; Westcott & Hort, 1885). The classical Greek term *μαμωνᾶ* (*mammona*: *mammon*) showing in the Gospels of the Christian Bible is generally viewed as material wealth or money, and is related with the greedy pursuit of wealth or gain (Pope, 1910). In *the New Testament* of the Christian Bible, mammon has a negative sense which corruptively leads to the love of money and possessions. The Gospels of Matthew and Luke quote Jesus using the word, *μαμωνᾶ* (*mammona*: *mammon*), as the following:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. — Matthew 6:24 (KJV), <https://biblehub.com/kjv/matthew/6.htm> Retrieved June 25, 2021.

Οὐδεὶς δύνασθήσεται καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει: οὐ δύνασθε θεῶσιν δυσι κυρίοις δουλεύειν: ἢ γὰρ τὸν ἕνα δουλεύειν καὶ μαμωνᾶ. Matthew 6:24.

Matthew 6:24, The New Testament in the original Greek. The text revised by Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMatthew%3Achapter%3D6%3Averse%3D24> Retrieved June 25, 2021.

[9] I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents. [10] He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. [11] If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? [12] If you have not been faithful in that which is another's, who will give you that which is your own? [13] No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren't able to serve God and mammon.— Luke 16:9-13 (ERV), <https://biblehub.com/erv/luke/16.htm> Retrieved June 25, 2021.

9] Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [10] ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. [11] εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; [12] καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον τίς δώσει ὑμῖν; [13] Οὐδεὶς οἰκέτης δύναται δυσι κυρίοις δουλεύειν: ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ. Luke 16:9-13.

Luke 16:9-13, The New Testament in the original Greek. The text revised by Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0155:book=Luke:chapter=16>, <http://data.perseus.org/citations/urn:cts:greekLit:tlg0031.tlg003.perseus-grc1:16> Retrieved June 25, 2021.

As the authors of the Gospel in *the New Testament* wrote Jesus' discourse, Jesus explicitly mentions that unrighteous mammon is not true rich, and rejects a deification of mammon or riches. Jesus also warns mammon as an intrinsic evil or a hindrance of faith in a number of verses in the Gospels as follows:

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in; it chokes the Word, which becomes unfruitful.; καὶ αἱ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. -Mark 4:19

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMark%3Achapter%3D4%3Averse%3D19> Retrieved June 26, 2021.

He charged them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse.;καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν.-Mark 6:8

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMark%3Achapter%3D6%3Averse%3D8> Retrieved June 26, 2021.

Jesus looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross." ; ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ "Ἐν σε ὑστερεῖ: ὕπαγε ὅσα ἔχεις πώλησον καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι -Mark 10:21

It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God." ; εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυμαλιᾶς ραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. -Mark 10:25

Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God.; πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ. -Matthew 19:24

The New Testament in the original Greek. The text revised by Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMatthew%3Achapter%3D19%3Averse%3D24> Retrieved June 26, 2021.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.... [24] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. —Matthew 6:19-21, 6:24 (KJV) <https://biblehub.com/kjv/matthew/6.htm> Retrieved June 26, 2021.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν: θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν: ὅπου γὰρ ἐστὶν ὁ θησαυρὸς σου, ἐκεῖ ἔσται [καὶ] ἡ καρδία σου.... [24] Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν: ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει: οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ. — Matthew 6:19-21, 6:24.

The New Testament in the original Greek. The text revised by Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMatthew%3Achapter%3D6%3Averse%3D24> Retrieved June 26, 2021.

Following to the neutral or negative views of Judeo-Christianity regarding mammon or the pursuit of wealth, modern Christians have largely had two different views on poverty and wealth. The author in this paper focuses on wealth. One is a negative view which casts the excessive love of money and the greedy pursuit of wealth or material prosperity

as an intrinsic evil as well as an obstacle or hindrance of Christian faith (Mark 4:19, 6:8-9, 10:17-31; Matt 6:19-24; Matt 12:35; 19:23-27; Luke 6:45; 16:9-15). The other is a positive view which casts prosperity and well-being as a religious calling or duty (Romans 11:29; 1 Corinthians 7:17; 1 Peter 4:10-11) as well as prosperity or bliss from God (Job 36:11; Joshua 1:8; Malachi 3:10; Psalm 128:5; Matthew 25: 14-30; John 10:10; 3 John 1:2; Philippians 4:19).

Unlike conventional Judaism, modern Protestant Christianity, especially several Protestant denominations, has gradually viewed "*mammon*" as a pejorative or deteriorative term that has been used to describe greed, excessive materialism, and unjust worldly gain (France, 2007). According to the assertion of John B. Cobb, Jr. (1925-present, an American theologian, philosopher, and environmentalist: https://en.wikipedia.org/wiki/John_B._Cobb), "Western society is organized in the service of wealth," and thus wealth has triumphed over God in the West (Cobb, 2010, <https://www.religion-online.org/article/eastern-view-of-economics/> Retrieved June 26, 2021).

2. Social Success: From the perspective of the Classical Confucianism

In the cultural history of the East and the West, social success has been traditionally regarded as not merely one of important aims in education but also one of significant goals in human life. In particular, the peoples of East Asian countries, such as Korea, Japan, and China, have conventionally adhered to Confucianism, Buddhism, and Taoism,. In particular, Confucianism has greatly influenced the East Asian people's practical and spiritual life. In this paper, the author focuses on the classical Confucianism. Confucianism has emphasized 'moral virtue' as well as 'filial piety' (孝, 孝道) through consistent 'learning and practice' (學習).

One of the classical Confucian scriptures, *the Classic of Filial Piety* (효경 in Korean, 孝經 in Chinese) describes:

The Master said, "(It was filial piety.) Now filial piety is the root of (all) virtue, and (the stem) out of which grows (all moral) teaching. Sit down again, and I will explain the subject to you. Our bodies - to every hair and bit of skin - are received by us from our parents, and we must not presume to injure or wound them. This is the beginning of filial piety. When we have established our character by the practice of the (filial) course, so as to make our name famous in future ages and thereby glorify our parents, this is the end of filial piety. It commences with the service of

parents; it proceeds to the service of the ruler; it is completed by the establishment of character. It is said in the Major Odes of the Kingdom: Ever think of your ancestor, Cultivating your virtue." (1 The Scope and Meaning of the Treatise, The Classic of Xiaojing [Filial Piety], English translation by James Legge).

子曰：「夫孝，德之本也，教之所由生也。復坐，吾語汝。身體髮膚，受之父母，不敢毀傷，孝之始也。立身行道，揚名於後世，以顯父母，孝之終也。夫孝，始於事親，中於事君，終於立身。《大雅》云：『無念爾祖，聿脩厥德。』」(孝經：開宗明義 1)

<https://ctext.org/xiao-jing/scope-and-meaning-of-the-treatise> Retrieved March 10, 2021.

The Classic of Filial Piety (孝經) emphasizes that “filial piety” (孝) is the root of all virtues, and that the end of filial piety is to make one’s name famous in future age and glorify his or her parents. The former accentuates the establishment of ethical or moral virtue in one’s life, while the latter highlights making one’s name famous.

In Chapter I, the *Filial Piety* notes the amplification of the perfect virtue as the following:

It is said in the Book of Poetry: The happy and courteous sovereign Is the parent of the people. If it were not a perfect virtue, how could it be recognized as in accordance with their nature by the people so extensively as this?"(The Amplification of the Perfect Virtue in Chapter 1, The Classic of Xiaojing [Filial Piety], English translation by James Legge).

《詩》云：『愷悌君子，民之父母。』非至德，其孰能順民如此其大者乎！」孝經：廣至德 1, <https://ctext.org/xiao-jing/amplification-of-the-perfect-virtue> Retrieved March 10, 2021.

Furthermore, the Master of *the Filial Piety* emphasizes the amplification of making one’s name famous:

The Master said, "The filial piety with which the superior man serves his parents may be transferred as loyalty to the ruler. The fraternal duty with which he serves his elder brother may be transferred as submissive deference to elders. His regulation of his family may be transferred as good government in any official position. Therefore, when his conduct is thus successful in his inner (private) circle, his name will be established (and transmitted) to future generations."(Amplification of Making Our Name Famous in Chapter 1, The Classic of Xiaojing [Filial Piety], English translation by James Legge).

子曰：「君子之事親孝，故忠可移於君。事兄悌，故順可移於長。居家理，故治可移於官。是以行成於內，而名立於後世矣。」孝經：廣揚名 1, <https://ctext.org/xiao-jing/amplification-of-making-our-name-famous> Retrieved March 10, 2021.

The Amplification of the Perfect Virtue (廣至德) and the Amplification of Making Our Name Famous (廣揚名) are two pillars in the Confucian aspects of theory and practice. The former is considered as the ideal theory, while the latter is regarded as the practical reality. From a theoretical standpoint, Confucianism has attached importance to the amplification of the perfect virtue through ethical cultivation of oneself. In terms of practical Confucianism, social success has been a significant goal or aim for the learned men under the achievement of academic credentials. The writer of “*The Great Learning* (大學)” ideally states that the ultimate way of great learning is firstly to clarify illustrious virtue. As shown in *The Great Learning*, the establishment of perfect virtue is the ultimate aim to achieve social success in Confucianism. Chapter 1 of *The Great Learning* (大學: *Da Xue*) notes:

What the Great Learning teaches, is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning. (Chapter 1, *Da Xue* (The Great Learning), Liji (The Classic of Rites), English translation by James Legge, <https://ctext.org/liji/da-xue> Retrieved April 1, 2021.

大學之道，在明明德，在親民，在止於至善。知止而后有定，定而后能靜，靜而后能安，安而后能慮，慮而后能得。物有本末，事有終始，知所先後，則近道矣。(禮記, 大學 1, Source: "Sacred Books of the East, volume 28, part 4: The Li Ki", James Legge, 1885.
參考：《新譯禮記讀本》姜義華、黃俊郎，三民書局 2007 年；《禮記譯注》楊天宇，上海古籍出版社，2004 年，<https://ctext.org/liji/da-xue> Retrieved Nov. 17, 2022.

Nonetheless, Confucius (孔子) rejects unjust social success, but praises a poor but honest life. In his *Analects*, Confucius describes a simple and poor but honest life:

The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy in the midst of these things. Riches and honors acquired by unrighteousness, are to me as a floating cloud." (Shu Er 16, *The Analects*) - English translation by James Legge, <https://ctext.org/analects/shu-er> Retrieved April 1, 2021.

子曰：「飯疏食飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，於我如浮雲。」-論語, 述而 16.

B. Spiritual Happiness: Moral Character and Religious Belief

Spiritual happiness in this section is identified as the following: happiness with the achievement of moral character and religious belief. The author intends to discuss spiritual happiness focusing on moral character and pious religiosity. He mainly discusses the concept and principle of moral character related to virtue, and then religious belief related to happiness. ‘Moral character’ is mostly cited in the author’s article, *Is the Achievement of Moral Character the Ultimate Goal of Higher Education?* (Lee, 2022, pp. 13-23), and ‘religious belief’ is largely cited in the author’s article, *Religion and Happiness in Korean Higher Education* (Lee, 2020a, pp. 30-34).

1. Moral Character and Virtue

In the aspect of the ancient Greek philosophy, Plato and Aristotle used the Old Greek word *ἀρετή* (*virtue*, moral excellence, or goodness of character) and *ἠθική* (*moral virtue*) in their philosophical works. Plato (*Πλάτων*, 428/427 or 424/423 – 348/347 BC) depicts his theory of virtue in two different works, *The Protagoras* (*Πρωταγόρας*) and *The Republic* (Greek: *Πολιτεία*, *Politeia*) (Frede, 2017). Plato in the *Republic* and the *Protagoras* argues that human virtue depends on his knowledge of the good, from which he developed his theory of cardinal virtues -- wisdom (*φρόνησις*, 442c5–8; 428b-d), courage (*ἀνδρεία*, 442b-442c; 429a-430b), temperance (*σωφροσύνη*, 430d-432a), and justice (*δικαιοσύνη*, 441d12–e2; cf. 443c9–e2; 433a-d) (419a-434c, Book IV, *The Republic*)(Nelson, 2006; Bonazzi, 2020).

In Book IV, *The Republic*, Plato mentions four virtues: *Clearly, then, it will be wise, brave, sober, and just*(4.427e); *δῆλον δὴ ὅτι σοφὴ τ’ ἐστὶ καὶ ἀνδρεία καὶ σώφρων καὶ δικαία*([427ε])(<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D4%3Asection%3D427e> Retrieved Aug. 3, 2021). Plato in Book IV elucidates the four virtues, that is, cardinal virtues, related to not only a community, which consists of the philosopher-rulers, guardians, and ordinary workers, described in Book II, but the human soul which is composed of three dispositions illustrated in Book IV, 435e-442a.

In *the Republic*, Plato furthermore upgrades his theory of virtue based on his metaphysical conception of “a tripartite soul theory” (435e-442a, Book IV, *The Republic*) (Frede, 2017). Plato contends that ‘human souls’ (*ψυχῆ ἀνθρωπίνην*) are determined by

three distinct dispositions or components: reason (λογιστικόν, Rep. 4.435e), appetite (ἐπιθυμητικόν, Rep. 4.439d-e), and spirit (θυμοειδές, 4.441e). Each of these components has a kind of moral expressions. Three dispositions of the human soul are as the following:

[441e] “Does it not belong to **the rational** part to rule, being wise and exercising forethought in behalf of the entire soul, and to the principle of **high spirit** to be subject to this and its ally?”

[441ε] οὐκοῦν τῷ μὲν λογιστικῷ ἄρχειν προσήκει, σοφῷ ὄντι καὶ ἔχοντι τὴν ὑπὲρ ἀπάσης τῆς ψυχῆς προμήθειαν, τῷ δὲ θυμοειδεῖ ὑπηκόῳ εἶναι καὶ συμμάχῳ τούτου;

<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:4.441e>
Retrieved Aug. 3, 2021.

[439d] shall we claim that they are two and different from one another, naming that in the soul whereby it reckons and reasons **the rational** and that with which it loves, hungers, thirsts, and feels the flutter and titillation of other desires, **the irrational and appetitive**—companion of various repletions and pleasures.” “It would not be unreasonable but quite natural,

[439δ] ἀξιόσομεν αὐτὰ διττά τε καὶ ἕτερα ἀλλήλων εἶναι, τὸ μὲν ᾧ λογίζεται λογιστικὸν προσαγορεύοντες τῆς ψυχῆς, τὸ δὲ ᾧ ἐρᾷ τε καὶ πεινῇ καὶ διψῇ καὶ περὶ τὰς ἄλλας ἐπιθυμίας ἐπτόηται ἀλόγιστόν τε καὶ ἐπιθυμητικόν, πληρώσεών τινων καὶ ἡδονῶν ἐταῖρον. Plat. Rep. 4.439d

<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D4%3Asection%3D439d> Retrieved Aug. 3, 2021.

In lexicology, the Ancient Greek term “ἕξις” (*hexis*) means a having, possession, a habit of body, esp. a good habit, a habit of mind (Liddell & Scott, 1995, p. 274). Aristotle, however, views moral virtue as ἕξις (*hexis*), a tendency or disposition, induced by one’s habits (*Nicomachean Ethics*, 1106a; 1139a). Aristotle develops the term ἕξις (*hexis*), as a disposition of the mind (1139a), related to not just the theory of moral virtue, but the doctrine of the mean in the course of his discussion of ἀρετή (*aretē*), ‘moral excellence,’ ‘virtue,’ or ‘goodness of character’ (1106a20). He also highlights that the disposition, as a component of virtue, renders a human being good, and that it causes also one to perform one’s function well (1106a). In Book II, the *Nicomachean Ethics*, Aristotle writes:

If therefore this is true of all things, excellence or virtue in a man will be the disposition which renders him a good man and also which will cause him to perform his function well. Nic. Eth. 1106a.20

εἰ δὴ τοῦτ’ ἐπὶ πάντων οὕτως ἔχει, καὶ ἡ τοῦ ἀνθρώπου ἀρετὴ εἴη ἢ ἕξις ἀφ’ ἧς ἀγαθὸς ἄνθρωπος γίνεται καὶ ἀφ’ ἧς εὖ τὸ ἑαυτοῦ ἔργον ἀποδώσει.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker%20page%3D1106a%3Abekker%20line%3D20> Retrieved Aug. 10, 2021.

Hence inasmuch as moral virtue is a disposition of the mind in regard to choice, and choice is deliberate desire, it follows that, if the choice is to be good, both the principle must be true and the desire right, and that desire must pursue the same things as principle affirms. Nic. Eth. 1139a.

ὥστ' ἐπειδὴ ἡ ἠθικὴ ἀρετὴ ἔστι προαιρετικὴ, ἡ δὲ προαίρεσις ὄρεξις βουλευτικὴ, δεῖ διὰ ταῦτα μὲν τὸν τε λόγον ἀληθῆ εἶναι καὶ τὴν ὄρεξιν ὀρθήν, εἴπερ ἡ προαίρεσις σπουδαία, καὶ τὰ αὐτὰ τὸν μὲν φάναι τὴν δὲ διώκειν.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1139a> Retrieved Aug. 10, 2021.

In Book II, *Nicomachean Ethics*, Aristotle asserts two kinds of virtue (1103a1-10; 1139a): intellectual (*διανοητικῆς*) and moral (*ἠθικῆς*). The former (the virtues of intellect or mind) is obtained by instruction, and engages in reasoning, while the latter (the virtues of character, moral or ethical virtues) by habit, and is capable of following reason (1139a). Intellectual virtue is divided into two sorts: one pertains to the theoretical reasoning, and the other to the practical thinking (1139a3-8). He views moral virtue as a disposition of the mind in regard to *προαίρεσις* (*proairesis*: choice, preference; an end, a goal, a purpose, a resolution), and choice (*προαίρεσις*) as deliberate *ὄρεξις* (*orexis*: desire, yearning, longing)(*Nicomachean Ethics*, 1139a; Liddell & Scott, 1995).

In etymology, moral is originally derived from Latin “*mos*”(genitive *moris*, "one's disposition"; plural *mores*, “customs, habits, behavior, manners, morals”) which refers to custom, manner, habit, or disposition; and then from Latin “*moralis*”(adjective II class: moral, of philosophy, concerned with ethics, concerned with moral philosophy, relating to manners or morals); lastly from Late Latin “*moralitas*” (feminine noun III declension: morality, characteristics, character)(<https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=MORALITAS100>; <https://www.online-latin-dictionary.com/latin-english-dictionary.php?parola=moralis>; <http://latindictio.nary.wikidot.com/noun:mos>; <https://www.latinitium.com/latin-dictionaries?t=lsn29655>; <https://en.wiktionary.org/wiki/morality>; <https://en.wiktionary.org/wiki/morali> Retrieved Aug. 10, 2021; Woodhouse, 1910). The root of morality is equivalent to *moral+-ity* (<https://en.wiktionary.org/wiki/morality>). Morality is derived from Late Latin “*moralitas*” (morals, manners, character, proper behavior), which is a compound term “*moralis*”(moral) + “*-tas*” (suffix: used to form nouns indicating a state of being) (<https://etymologeek.com/lat/-tas/34324576>; <https://en.wiktionary.org/wiki/morality> Retrieved Aug. 10, 2021).

The word “morality” is originated from Latin “*moralis*” (adj. *mores*) formed by Cicero. In *De Fato, II.i*, Cicero writes:

“*quia pertinet ad mores, quos ἦθη Graeci vocant, nos eam partem philosophiae de moribus appellare solemus. Sed decet augentem linguam Latinam nominare moralem.*”

“*Because it pertains to behavior, which the Greeks call ethe (ἦθη), we are accustomed to call this branch of philosophy about morals. But the growing Latin language should designate it moral philosophy.*” (Lewis and Short, Latin Dictionary (s.v. *moralis*); Oxford English Dictionary Online (s.v. *moral* adj., especially 3d and 8; s.v. *morale* n.).

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0059> Retrieved July 2, 2021.

In *De Fato, 1.1*, although Cicero formed *moralis* specifically in reference to *moralem* (accusative masculine/feminine singular of *moralis*; dative plural form of *morale*, moral philosophy), it was used as the adjective for all the meanings of Latin “*mos*” (*moribus*, dative plural of *mos*), disposition or habit (Andrews, E. A. et al., 1879, 1962: *A Latin Dictionary Founded on Andrew's ed. of Freund's Latin Dictionary*; Sharples, 1991; Woodhouse, 1910). He also wrote ἦθη (*ēthē*) which is *nominative, accusative, vocative plural of ἦθος* (*ēthos*: moral nature, character; manners, custom, habit) expanded form of Ancient Greek ἔθος (*ethos*: custom, habit). An Old Greek term, “ἠθικός” (*ethikos*: ethics), which means “of or for morals, moral, expressing character” from Ancient Greek ἦθος (*ēthos*: moral nature, character; disposition, custom, habit, manners) (<https://en.wiktionary.org/wiki/moralem>; Founded on Andrews' edition of Freund's Latin dictionary, 1879; <https://www.wordsense.eu/%E1%BC%A6%CE%B8%CE%BFCF%82/>; Liddell & Scott, 1995; <https://www.perseus.tufts.edu/hopper/text?Doc=Perseus%3Atext%3A1999.04.0059%3Aentry%3Dmoralis> Retrieved July 2, 2021; Woodhouse, 1910).

In this vein, the two terms, moral and morality, are originally derived from Latin “*mos*” and “*moralis*” as well as Ancient Greek “ἦθη” (*ēthē*) and “ἦθος” (*ethos*). Thus, the concept of moral is closely related to the principles of right and wrong in behavior, manner, habits, and customs, while the concept of morality is recognition or moral philosophy of the distinction between good and evil or between right and wrong.

In reviewing the origin and concept of a word, “character,” the English term “character” can be traced back to the following: the word, “character,” is originally derived from Latin *caracter* (branded, marking instrument, stamp, style) or *character, characteris* (branded/impressed letter/mark/etc., an instrument for branding or marking, etc., the

mark or sign burned or imprinted, character, and style); and from Ancient Greek *χαρακτήρ* (*kharakter*), “a mark engraved or impressed, a distinctive mark, character, characteristic” (Liddell & Scott, 1995, p. 882), from *χάρασσω* (*kharasso*) “to make shape or pointed, sharpen, whet; to cut into furrows, cut, scratch” (ibid.), and originated from *χάραξ* (*kharaks, charax*), “a pointed stake, a rampart” (<https://www.etymonline.com/word/character>; <https://biblehub.com/greek/5482.htm>; Liddell & Scott, 1995, p. 882; <https://www.latinitium.com/latin-dictionaries?t=lsn7733,sh4030,hl80>; <https://en.wiktionary.org/wiki/character> Retrieved July 3, 2021).

In the Eastern aspect, the Chinese term “道德” (morals, 도덕 in Korean) is defined through character decomposition. According to Chinese character and etymology research (<https://hanziyuan.net/>; chineseetymology.org; vividict.com; zdic.net), a Chinese term, “道德” (morals, moral virtue) is a compound word, 道 (*dao*) + 德 (*de*). The original meaning of 道 (*dao*) is path (road, street; method, way), and 德 (*de*) is ethics. 道 (*dao*: way) is compound: from road-and-foot 辵 (chù) and head 首 (*shǒu*), and 德 (*dé*) is also compound from road-left 彳 (*chì*) and straight (直) + mind (心) related phonetic simple-virtue 惠, simple 德 (name- virtue 德 *dé*) (Lee, 2022, pp. 5-6). In this vein, 道 (*dao*: way) means “the way of humans,” and 德 (*de*: virtue) “practice one’s virtuous mind” (ibid).

On the basis of etymological research, 道 (*dao*) connotes the right way to perform righteous mind, whereas 德 (*de*: virtue) means not just “to do honest or right mind,” but “to practice one’s virtuous mind.” Therefore, “道德” (*dao-de*) can be defined as ‘morals’ or ‘moral virtue’ that is the right way of a human being to practice her or his virtuous mind. In this vein, the Chinese 道 (*dao*) is closely associated with 德 (*de*: virtue). We can say that the former is a guide or direction to approach and do human virtue, while the latter is an action or a product moral virtue or character (Lee, 2022, pp. 20-1).

On the other hand, considering the etymology of the Chinese term, “人格” (character; style, personality, 인격 in Korean), the term is a compound word, 人 (*rén*, person) + 格 (*gē*, form). According to Chinese character decomposition and etymology research (<https://hanziyuan.net/>; chineseetymology.org; vividict.com; zdic.net Retrieved July 3, 2021), the original meaning of 格 (*gē*) is pattern or form (originally made of wood). In terms of character decomposition, the character 格 (*gē*) is compounded from tree 木 (*mù*) and phonetic each 各 (*gè*), and the word 各 (*gè*) is composed of 夂 (*zhì, chih*, to follow p.

133)+口 (*kou*, an opening, a mouth, a hole, speech p. 511) (<https://hanziyuan.net/>; Mathew's Chinese-English Dictionary, 1993) (Lee, 2022, P. 9).

In *Pictographs Dictionary* (象形字典), the word 格 (*g è*) presents a wooden equipment using in a military march: 木 means a wooden tool, and 各 invasion and attack (格 中 各 既是聲旁也是形旁 表示進犯, 木 械具, 造字本義 動詞 用木械攻擊) (<https://www.vividict.com/Public/index/page/details/details.html?rid=5986> Retrieved July 3, 2021). In terms of *Explanation and Interpretation of the Word* (說文解字 - 漢典), 格 is a figure grown long branches, and the word is composed of 木(wood) and 各(phonetic each) ([https://www.zdic.net/zd/sw/\(格 木長兒 从木各聲\);](https://www.zdic.net/zd/sw/(格 木長兒 从木各聲);) <https://www.zdic.net/hans/格;> <https://hanziyuan.net/#格;> chineseetymology.org 木長貌從木各聲 Retrieved July 3, 2021).

In modern Chinese lexicology, the word 格(*ko*, *g è*) means to reach, to influence, to correct, a rule, a limit, a pattern, a frame, to attack, to resist, wise, intelligent (Mathew's Chinese-English Dictionary, 1993, pp. 496-7). In this vein, “人格”(人 *r éi*, person + 格 *ko*, form, pattern) can be defined as one's character, style, or personality, that is, the goal or state which is a person has to reach or form his or her human pattern or intelligence (Lee, 2022, pp. 9-10).

In sum, the above two terms reviewed in this chapter are etymologically different origins and characters between the West and the East. In semantics, however, the terms connote similar or common meanings in general. The Chinese word 道德 means moral, morality, or the way of virtue; and 人格 signifies one's character, personality, or the state which is a person has to reach or form. The Chinese words are semantically associated with the Western terms, moral ethics, virtue, and character (Lee, 2022, pp. 10-11).

In the aspect of two great Confucian thinkers, Confucius (孔子) and Mencius (孟子), the works of both thinkers show the above terms. Several examples are here:

The Master said, "If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good." (Wei Jing 3, The Analects), *English translation: James Legge*

子曰：道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格。(論語，為政 3), <https://ctext.org/analects/wei-zheng> Retrieved Aug. 24, 2021.

*The Master said, "Let the will be set on **the path of duty**. Let every attainment in what is **good** be firmly grasped. Let **perfect virtue** be accorded with. Let relaxation and enjoyment be found in the **polite arts**." (Shu Er 6, The Analects)*

子曰：「志於道，據於德，依於仁，游於藝（論語，述而 6）。
<https://ctext.org/analects/shu-er> Retrieved Aug. 24, 2021.

*The Master said, "**The superior man thinks of virtue; the small man thinks of comfort**. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive."(Li Ren 11, The Analects)*

子曰：「君子懷德，小人懷土；君子懷刑，小人懷惠」（論語，里仁 11），
<https://ctext.org/analects/li-ren> Retrieved Aug. 24, 2021.

*The Master said, "Without recognizing the ordinances of Heaven, it is impossible to be a superior man. **Without an acquaintance with the rules of Propriety, it is impossible for the character to be established. Without knowing the force of words, it is impossible to know men**." (Yao Yue 3, The Analects)*

子曰：「不知命，無以為君子也，不知禮，無以立也，不知言，無以知人也」。
（論語，堯曰 3）， <https://ctext.org/analects/yao-yue> Retrieved Aug. 24, 2021.

*Mencius said, 'It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. **It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and everything will be correct. Once rectify the ruler, and the kingdom will be firmly settled.**' (Li Lou I, 20, Mengzi)*

孟子曰：「人不足與適也，政不足問也。惟大人為能格君心之非。君仁莫不仁，君義莫不義，君正莫不正，一正君而國定矣」（孟子，離婁上 20），<https://ctext.org/mengzi/li-lou-i> Retrieved Aug. 24, 2021.

*While their words were good, were distinguished for **their virtuous conduct**. Confucius united the qualities of the disciples in himself. (Gong Sun Chou I, 2, Mengzi), 顏淵善言德行孔子兼之。（孟子，公孫丑上 2），<https://ctext.org/mengzi/gong-sun-chou-i> Retrieved Aug. 24, 2021.*

2. Religious Belief

Is religion or religiosity able to provide happiness for people? In the history of human culture, religion and happiness have been an inseparable relationship. The former has been regarded as an essential means for seeking and keeping the peace of human spirituality or mentality, while the latter has been considered as an ultimate goal for pursuing and possessing the comfort of the mental or physical world. Religion in the cultural history of the world has been a core factor to enhance the spiritual world religiously and ethically as well as an important tool to dedicate the pragmatic world practically and educationally. From a religious standpoint, the concept of happiness has been differently defined according to each religion. The author in this article focuses on the orthodox scriptures of

Confucianism, Buddhism, and Christianity, and then briefly describes the notions and principles of happiness through major scriptures of these religions.

In this paper, the part of **the Confucian Classics** is mostly cited in the author's article, *Religion and Happiness in Korean Higher Education* (Lee, 2019b, pp. II, 30-31); the part of **the Buddhist Sutras** is cited in the same article (Lee, 2019b, pp. 31-32); and the part of **the Christian Bible** is mostly cited in the author's paper, *Higher Education and Happiness: The Perspectives of the Bible and Tao Te Ching* (Lee, 2017a, pp. II, 72-78), and in his article, *Religion and Happiness in Korean Higher Education* (Lee, 2019b, pp. II, 33-34).

First, in **the Confucian Classics**, the terminology of happiness is not clearly shown in the texts, but the utmost moral good is the closer meaning of happiness. *The Great Learning* (大學), one of Confucian Classics, emphasizes the values of moral self-cultivation and family concordance to establish a virtuous person, a harmonious society, and a righteous nation as the following:

*The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. **Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy** (The Great Learning, Ch. 2, trans. James Legge). <https://ctext.org/liji/da-xue>*

古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先修其身；欲修其身者，先正其心；欲正其心者，先誠其意；欲誠其意者，先致其知，致知在格物。物格而後知至，知至而後意誠，意誠而後心正，心正而後身修，**身修而後家齊，家齊而後國治，國治而後天下平。** 禮記，大學 2

Source: "Sacred Books of the East, volume 28, part 4: The Li Ki", James Legge, 1885.
參考：《新譯禮記讀本》姜義華、黃俊郎，三民書局 2007 年；《禮記譯注》楊天宇，上海古籍出版社，2004 年，<https://ctext.org/liji/da-xue> Retrieved Nov. 17, 2022.

In spite of unclear illustration about happiness in the Confucian Classics, two major

factors, self-cultivation and social success, have been esteemed as the way of happiness. With a family concordance, the former has been a fundamental value to achieve a virtuous man, a harmonious society, and a righteous nation, while the latter has been a significant value of filial piety as well as education in the history of Korea (Lee, 2019b, pp. 30-31).

Next, in **the Buddhist Sutras**, happiness is a core theme of Buddhist teaching, and is only achieved by conquering *tanha* (all forms of desire, craving, thirst, wanting, and yearning), such as life or death, fame or infamy, material or mental, physical or metaphysical, and biological or emotional (DN 15, Thanissaro, trans., 1997a; Lee, 2009a; 2017b). Nirvana (*Nibbana*) as happiness is emancipation and freedom for human beings from all forms, and is able to become possible through indwelling Buddha Nature in all beings, and being rid of the delusion of ego (SN 56.11, Bodhi, trans., 2000; Lee, 2016, 2017b).

Buddha (6th century B.C.) describes happiness (*sukhavagga*) in *Dhammapada*, Canto XV (197-204) as the following:

197. *Happy indeed we live, friendly amidst the hostile. Amidst hostile men we dwell free from hatred.*

198. *Happy indeed we live, friendly amidst the afflicted (by craving). Amidst afflicted men we dwell free from affliction.*

199. *Happy indeed we live, free from avarice amidst the avaricious. Amidst the avaricious men we dwell free from avarice.*

200. *Happy indeed we live, we who possess nothing. Feeders on joy we shall be, like the Radiant Gods.*

201. *Victory begets enmity; the defeated dwell in pain. Happily the peaceful live, discarding both victory and defeat.*

202. *There is no fire like lust and no crime like hatred. There is no ill like the aggregates (of existence) and no bliss higher than the peace (of Nibbana).*

203. *Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbana, the highest bliss.*

204. *Health is the most precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, Nibbana the highest bliss.*

-Buddharakkhita (trans., 1996), *Dhammapada*-

<http://www.accesstoinight.org/tipitaka/kn/dhp/dhp.intro.budd.html> Retrieved Nov. 18, 2022.

Happiness (*sukhavagga*) in *Dhammapada*, the succinct expression of the Buddha's teaching, is related to three major aims: human welfare in this life, a favorable rebirth in the next life, and the attainment of the ultimate good (Bodhi, 2000; Lee, 2016; Lee, 2017b).

Last, in **the Christian Bible**, especially *The Proverbs of Solomon (Proverbs)* and *the Preacher* (in the Roman Catholic Bible, "*Kohelet (Qoheleth)*"; in the Protestant Bible, *Ecclesiastes*) in the Old Testament present the important examples of the Biblical wisdom tradition (Alter, 2010). *The Proverbs* and *the Preacher* mainly present wisdom for worldly and religious life from both theological and anthropological perspectives. The former raises questions about life values, wisdom of life, moral behavior, avoiding immorality, the meaning of life, and following the teaching of God (Alter, 2010), while the latter brings assignment regarding human desire, wisdom of life, real happiness, and afraid of God.

In terms of happiness, *the Proverbs* emphasizes the precious wisdom and instruction of religious and daily life as the principle of happiness. The book mentions if anyone follows and practices this wisdom and instruction, everyone can be ensured the success and happiness of life. The emphatic theme is that "the fear of God" is the beginning of knowledge or wisdom (Prov. 1: 7; 9:10). That is, "the fear of the Lord is the instruction of wisdom" (Prov. 15: 33). To seek wisdom is the essence and goal of both the worldly and the religious life (Boccaccini, 2002). The core principle of happiness in *the Proverbs* is to fear God, and to seek wisdom in God.

On the other hand, *the Preacher (Ecclesiastes)* in the Old Testament stresses not only 'enjoy your life' (Ecc. 8: 15; 9: 7-9; 11: 7-10) but also 'remember and fear the Lord' (Ecc. 3: 14; 5: 7; 7: 18; 8: 12-13; 12: 1-8; 12: 12-14). This scripture suggests that the fear of God is utmost owing to the limits of human desire, wisdom, and life. The highlight theme as the principle of happiness is that "enjoy your portion in this life" (Ecc. 9: 7-9), and 'the fear of God is utmost' (Ecc. 12: 12-14). In consideration of both themes in the two scriptures, the significant principles of happiness are to fear God, to seek wisdom in God, and to enjoy your portion in this life in the Lord.

Several chapters and verses of *the Proverbs* concerned with happiness concepts are cited from the English Revised Version (ERV) as follows:

Happy is the man that findeth wisdom, and the man that getteth understanding (Prov. 3: 13)... She [Wisdom] is a tree of life to them that lay hold upon her [wisdom]: and happy is every one that retaineth her [wisdom] (Prov. 3:18).

Now therefore, my sons, hearken unto me: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors (Prov. 8: 32-34).

A just man that walketh in his integrity, blessed are his children after him (Prov. 20: 7).

The author of *the Ecclesiastes (Kohelet)* suggests the concepts of happiness with ironical expressions, such as futility of pleasures, work, power, and life; limits of human wisdom, desire, and life; and meaningless wealth. In addition, the author presents true or authentic happiness with indicative expressions: 'Enjoy your portion in this life' (9: 7-9); To everything there is season (3: 1-8); and 'Enjoy your years' (11: 8-9). Despite these various expressions, *the Ecclesiastes* in the beginning and the conclusive chapters shows "Vanity of vanities, saith the Preacher; all is vanity" (1: 2; 12: 8), This sentence is the conclusion as well as the theme of the Book. The author of *the Ecclesiastes* frequently proclaims "hevel" which means vain or futile. Although *Kohelet* laments over the limits of human power, wealth, wisdom, works, and life, he clearly argues the wisdom and injunction of God as precious means for happily earthly life. He concludes that "Fear God, and keep his commandments; for that is the whole duty of everyone" (12: 13).

Several chapters and verses of *the Ecclesiastes* related to happiness concepts are cited from the ERV as the following:

To everything there is a season, and a time to every purpose under the heaven (3: 1).

Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, and hath not another to lift him up (4: 9-10).

Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labour, wherein he laboureth under the sun, all the days of his life which God hath given him: for this is his portion (5: 18).

Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him in his labour all the days of his life which God hath given him under the sun (8: 15).

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works. Let thy garments be always white; and let not thy head lack ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in life, and in thy labour wherein thou labourest under the sun (9: 7-9).

<https://studybible.info/ERV/Ecclesiastes> Retrieved Nov. 20, 2022.

In consideration of the above reviewing, happiness in *the Ecclesiastes* is summed up in the following: enjoy simple, mutual, and joyful life; remember and fear God; and follow God's wisdom and instruction.

As the author reviewed in this paper, happiness has been an important theme in several major religions. Each religion has different concepts and principles regarding happiness, according to various cultural and ethnic backgrounds. Nonetheless, the major religions

have pursued happiness as an ultimate goal of human beings in the aspects of theology, philosophy, anthropology, or ethics (Lee, 2020a, pp. 30-34).

IV. Is Happiness Indeed the Ultimate Goal in Higher Education?

As discussed in the author's several articles, the goals of higher education are considered as social success, perfect moral character, and human happiness. Among those goals, the ultimate goal can be regarded as happiness. In general, happiness is the ultimate goal of human beings, and education is one of significant determinants affecting human happiness. In spite of various factors affecting human happiness, there is no universal happiness framework. One alternative is *subjective wellbeing* (SWB), a self-reported measure of well-being, which includes three main components: frequent positive affect (specifically happiness and enjoyment), and infrequent negative affect (specifically, the emotions of sadness, worry, anger, and stress), and cognitive evaluations such as life satisfaction (Busseri & Sadava, 2011; Diener, 1984; Population Well-being Lab, The University of Toronto: Canadian Happiness Report, March 2022, <https://cheung.artsci.utoronto.ca/canadian-happiness-report-mar-2022/> Retrieved Dec. 1, 2022; Waldron, 2010). Several wellbeing studies have shown that the SWB predicts better physical health, longevity, social relationships, creativity, citizenship, work performance, and resilience (De Neve et al., 2013; Diener et al., 2018).

Thus, the SWB encompasses moods, emotions, and the evaluations of one's life quality or satisfaction with general and specific areas (Das et al., 2020; Diener et al., 1999; Lopez, & Snyder, 2011). This indicator is directly or indirectly utilized and applied in international reports such as the UN's World Happiness Report (Population Well-being Lab, The University of Toronto: Canadian Happiness Report March 2022; Helliwell et al.(Eds.): *The World Happiness Report 2022*, <https://worldhappiness.report/>; <https://resources.unsdsn.org/world-happiness-report-2022> Retrieved Dec. 1, 2022; The Global Happiness Council(2022), *Global Happiness and Well-being Policy Report 2022*, <https://resources.unsdsn.org/global-happiness-and-well-being-policy-report-2022>; Sachs (2022), *Global Council for Happiness and Well-being Research Projects*, <https://people.climate.columbia.edu/projects/view/2256> Retrieved Dec. 1, 2022).

For instance, first, *The World Happiness Report 2022* used six categories: gross domestic product per capita, social support, healthy life expectancy, freedom to make your own life choices, generosity of the general population, and perceptions of internal and

external corruption levels in order to determine the world's happiest countries (<https://worldhappiness.report/>; <https://resources.unsdsn.org/world-happiness-report-2022> Retrieved Dec. 1, 2022). Second, *The Global Happiness and Well-being Policy Report 2022* performed by *The Global Happiness Council* identified six thematic groups: education, workplace, health, vulnerable populations, digital well-being, and measurement. This report presents evidence and policy advice to participating governments to promote happiness and well-being (Sachs, 2022: Global Council for Happiness and Well-being, 2022, https://s3.amazonaws.com/happinesscouncil.org/GHC_2022.pdf Retrieved Dec. 1, 2022). Third, *The 2016 Canadian Index of Wellbeing (CIW)* adopted the following components: good living standards, robust health, a sustainable environment, vital communities, an educated populace, balanced time use, high levels of democratic participation, and access to and participation in leisure and culture (Canadian Index of Wellbeing & University of Waterloo, 2016: <https://uwaterloo.ca/canadian-index-wellbeing/sites/ca.canadianindexwellbeing/files/uploads/files/c011676nationalreportciwfinales.pdf> Retrieved Dec. 1, 2022).

Recent trends on measurement of well-being have elevated the scientific standards and rigorism related with multidimensional approaches for national and international comparisons of well-being over reliance upon traditional metrics such as happiness, life satisfaction, or economic proxies (e.g. GDP, wealth index, or standard of living index) (Ruggeri et al., 2020).

From a viewpoint of happiness study, as the definition of happiness is various and numerous, so the definition of wellbeing is various. Clearly speaking, wellbeing is considered as one definition or concept of happiness as well as a positive condition or determinant for happiness. There are a number of definitions of wellbeing according to academic fields, theorists, and research organizations.

For example, psychological well-being is defined:

Psychological well-being is about lives going well. It is the combination of feeling good and functioning effectively. Sustainable well-being does not require individuals to feel good all the time; the experience of painful emotions (e.g. disappointment, failure, grief) is a normal part of life, and being able to manage these negative or painful emotions is essential for long-term well-being. Psychological well-being is, however, compromised when negative emotions are extreme or very long lasting and interfere with a person's ability to function in his or her daily life. Huppert, 2009, <https://iaap-journals.onlinelibrary.wiley.com/doi/full/10.1111/j.1758-0854.2009.01008.x> Retrieved Dec. 8, 2022.

In addition, *The Canadian Index of Wellbeing* defines as the following:

The presence of the highest possible quality of life in its full breadth of expression focused on but not necessarily exclusive to: good living standards, robust health, a sustainable environment, vital communities, an educated populace, balanced time use, high levels of democratic participation, and access to and participation in leisure and culture. (How Are Canadians Really Doing? THE 2016 Canadian Index of Wellbeing (CIW) National Report, p. 11. <https://uwaterloo.ca/canadian-index-wellbeing/reports/canadian-index-wellbeing-national-report>) Retrieved Dec. 8, 2022.

In spite of these definitions, the lexicological definition of wellbeing is “*the state of being happy, healthy, or prosperous*”(https://www.merriam-webster.com/dictionary/wellbeing, Merriam Webster Dictionary) or “*the state of being comfortable, healthy, or happy*”(https://www.oed.com/ Oxford English Dictionary). Apparently, although wellbeing seems to be more than happiness, it is the state of being happy. In other words, wellbeing is not happiness itself, but it is one of conditions or circumstances for happiness.

Unlike wellbeing, higher education is not an absolute condition or a determinant for a happy life, but as a significant factor or variable affecting happiness. In contemporary happiness studies related to higher education, as the author mentioned in the previous chapter of this paper, the majority of studies have reported a positive association between higher education and happiness; however, a few studies have shown a negative correlation. It is argued that such contradictory findings may reflect cultural and ethnic backgrounds as well as conceptual and methodological weaknesses (<https://web.archive.org/web/20060925013214id>; <http://www.infm.ulst.ac.uk/~chris/119.pdf> Retrieved Dec. 23, 2022).

With respect to the empirical studies of the association between higher education and happiness, the majority of these studies have been inclined to a significantly positive correlation.

In several articles of the author, he has discussed whether university education is a golden key for a happy life (Lee, 2009b, 2011, 2012). In this paper, the following section related to *higher education and happiness* is mostly cited in the author’s article, *Is University Education a Golden Key for a Happy Life?* (Lee, 2012, pp. 214-223). The author has firstly suggested the following question: *For what the young study in a university?* He argued this question from three perspectives: teleological, ontological, and pragmatic (Lee, 2012, pp. 214-8).

First, from a teleological perspective, this question inquires the purpose of study. Although the aims of life and learning are various according to individuals, the pursuit of

happiness may be a common thought of all humans. In the *Nicomachean Ethics*, Aristotle claims that happiness (*εὐδαιμονία: eudaimonia*) is the highest end of virtuous life or ultimate goodness (trans. Ross, 1925). He also asserts that human beings thirst for happiness, and happiness can be achieved by a virtuous life based on moral virtue and intellectual goodness being able to be cultivated by the habit (*ἦθος/ἔθος: ethos*) of practical wisdom and the formation of Golden Mean (*μεσότης: mesotes*).

Next, from an ontological perspective, the above question includes an existential problem about who I am. In the *Nicomachean Ethics, Chapter X. 7*, Aristotle argues that “*if happiness is activity in accordance with virtue, it is reasonable that it should be in accordance with the highest virtue; and this will be that of the best things in us*” (trans., Ross, 1988, p. 263). In this vein, an individual can make the ultimate goodness his or hers when he or she sublimates himself or herself having a virtuously lofty-minded character through practice or education.

Last, from a pragmatic perspective, pragmatically physical utility means not merely the pursuit of virtue and happiness through learning and practice, but the means or tools for solving the necessities of life, of course, money, power, fame, health, and status. Furthermore, it includes the meanings for enjoying and obtaining the practical and pragmatic things enable to maintain human dignity and to seek pleasure. According to Xun Zi (荀子) who was a third century BCE Chinese thinker of Confucianism, a human being is born with desire. Desire is closely related to material possessions, and it is viewed as a fundamental source to achieve such physical sufficiency. Xun Zi argues that desire can be controlled through education and practice (trans. Cheng, 1991). In this vein, education is a practical tool to fulfill physical sufficiency as well as a moral medium to restrain physical desire.

Summing up the above discussion, the author argues that the young should study in a university in order to obtain practicality, such as money, power, fame, and success individually and socially, to cultivate themselves, and to pursue happiness (Lee, 2012, p. 218).

In addition, in the aspect of a positive role of higher education, the author offers another question: *Is a university indeed a golden key for opening the door of happiness?* The author intends to defend this question focusing on an affirmative role of university education in terms of individual, social, and national, even though the negative roles of higher education cannot be overlooked (Lee, 2012, pp. 218-223).

Firstly, from an individual viewpoint, higher education provides not merely opportunities to learn and practice knowledge and skills suitable for utility but also a number of practical benefits and rewards to enhance the quality of life. In addition, it offers individuals chances to become gentlemen or virtuous persons with self-cultivation. According to the research results of several Western institutions and scholars (Becker, 1994; Carnegie Foundation: Colby et al., 2003; Cohn and Geske, 1986; Institute for Higher Education Policy: Davis and McSwain, 2007; Krueger and Lindahl, 1999; Leslie and Brinkman, 1993; Schultz, 1971; US Census Bureau, 2007; Useem and Karabel, 1986), university education, as private investment, brings its graduates a lot of benefits and rewards: better jobs and higher salaries, more optimistic view of their past and future life, more cultured and open-minded, greater personal status, higher rates of exercising and better overall health, longer life expectancies and lower mortality rates, more hobbies and more community involvement, and better child health and higher educational outcomes for their children. Beyond the opportunities, rewards, and benefits above, university education provides individuals with chances to become well educated and cultured ladies and gentlemen, with cultivating themselves.

Secondly, from a social viewpoint, as the research results of a number of Western theorists (Busemeyer et al., 2020; Callahan, 2017; Cohn and Geske, 1986, Garfinkel and Haveman, 1977; Hemerijck, 2017; Hoxby & Stange, 2019; Mahroum & Al-Saleh, 2015; McMahan, 1981; Mitra, 2011; Newman et al., 2002; Schultz, 1971; Simanaviciene et al., 2015; Stanfield, 2011; Winkler, 1973), university education as social investment improves local economy, offers nonmonetary social benefits, facilitates recreation, and promotes social welfare. On the contrary, higher education as social investment is directly or indirectly related to negative roles or functions, such as social inequality and stratification, educational credentialism, professional privilege and monopoly. and so forth.

Lastly, from a national viewpoint, a large number of theorists have argued that education, especially higher education, is a source and tool of soft power in international relations as well as an effective instrument and source of soft power in national development (Amirbeka, 2014; Lee, 2021; Nye, 2004, 2008, 2011; Sharma & Singh, 2013; Trilokekar et al., 2020; Wojciuk et al., 2015).

For instance, the Korean people have traditionally considered education, especially elite or higher education, as an effective tool to enhance individuals' socio-economic positions and interests. The Korean government has also viewed higher education as a prime motive

to develop national economy and to bring industrialization (Lee, 2002). On the basis of these ideas, Korea amazingly achieved industrialization and democratization with the rapid expansion of higher education, and became a membership country of the Organization for Economic Co-operation and Development (OECD). As of 2021, according to *Education at a Glance 2022* (OECD Indicators, 03 October 2022), Korea achieved the 1st rank (69.3%) in the educational attainment (tertiary education) of 25-34 age groups, but 25.9% of 55-64 year olds in the world (https://www.oecd-ilibrary.org/education/education-attainment/indicator-group/english_025421e5-en Retrieved Dec. 28, 2022).

Nonetheless, the happiness level of Korean college students in *Statistics Korea's Survey* (2019a; 2019b) was scored 6.1 points out of 10. In addition, according to The Korea Herald (March 3, 2015), the Korea Institute for Health and Social Affairs (2015) reported that the happiness score of university-educated Koreans among those who participated was 6.56 points out of 10 (<https://www.koreaherald.com/view.php?ud=20150303001212> Retrieved Dec. 28, 2022). In spite of this happiness level, South Koreans who received higher education are happier than those who did not attend university (<https://www.kihasa.re.kr/en>; <https://www.koreaherald.com/view.php?ud=20150303001212> Retrieved Dec. 28, 2022).

On the basis of two Korean governmental institutions' survey results, higher education is slightly associated with happiness. On the other hand, a research regarding factors affecting the happiness of Korean university students (Jun, 2022) showed: for a successful life of the university students, achieving self-actualization and self-fulfillment (nearly 30%), a happy and harmonious family (27.2%), and economic success (22.9%) are significant factors (Jun, 2022, <https://www.intechopen.com/online-first/83100> Retrieved Dec. 28, 2022).

The higher education attainment of Korean youth is the highest in the world (OECD Indicators, 2022), but the happiness level of the Korean people is below the global average level (Ipsos, 2020). According to a survey conducted in 2020 by Ipsos (<https://www.ipsos.com/en>) on the global levels of happiness, approximately 54 per cent of South Korean respondents answered that they were very happy (3%) or rather happy (51%), while the global average level of happiness was around 63 per cent, standing well above the Koreans (So, 2022, <https://www.statista.com/statistics/1063308/south-korea-overall-level-of-happiness/> Retrieved Dec. 29, 2022).

On the other hand, the Canadian people have conventionally regarded higher education

as an effective means based on Christian value and liberal utilitarian philosophy to promote individuals' socio-economic positions and benefits. The federal and provincial governments of Canada have also stressed public and denominational higher education to develop its new country. As of 2021, according to *Education at a Glance 2022* (OECD Indicators, 03 Oct 2022), Canada achieved the 1st rank (51.7%) in the educational attainment (tertiary education) of 55-64 age groups, and 66.4% (the 2nd rank) of 25-34 year olds in the world (https://www.oecd-ilibrary.org/education/education-attainment/indicator-group/english_025421e5-en Retrieved Jan. 9, 2023).

The Canadian General Social Survey (GSS) 2017: Factors that Impact Happiness (Li & Sheikh, 2022, https://tellingstorieswithdata.com/inputs/pdfs/paper3-2022-Li_Sheikh.pdf Retrieved Jan. 9, 2023) proved: how income, education, health, family, and marital status impact Canadians' happiness. The Survey shows that income, health, and marriage provide a positive impact on their happiness, whereas a slightly positive relationship between income and happiness. In addition, there is a significantly positive relationship between higher education and higher income, but there does not seem to be a significant relationship between education and happiness level (Li & Sheikh, 2022, https://tellingstorieswithdata.com/inputs/pdfs/paper3-2022-Li_Sheikh.pdf Retrieved Jan. 9, 2023).

On the other hand, the majority of Canadian students regard success as being happy, rather than owning a big house and an expensive car, according to *The Student Nation Survey* commissioned by D+H (2015, DH Corporation, CISION CANADA, <https://www.newswire.ca/news-releases/canadian-students-define-success-as-being-happy-rather-than-owning-a-big-house-and-expensive-car-survey-525986511.html> Retrieved Jan. 9, 2023).

Furthermore, a new Gandalf Group survey commissioned by The Globe and Mail found that income is strongly associated with happiness: the higher the income, the happier Canadians are. In other words, as income increases, so does Canadians' satisfaction with multiple factors, including mental health, their sense of purpose in life, work-life balance, physical health, sexual encounters/activity, and personal growth (<https://www.theglobeandmail.com/life/article-most-canadians-happy-globe-survey-finds/> Retrieved Jan. 10, 2023). This survey showed that the most significant overall determinants of happiness and satisfaction with life are mental health (67 per cent are very satisfied) and having a sense of purpose (62 per cent). The survey reported that sixty-seven per cent of Canadians are very happy, and sixty-eight per cent are very satisfied with their lives (Johnson, 2018, <https://www.theglobeandmail.com/life/article-most-canadians-happy->

globe-survey-finds/ Retrieved Jan. 10, 2023).

Considering the above survey results of both countries, we can say that higher education which is a significantly positive relationship with higher income is an affirmative association with happiness, even though both countries show dissimilar happiness levels because of different socio-cultural backgrounds and factors.

In summing up, from a positive viewpoint, higher education as a significant determinant provides not just opportunities to pursue money and material as well as to cultivate oneself for an individual, but chances to promote societal life, economy, and national power or competitiveness for a society and a state. Focusing on the positive roles of university education, higher education is not a perfect key to open the door of happiness, but a university can or may be a golden key to open the triple doors, namely, individual success, social welfare, and national prosperity directly or indirectly (Lee, 2012, pp. 222-3).

V. Summary and Conclusion

The purpose of this study is to explore whether happiness is the ultimate goal of higher education. In order to discuss this article systematically, four research questions are addressed. First, what are the concepts and principles of happiness in terms of religion and philosophy? Second, what are significant factors of happiness? Third, what are physical happiness and spiritual happiness? Last, is happiness indeed the ultimate goal in higher education? The research questions are defended through a descriptive analysis, with a cross cultural approach.

As for the limitations of the study, happiness is focused on the lenses of the Eastern and the Western philosophical and religious aspects related to conventional higher education, especially South Korea and Canada. The Eastern aspect is limited to Buddhism and Confucianism, whereas the Western aspect is focused on ancient Greek philosophy and Christianity. Specifically, the study is mainly focused on not merely Buddhist Sutras and Confucius' & Mencius' classics, but Plato's & Aristotle's philosophical works and Christian *Scriptures (The Bible)*. In addition, this article focuses on the notions and principles of happiness in terms of religion and philosophy. Lastly, higher education is focused on the lenses of South Korea and Canada. The significance of this study is to provide basic theories and useful resources regarding happiness for educational theorists and practitioners in the world.

The result of the first research question, what are the concepts and principles of happiness in terms of religion and philosophy?, is summed up as the following:

First, in the philosophical aspect, Socrates addresses that “the just is happy and the unjust miserable”(Plato’s *Republic*, 354a), and that “the best man and the most righteous to be the happiest (580b), while “the most evil and most unjust is the most unhappy” (580c). Plato’s *Republic* proves that the just person is better off than the unjust person, and that the just person is happier than the unjust (353e; 354a; 580b–c). Plato concludes that a just city is happy, and that the most righteous ruler, a philosopher-king, is the happiest. On the other hand, Aristotle views perfect happiness as activity which most fully exercises the virtue of our best part. He claims that happiness needs little wealth, honour, and few external goods, but the wise man who fully practices the virtue of intellect (*νοῦς*) and lives for speculative thinking (*θεωρεία*: contemplation) must be loved by the gods, and who is thus the happiest.

In the aspect of Christian, the essential meaning of Jesus’ Beatitudes is to purify oneself spiritually and physically, and to become a child of God who piously obeys His words and laws ethically and religiously to attain true happiness in heaven. God created human beings who can be happy in the earthly world and the heavenly world. In brief, the hope of salvation and beatitude is essential to Jesus’ Beatific sermons.

Furthermore, the happiness principle of St. Augustine is summarized: as the perfect and eternal peace cannot be achieved in this earthly mortal life, but can be attained with God by pious faith in heavenly immortal life, so perfect and eternal happiness cannot be even achieved in this earthly mortal life, but can be attained with God in heavenly blissful life. In addition, the happiness principle of St. Aquinas is summarized that man’s happiness is twofold (*duplex hominis beatitudo*): Imperfect happiness (*felicitas*), which is dependent on a body, can be obtained in this life by growing in one’s knowledge of God through the operation of one’s natural intellect, while true and perfect happiness (*beatitudo*), which is not dependent on a body, consists in the vision of God.

In terms of Buddhism, the happiness principle of Buddha (or Sakyamuni) is summarized in the ‘the Middle Way’ and ‘The Four Noble Truths.’ 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 (*Dukkha-nirodha-marga*) and to attain *nirvana* (absolute happiness) (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, and to

practice mindfulness, meditative concentration, and insight, are necessary to achieve authentic happiness.

For Confucianism, the happiness principle of Confucius is summarized that the principle of happiness in the Analects of Confucius is to achieve perfect virtue. In other words, Confucius finds happiness, as perfect virtue (仁), “to subdue one's self and return to propriety” (Book 12, Chapter 1; 克己復禮為仁/ 顏淵 1) in simple earthly life. He also says that ‘perfect virtue’ (仁 *jen*) is able to be achieved through learning propriety and music (enjoyment), cultivating good humane virtue, and keeping the harmony or balance between myself and others, with love, righteousness, propriety, and wisdom as well as with a sort of happiness, goodness, blessing, enjoyment, and peace.

In addition, Mencius views the attainment of perfect virtue as his happiness principle ethico-politically. To achieve the perfect virtue, a person firstly has to not only seek for the realization of perfect virtue through self-cultivation, but foster the innate the four principle virtues of the good human nature; secondly has to amplify one's vast, flowing passion-nature to become ‘a superior man’ or ‘a man of complete virtue’; thirdly has to rule over one's people with the four principle virtues, especially benevolence and righteousness, to establish a harmonious society and a tranquil order of the kingdom.

As defended in the first question, happiness has been a main theme in various major religions and great thinkers. Each philosopher and religion has different concepts and principles regarding happiness, according to various cultural and ethnic backgrounds. Nonetheless, the major religions have pursued happiness as an ultimate goal of human beings.

The results of the second research question, what are significant factors of happiness?, and of the third question, what are physical happiness and spiritual happiness?, are briefly summed up:

The author firstly sets up four significant factors of happiness: material flourishing, social success, perfect moral character, and spirituality, and then discusses the four factors. The former two factors are considered as physical happiness, whereas the latter two factors are regarded as spiritual happiness. First, the former is discussed with mammonism and social success, and then the latter is reviewed with moral character and religious belief. For reviewing the physical happiness, material flourishing and mammonism are described from the perspective of Judeo-Christianity, while social success is discussed from the

perspective of the classical Confucianism, On the other hand, for reviewing the spiritual happiness, moral character and virtue are discussed in the aspect of the ancient Greek philosophers, Plato and Aristotle, whereas spirituality, especially religious belief, is examined from the orthodox scriptures of Confucianism, Buddhism, and Christianity, and briefly summed the notions and principles of happiness through the major scriptures of these religions.

For the notion of mammon, it has etymologically been suggested that the term "mammon" derives from the Aramaic word "מַמּוֹנָא" (*māmōnā*, an emphatic form of the word "מַמּוֹן" (*māmōn*) (wealth, profit)(Oxford University Press, <https://www.oed.com/page/oed-online/> Retrieved June 22, 2021), which was transliterated from Mishnaic Hebrew "מַמּוֹן" (mamon: money, wealth, or possessions)(Covitz, 2000; Fernandez, 1999; Sokoloff, 2003), and which was not intrinsically good or bad.

Unlike conventional Judaism, this word was in turn borrowed from the ancient Greek *μαμωνᾶς* (*mamonas*), which appears in the New Testament (France, 1979; Liddell & Scott, 1995; Pope, 1910). In modern Protestant Christianity, especially several Protestant denominations have gradually viewed "mammon" as a pejorative or deteriorative term that has been used to describe greed, excessive materialism, and unjust worldly gain (France, 2007). According to the assertion of John B. Cobb, Jr., "Western society is organized in the service of wealth," and thus wealth has triumphed over God in the West (Cobb, 2010).

For the notion of social success, Confucianism has attached importance to the amplification of the perfect virtue through ethical cultivation of oneself. In terms of practical Confucianism, social success has been a significant goal or aim for the learned men under the achievement of academic credentials.

Regarding the result of spiritual happiness, in terms of etymology, Plato and Aristotle firstly used the Old Greek word *ἀρετή* (*virtue*, moral excellence, or goodness of character) and *ἠθική* (*moral virtue*) in their philosophical works. Secondly, the Chinese word 道德 means moral, morality, or the way of virtue; and 人格 signifies one's character, personality, or the state which is a person has to reach or form. The Chinese words are semantically associated with the Western terms, moral ethics, virtue, and character. The two terms reviewed in this paper are etymologically different origins and characters between the West and the East. In semantics, however, the terms connote similar or common meanings in general.

In sum of religious belief, the notions and principles of happiness are briefly described through several major scriptures of Confucianism, Buddhism, and Christianity. First, despite unclear illustration about happiness in the Confucian Classics, two major factors, self-cultivation and social success, have been esteemed as the way of happiness. With a family concordance, the former has been a fundamental value to achieve a virtuous man, a harmonious society, and a righteous nation, while the latter has been a significant value of filial piety as well as education in the cultural history of Korea.

Second, happiness (*sukhavagga*) in *Dhammapada*, the succinct expression of the Buddha's teaching, is related to three major aims: human welfare in this life, a favorable rebirth in the next life, and the attainment of the ultimate good (Bodhi, 2000; Lee, 2016; Lee, 2017b).

Third, in the Christian Bible, especially *the Proverbs of Solomon (Proverbs)* and *the Preacher* (in the Roman Catholic Bible, "*Kohelet (Qoheleth)*"; in the Protestant Bible, *Ecclesiastes*) in the Old Testament present the important examples of the Biblical wisdom tradition (Alter, 2010). The core principle of happiness in *the Proverbs* is to fear God, and to seek wisdom in God; happiness in *the Ecclesiastes* is briefly summed up: enjoy simple, mutual, and joyful life; remember and fear God; and follow God's wisdom and instruction.

As the author discussed in this paper, happiness has been an important theme in several major religions and thoughts. Each religion and philosophy has different concepts and principles regarding happiness, according to various cultural and ethnic backgrounds. Nonetheless, the major religious and philosophical thoughts have pursued happiness as an ultimate goal of human beings in the aspects of theology, philosophy, anthropology, or ethics.

The result of the last research question, 'is happiness indeed the ultimate goal in higher education?', is briefly summed up:

From a positive standpoint, higher education, as one of significant determinants affecting happiness, provides not merely opportunities to pursue money and material as well as to cultivate oneself for an individual, but chances to promote societal life, economy, and national power or competitiveness for a society and a state. Focusing on the positive roles of university/college education, higher education is not a perfect key to open the door of happiness, but a university as a hopeful institution can or may be a golden key to open the triple doors, namely, individual success, social welfare, and national prosperity directly or indirectly.

In conclusion, based on the research results of this article, the author suggests that the future curricula of higher education should be designed how to be happy. The curricula should be focused not just on moral and happiness education, but on religion and philanthropy education. How to live is important, but for what we should live is also important in this life and in that life. For what among four goals: material prosperity, social success, the achievement of moral character, or happiness? The choice is up to you. However you try to obtain everything, it is not easy for you to attain even one or two in general. Nevertheless, happiness should be an ultimate goal in your life because it is the end of people's hope. In this vein, the ultimate goal of higher education may or must be happiness too.

For future study, it is recommended that this sort of study should be also qualitatively and quantitatively undertaken not just to explore the relations between happiness and higher education in different cultures and ethnics with a cross-cultural approach, but to clarify various factors affecting happiness either directly and indirectly or genetically and environmentally. Moreover, the future study needs to specifically analyze determinants factors, such as income, health, education, family, belief, age, life style or attitude, and so on, with various approaches socioculturally, physically, and spiritually. Finally, the author of this paper wishes that this study would provide basic theories and useful resources regarding happiness and moral education for global education theorists and practitioners.

Footnote:

*According to "The 2022 Planet's Most World's Powerful Country" survey, which combines economic, military, and diplomatic/political power, of The US News & World Report, **South Korea** ranked sixth in the most powerful country, 20th in best countries overall, and 24th in the quality of life; **Canada** ranked 12th in the most powerful country, 3rd in best countries overall, and 3rd in the quality of life respectively (<https://www.usnews.com/news/best-countries/rankings/power> Retrieved January 3, 2023).

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Acknowledgments

I (Jeong-Kyu Lee, 이정규) dedicate this article and my poem to my beloved and precious family, my wife, Okhee (Yang) Lee (양옥희), my daughter, Kirym (기림), and my grandson, Theo (태오), with heartfelt love.

My Family

by Jeong-Kyu Lee, Ph.D.

*On the book of our family
As we thought
As we told
As we acted
As we lived
All those recorded*

*On the garden of our family
Four seeds have deeply rooted
On our faces
On our bodies
In our hearts
In our souls*

*On the garden of our family
Four flowers bring out colors
Silver, grey, brown, and gold
Being tinted brightly
Being beloved heartedly
Being harmonized fragrantly*

*Now I know that
The flowers are
My beloved family
Precious, unique, special
Only one cosmic being
My blessed family*

Author

Jeong-Kyu Lee (이정규, 1950-), educational scholar, the 2017-19 Albert Nelson Marquis Lifetime Achievement Award Winner, Marquis Who's Who in America 61st Edition (2007), and Marquis Who's Who in the World 24th-37th Edition (2007-2020) listed educator with a degree of Philosophy of Doctor (Higher Education Administration at The University of Texas at Austin), former President of Central College, Canada, Guest Scholar of the University of British Columbia, Canada, Research Fellow of Korean Educational Development Institute (KEDI) under the Korean Government, Joint Professor of Hongik University in Seoul, former Columnist at University News Network (UNN) in South Korea, and reviewer or editor of several international journals, such as The Cambridge Journal of Education, Higher Education, Educational Administration and Policy Studies, etc. Dr. Jeong Kyu Lee's academic articles and books have been published in domestic and many foreign countries, and international organizations such as OECD, UNESCO(IAU/HEDBIB), the UN(UNPAN), South Korea, Canada, the U.S.(ERIC), the U.K., Germany, France, Spain, Australia, South Africa, Mexico, Brazil, India, and China. A number of academic articles and books were written in English and Korean, and translated into French, German, Spanish, Portuguese, Italian, and Chinese. Moreover, there are three poetical works: *The Songs of Nature and Spirituality*, *The Songs of Mountain Villages*, and *The Songs of Life*.