

The Pair of Virtues is a Channel of Happiness

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Introduction:

Those only 'godlike' call who shrink from sin, the white-souled tranquil votaries of Good.¹

The wish of happiness and struggle for achieving it is a war in the life of everyone. It coincides at the Eight Worldly Conditions (aṭṭhalokadhamma)² with undesirable phenomena: suffering, lost, blame and so on: no one can escape from these Eight Worldly Conditions. Also, happiness alone cannot be felt or experienced as true happiness. In order to truly feel and experience the bliss of happiness, it needs its opposite phenomenon such like unpleasant, pain, sorrow etc. Buddhism, as a religion, centers on wisdom with a path leading to happiness, teaches to look at a thing thoroughly from the aspects of two angles: good and bad, beneficial and unbeneficial, right and wrong.

The more humanity is served with advanced services the more troubles he brings upon himself. That is: moral conscience (hiri) and moral dread (ottappa) have been overlooked and declined. This pair of moral weapons is not valued as important factor to be maintained and cultivated. The absence of these virtues create individual and social problems: “Shamelessness and recklessness. These are the two states that are dark.”³ He is not aware that he is a social being, lives in a form of society with different type of individuals – coming from different parts of the world with dissimilar character, attitude, culture, society and so forth. Therefore, to ensure friendly and happiness he needs a body of law to guide towards harmonious to move and moving towards self-development and training people; otherwise, the society won't function peacefully without interrupting others. These two virtues (moral conscience and dread), therefore, are regarded the ‘guardians of the world’ (lokapālādhamma) that protect the world falling into widespread immoral.⁴ Also, they do not function of doing evil. They are manifested as the shrinking away from evil,⁵ building a channel to bring true happiness.

¹ Cowell, E. B. Professor, (edited). *The Jātaka: Stories of the Buddha's former Births*, Vol. I, The Pali Text Society, Oxford, 1995, p. 26.

² Bhikkhu Bodhi, tr. *Numerical Discourses of the Buddha*, Altamira Press, Walnut Creek, 1999, p. 198 [gain and loss, fame and disrepute, praise and blame, pleasure and pain.]

³ Woodard, F.L. tr. *The Book of Gradual Sayings*, Vol. I, The Pali Text Society, Oxford, 1995, 46.

⁴ Bhikkhu Bodhi, (editor) *A Comprehensive Manual of Abhidhamma*, Buddhist Publication Society, Kandy, 1999, p. 86.

⁵ Bhikkhu Bodhi, (editor) *A Comprehensive Manual of Abhidhamma*, Buddhist Publication Society, Kandy, 1999, p. 86.

Moral Conscience:

In Buddhist doctrine this term ‘hiri’ is often rendered as moral conscience rather than its literal meaning of: shyness. “He feels ashamed of bad behavior by body, speech and mind; he feels ashamed of anything evil and unwholesome.”⁶ Also, it is the mind-born-phenomenon; innate motivation of an individual that arises within oneself with the understanding of what is wholesome and unwholesome. This is good and beneficial, and that is bad and destructive. Budd Schulberg shares: going through life with a conscience is like driving your car with the brakes on.⁷ Likewise, when he has moral conscience he doesn’t hurry to do something without clear understanding of the thing, event, circumstance, or situation. He always looks its cause and effect as one thing; because, both have physical and mental impact. Therefore, he looks at a thing empirically whether it is good to do or not. This kind self-scrutinizing makes him *find out which reality* to choose.

Moral Dread:

Ottapa (moral dread) coincides at moral conscience. These two doctrines occur together throughout Buddhist teachings. As moral conscience, the moral dread or fear is also self-born moral character. It makes fear to do something wrong. “He dreads bad behavior by body, speech and mind; he dreads anything evil and unwholesome.”⁸ Indeed, moral dread arouses within oneself not in fear of any individual, nor even fear of the Supreme God or anyone else. It is fear of consequence of evil deed. “It is the voice of conscience that warns us of the dire consequences of moral transgression: blame and punishment by others.”⁹ A moral fearful man does not rush to do. He carefully decides before he acts. Also, he does not hesitate to do wholesome and fruition deed for benefit of both - himself and others.

The Application of Moral Conscience and Dread:

This pair of virtues is proposed by the Buddha as to be ‘guardians of the world’. They manipulate a person to appreciate running after future is nothing than a tiresome and fearful, and always being mindful at present is fruitful. That is; as you sow, so you reap.¹⁰ Moral livelihood blesses with happiness, and immoral livelihood brings terrible life to undergo in pain. In the dialogue between the Buddha and Ariya draws a vivid picture of this pair of virtues. The Buddha went to see Ariya while he was finishing and asked factually: ‘What is your name?’ ‘My name is Ariya’, he replied. Afterward, the Buddha retorted saying an Ariya person (meaning Noble Man) does not deprive others’ lives for own benefit. He felt very shame of his action, and got afraid of the consequence

⁶ Bhikkhu Bodhi, tr. *Numerical Discourses of the Buddha*, Altamira Press, Walnut Creek, 1999, p. 127.

⁷ Farlex, The Free Dictionary, accessed on November 26, 2010,

<<http://www.thefreedictionary.com/conscience>>

⁸ Bhikkhu Bodhi, tr. *Numerical Discourses of the Buddha*, Altamira Press, Walnut Creek, 1999, p. 127.

⁹ Bhikkhu Bodhi, The Guardians of the World, Access to Insight, accessed on November 26, 2010, <http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_23.html>

¹⁰ Everything is not due to one’s action (kamma). Thing happens on account of the Five Law of Nature (niyama dhamma): (1) utu-niyama: the caloric order, (2) bija-niyama: the germinal order, (3) kamma-niyama: the moral order, (4) citta-niyama: the psychical order, and (5) dhamma-niyama: natural phenomenal sequence.

action of fishing. He vowed to give up depriving life of other. Also, he vowed hereafter to work for well-being of every being for rest of his life. This counteraction of the Buddha dramatically changed him to understand fishing is really an evil for an Ariya person like himself losing family dignity and name.¹¹ Importantly, being fearful of consequence of evil action is more worthy of being shameful of losing one's dignity.

Because of their importance and should be bestowed among individuals, they often occur together throughout Buddhist teachings regarding moral conduct. The Buddha entitles them thus: these two virtues are the bright guardians of the world.¹² Hence, he explains why these virtues are considered to be guardians of the world. When humans are not endowed with these virtues they are not different from animals. They behave like animals: do not know parents, husband, wife, children and so forth...¹³ As long as these virtues prevail in human's heart the world will be in peace and harmony.¹⁴ On the other hand, the goal of a life is to attain trouble-free living. That is, a state of being able to solve problems, a state that the things and matters that arise in the course of life do not give rise to trouble, and a state that even life itself does not become a problem.¹⁵

For a visualization of better understanding, apply this pair of virtues in your daily life, today in this seminar hall - if you can imagine of that you bump into your foe: thus; seeing him, you recall that what you both have had conflict and want revenge against him on the spot. But, you are not daring enough to scold or harm him in public here and now, on account of self dignity – making problem amidst of many people is shameful and fearful from a person like yourself. Today if you were to do something bad to him, surely you might be blamed or arrested for being out of control, without moral conscience and dread.

Lets us, furthermore, see what the Buddha has to offer about the absence of moral conscience and dread – ‘...when such a sense of shame has vanished and shamelessness takes a hold and prevails, then what is unwholesome will gain entry ...when such moral dread has vanished and moral recklessness takes a hold prevails, then what is unwholesome will gain entry.’¹⁶ The unwholesome consequences are accumulated through three unwholesome roots: greed (lobha), hated (dosa) and delusion (moha) that which presides over the doors (body, speech and mind) of any deed.

These unwholesome roots are considered by the Buddha to be very powerful and destructive weapons. They are second to none destroying oneself before he defeats his enemy. Also, they motivate and prolong samsaric existence in painful condition. This is, what everyone is having as the most powerful and gigantic enemies (greed, hatred and delusion) that to combat before anyone else. The Buddha, however, does not encourage

¹¹ Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, p. 479. [see the story]

¹² Woodward, F. L. tr. *The Book of the Gradual Sayings*, Vol. I, The Pali Text Society, Oxford, 1995, p. 46.

¹³ John D. Ireland, tr. *The Udāna & The Itivuttaka*, Buddhist Publication Society, Kandy, 1997, pp.179-180.

¹⁴ Bhikkhu Bodhi, *The Guardians of the World*, Access to Insight, accessed on November 26, 2010, <http://www.accesstoinight.org/lib/authors/bodhi/bps-essay_23.html>

¹⁵ Payutto, P.A. ‘The Dawn of Education, Thai Ministry of Education. [An article for Nangsue Krathin Phra Rajchatan (Royal Offering of Robes to the Monks)’, Thai Ministry of Education, 2532 BE (1989). Translated from the Thai. “Rung Arun Khong Kan Suksā”]

¹⁶ Bhikkhu Bodhi, tr. *Numerical Discourses of the Buddha*, Altamira Press, Walnut Creek, 1999, p. 128.

waging war with them, instead he advises to observe and notice thoroughly its phenomena. “Hatred never cease through hatred in this world; through love alone they cease. This is an eternal law.”¹⁷ He also teaches to treating them with diligence (appamāda) and mindfulness (sati). He ensures and guarantees that only being diligence and mindfulness is the alternative possibility to overcome from being hunted by them.

For the success and progress of all works, either material development or spiritual development diligence plays an important role. Therefore, it is considered as the foundation to all progress of the life now and hereafter. It is like the moon at night over all stars, and like the sun lights the world of darkness to observe thoroughly the reality.¹⁸ Because of the supreme importance of the contents, throughout Buddhist Canon we read there are fourteen discourses by the name “Appamāda Sutta”. Also, the Buddha final admonition was to work out one’s salvation with diligence. “Behold now, brethren, I exhort you, saying: Decay is inherent in all component things! Work out your salvation with diligence!”¹⁹

Who are the enemies, and with whom we have to be diligence the Buddha points out in the Aggi Sutta of the Anguttara Nikāya. He compares lust (rāga), hatred (dosa) and delusion (moha) as fire like powerful enemy can burn everything into ashes. Lust is slightly harmful, but it takes long time to remove and change the lustful nature; because, it is rooted at the deeper layer of human nature. Indeed, lustful nature is not much blame-some as the latter two factors. It has little blame in its worldly and kammic resulting (spirituality), and does not pave to painful rebirth as the consequence of hatred and delusion. On the other hand, hatred and delusion are much blameworthy in the context of society as well as its kammic result than lust. Because both has strong kammic consequence gravating towards woeful state of rebirth for the unlawful deeds he has done. However, hatred is not harder to remove or change as lust and delusion that has to be done. The nature of delusion is harder to remove for it is deeply rooted in the nature of craving, wrong and conceit as similar to lust.

Lust	⇒	Little blame	⇒	Hard to remove
Hatred	⇒	Much blame	⇒	Easy to remove
Delusion	⇒	Much blame	⇒	Hard to remove

Pair of Eyes and Pair of Virtues:

When we visit handicap hospital we personally see thousands of handicap people are suffering. Are they pitiful? Some of them can’t see what they want to look at; can’t go to where they want to go; can’t listen what they want to hear and so on. They wish to experience as we enjoy: the tender scenery of nature; green trees blossoming with fragrant flowers, birds flying from branches to flowers singing the songs that bring us

¹⁷ Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 5, p. 45.

¹⁸ Van Zeyst, H.G.A. ‘Appamada’, *Encyclopedia of Buddhism*, Vol. II, Malalasekara, G.P., (editor), The Department of Buddhist Affairs Ministry of Buddhasasana, 1998, p. 29

¹⁹ T. W. and C. A. F. Rhys Davids, trs. *Dialogue of the Buddha*, Vol. III, The Pali Text Society, Oxford, 1995, p. 173.

contentment.²⁰ These poor handicapped people's attempt is always failure, hard to find happiness. They survive in bad conditions worst than animals. The beautiful world is a hell for them, because of the handicap. Aren't we better than those people? Rare is it to be born as a human with full of bodily limbs.²¹ We are lucky to experience everything, wholly. We, therefore, must embark on the journey of harmonious living, opening both eyes and find a way to trouble-free living (*dukkha nirodha*).

Of course, there are some beings that do not have eyes, but have other senses to sense the object and make a guess. This is, what we are being in guessing world, understand unreal is real like blind. We should not be deluded by greed, hatred and delusion, like a group of blind men following the leading blind man. The first man leads a queue of blind, out of greed, and he does not look at what is right and wrong. The second man also does the same thing out of hatred – why he cannot get/do something if the preceding one could do everything. The man who is last in the queue overwhelmed by delusion does know what his colleagues have done (being greedy never content, and being hateful cannot cease conflict nor bring peace and happiness) becomes triple-confused, worst than former two.²² There is another similar discourse, we read in the *Udāna* illustrating how some blind men of *Sāvatti* figure out the shape of an elephant. The blind man who got to touch the head of the elephant presents its head as if it is a water jar. The blind who got to hold the tail of the elephant thinks it is nothing different from a broom. And, so forth... every blind describing a different portion of the elephant, from their touch, figures it for another similar object. The presentation about the elephant, thus, differs from blindman to blindman - according to what they have perceived to visualize; nevertheless: they are asked to present the whole figure of the elephant.²³

As aforementioned parables, in the world different people hold different views and thoughts. They perceive and understand according to their visual imagination. Lets us, now, take an example of what some people thinks about George W. Bush: he was a great man to send USA troops to Afghanistan, Pakistan, Iraq, etc., to make secure-living for those people - from being attacked by Taliban and Al-Qaeda. On the other hand, the radical Muslims consider Osama Bin Laden is the mystery army of Allah, the hero to challenge George W. Bush - in fact, both of them brought misery to thousands of innocent people in those countries. Because of the wars in those countries, the citizens lost their beloved parents, brothers and sisters, wife or husband, and children. Similarly, the attack on World Trade Center, New York turn huge amount of wealth and lives into ashes.

In Buddhism, the life story of *Angulimāla* describes as a scenario: the holding wrong view (*micchā diṅhi*) is dangerous. He set out to collecting 1000 human's fingers in order to get free from *gurudakkhinā* (pay tuition fee) to the master, *Disapamokkha*. He did not know it would be wrong to kill and bring 1000 human's fingers for just tuition

²⁰ Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 49, p. 135, [as a bee without harming the flower, its color or scent, flies away, collecting only honey...]

²¹ Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 182, p. 386.

²² Bhikkhu Nanamoli & Bhikkhu Bodhi, trs. *The Middle Length Discourses of the Buddha*, Buddhist Publication Society, Kandy, 1995, pp. 607-617.

²³ John. D. Ireland, tr. *The Udāna & The Itivuttaka*, Buddhist Publication Society, Kandy, 1997, p. 87.

fee. He became a brigand, killed many people just to fulfill master's request. He was even about to kill own mother merely for one finger more to complete the required 1000. The Buddha, thereupon, arrived in between of Angulimāla and his mother, Mantanī. Angulimāla, despites, killing his mother chased after the Buddha to cut his finger. He panted heavily and totally exhausted. His legs were tired and his feet got sore. And, he asked the Buddha to stop. 'Stop Recluse!' 'I have stopped, but you not!' the Buddha replied. Moreover, the Buddha said, thus, he has stopped forever. I abide steadfast evermore, for I am merciful to all living beings as I am strain from causing harm to them. But you, on the other hand, are merciless to living beings. You have no restraint towards things that live. That is why I say, I have stopped and you have not. These words of Buddha: "Angulimāla, I have stopped and you have not" was dramatically attacking his heart to opening the eye of right view (sammā di□□hi) to embark on the journey of self-development. The vision of eye aroused in him to realize running after the fire of greed, hatred and delusion is tiresome; bring nothing than destruction. The Buddha, that is why, says that there is no single factor so responsible for the suffering of living beings as wrong view (micchā di□□hi), and no factor so potent in promoting the good of living beings as right view (sammā di□□hi).²⁴

Life is the most precious thing to all,²⁵ and next is the belonging.²⁶ In aspect of material sense this pair of eyes is given to find out food to maintain the precious life righteously. However, its emphasis is moving towards spiritual progress educating oneself and other. In other words, observe and notice thoroughly what is wholesome and unwholesome of the object that we see. Also, in the same time we are advised to be contented, gradually reducing the attachment that empowered by unwholesome roots (greed, hatred and delusion), seeking eternal peace and happiness of life.

In the context of his first sermon to five monks, the Buddha points out the: "vision of eye" (cakkhu□udapādi) is the foundation that to the realization of the enlightenment. "...in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light"²⁷ On account of this, this pair of virtues is regarded as one of the ethical tools that guide a worldly and spiritual life. In the aspect of worldly life, it opens the eye of right livelihood (sammā ājīva). In addition, it maps a map to walk towards spiritual progress.

The basic social principles of Buddhism, five precepts (pañcasīla), are concluded by prohibiting "abstain from intoxicant drink". The most venerable Thich Nhat Hanh has wider meaning, "unmindful consumption" rather than its literal meaning. He proposes, thus: "Aware of suffering caused by unmindful consumption, I am committed to cultivating good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking and consuming. I will ingest only items that

²⁴ "The Noble Eightfold Path: The Way to the End of Suffering", by Bhikkhu Bodhi. Access to Insight, accessed on November 29, 2010, <<http://www.accesstoinsight.org/lib/authors/bodhi/waytoend.html>>

²⁵ Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 130, p.284. [All treble at the rod (punishment). Life is dear to all. Comparing others wish oneself, one should neither strike nor cause to strike.]

²⁶ The Buddha lists five precepts in accordance to its importance and consequence. (1) not to kill, (2) not to steal, (3) not to do missexual intercourse, (4) not to lie and (5) not to take intoxicant thing.

²⁷ Bhikkhu Bodhi, tr. *The Connected Discourses of the Buddha*, Vol. II, Wisdom Publications, Boston, 2000, p. 1845.

preserve peace, well-being, and joy in my body, in my consciousness, and in the collective body and consciousness of my family and society.”²⁸ Indeed, it is said that the Buddha does not mean only “abstain from intoxicant drink”. He warns also taking intoxicant things has possibility to break former four precepts (killing, stealing, lying, and sexual misconduct). Based on this reason he concludes or closes the five precepts in “abstain from intoxicant drink”.

The Buddha notices consuming intoxicating food (five illegal businesses) causes disorder of the psychological-domain and bodily parts. That is why lay followers are prohibited to do business of: (1) weapons, (2) human beings, (3) meat, (4) intoxicants, and (5) poison.²⁹ Moreover, the monastic monk and nun are forbidden to eat ten types of living beings (human being, elephant, horse, dog, snake, lion, tiger, leopard, bear, and hyena.)³⁰ Living on prohibited five type businesses is considered to be a wrong livelihood. It is a risky and illegal job of war and violence. Weapon business man such like Mr. Viktor Bout who is the man believed to be the world’s largest arms dealer, suspected of supplying weapons to Al-Qaeda and the Taliban, arrested in Bangkok on March 6, 2008.³¹ This scenario sets an example to learn illegal business has the most risky and highest income, but danger is in every step he walks. He thought smuggling arms could make him the richest man to enjoy happiness; despite, it became a terrible life. “He who seeks his own happiness by harming others who also desire to have happiness will not find happiness hereafter.”³²

We live on what we had collected; in addition, and will be living on what we are depositing merit or demerit in life bank. No parent, no judge, no supreme god can forgive for one’s intentional action (kamma). “Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding, one may escape from (consequence of) one’s evil deed.”³³ It is, therefore, the weighty of kamma is explained with simile of shadow for merit, and hoof of draught-ox for demerit.³⁴ Drug smuggler Mr. Bruce Vito Veniero, also known as the “Grass King of the US”, thought he could escape from being arrested for this illegal business. He hid away in a corner of another country, Argentina. However, after being on the run for 10 years he was nabbed in Argentina on June 23, 2009 for smuggling thousands of kilograms of marijuana from Mexico into distribution networks in New York City in between 1993 and 1997.³⁵ The life bank collapses down and time comes to deserve his action.

²⁸ Nhat Hanh, Thich, *The World We have: A Buddhist Approach to Peace and Ecology*, Parallax Press, Berkeley, 2008, p. 13.

²⁹ Hare, E. M. tr. *The Book of the Gradual Sayings*, Vol. III, The Pali Text Society, Oxford, 1995, p. 153.

³⁰ Thanissaro, *The Buddhist Monastic Code*, Mahamakut Rajavidyalaya Press, Bangkok, 1993, p. 451. [Human being, elephant and horse are regarded as too noble to be used a food, and others are prohibited due to people are offending, annoying, and spreading it about how the son of Sakyan contemplatives eat dog meats and so forth.]

³¹ INTERPOL media release, accessed on November 18, 2010,

<<http://www.interpol.int/public/ICPO/PressReleases/PR2008/PR200810.asp>>

³² Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 131, p.285

³³ Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 127, p.276.

³⁴ Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 1-2, p.41-42.

³⁵ INTERPOL media release, accessed on November 19, 2010,

<<http://www.interpol.int/Public/news/2009/Argentina20090625.asp>>

Furthermore, in the Andha Sutta the Buddha illustrates analogizing businessman with three types individual: blind, one-eyed and a pair of eye. The blind knows neither profitable of himself nor others, is the worst type of person that we should not be. He is the fool; no record of good deed and no wealth for survival. He, therefore, is unlucky in both ways. One-eyed man, on the other hand, is clever, knows how to earn wealth in the mean of illegal business such as smuggling weapon, drug etc. He does not see it is dangerous to hold on and stands on by one leg. If he stands on by one leg he is sure to fall down when he gets numbness and sore. Therefore, the Buddha praises neither blind nor one-eyed man. Instead, he encourages him to open both eyes in order to see the real world. The two-eyed man (worldly eye and spiritual eye) is encouraged and praised by the Buddha. He is the best person, who lives on by the mean of righteous earning. He sees what is merit and demerit, beneficial and destructive. He legally earns wealth contributing an embodiment of good memory to follow. “But best of all’s the being with two eyes: his wealth, with right exertion rightly own. He gives away: with best intent, unwavering, in the blessed of home he’s born, nor sorrows there. So from the blind and one-eyed keep aloof, and join thyself to worthy two-eyed man.”³⁶

Complicated Life:

Life is beautiful,³⁷ but it is knotted to be complicated when the pair of virtues is overwhelmed by ignorance. Happy living is wishes of everyone; despite, it is hardly found in today world of greed and hatred people. You and I are in danger to step in. In everyday news we read more miserable and merciless events and situations - kidnapping for ransom, and even kill if the demanded amount is not met. On November 17, 2010 BBC News reported a British couple was freed after 13 months. They had been kidnapped by a group of Somali Pirates. In fact, this group of pirates set out to capture a ship, not people; mistakenly this couple, Mr. Paul and Mrs. Rachel Chandler were kidnapped and ransomed for \$7m (£4.4m). They had to produce the demanded amount; otherwise, they would be killed.³⁸

A wise man like the Buddha warned: ‘worldly power’ - power of weapon, wealth and politics make more stress and tension. “Victory breeds enmity, the defeated one sleeps badly. The peaceful one sleeps at ease, having abandoned victory and defeat.”³⁹ Also, they do not have justice. Justice and happiness should be begun by the so-called powerful people, setting a model of embodiment to follow building happiness among families, societies. It might be this is not the matter of problem to so-called distinguished people. But, this is the problem of helpless innocent people who don’t get justice.

We are supposed to be endowed with this pair virtues to defend everything; because, there is no external power to stop the consequence. “If wealth is lost, nothing is lost. If health is lost, something is lost. But if character is lost, everything is lost.”⁴⁰

³⁶ Woodward, F.L. tr. *The Book of the Gradual Sayings*, Vol. I, Pali Text Society, Oxford, 1995, p.112.

³⁷ ‘La vita è bella (Life is Beautiful)’ is a Italian film that describes what a beautiful life supposed to be, becomes a miserable, Festival De Cannes, accessed on December 6, 2010, < <http://www.festival-cannes.com/en/archives/ficheFilm/id/4903/year/1998.html>>

³⁸ BBC News, accessed on November 26, 2010, <<http://www.bbc.co.uk/news/uk-england-kent-11781404>>

³⁹ Bhikkhu Bodhi, tr. *The Connected Discourses of the Buddha*, Vol. I, Wisdom Publications, Boston, 2000, p.177.

⁴⁰ About.com: Quotations, accessed on November 20, 2010,

Sawan Biang⁴¹ (สวรรค์เบี่ยง) also known as "Paradise Diversion" or "Heaven Diversion", is a Thai drama episode portrays how a heavenly life turns into to be hellish. In one of the richest families, Worawath has a mansion like paradise shining of golden color. The wealth or power of money cannot solve family conflict to bring happiness. Mr. Kawee, born in the wealthy family of Worawath and becomes very arrogant of his family. Also, the new wife of Worawath family, Mrs. Leela conducted her revenge on Mr. Kawee (step-son): she poured oil onto the fire to burn the family wealth into ashes.

What? A lesson should also be learnt from the life story of Tiger Woods, the former world number-one golfer. He thinks he has the money and reputation to cope up with whatever dilemma comes to him. "I thought I could get away with whatever I wanted to. I felt that I had worked hard my entire life and deserved to enjoy all the temptations around me. I felt I was entitled, and thanks to money and fame, I didn't have to go far to find them. I was wrong and I was foolish."⁴² The incident teaches him money is nothing, and fame is nothing; when moral conscience and dread are absence to correct himself.

Cast out Old-age and Shape New-age:

We do not live for only one day or two days. We do live thousands of days, waging wars of survival. Economist and politician provide maps of achieving those wishes. Those maps show achieving names, fortunes gained and fame won, but not mapped to live harmoniously amidst of different thoughts, ages, religions, genders, etc. We don't know we are enslaved in all awaken hours for being victims of own desires.⁴³ Therefore, we should learn how to march with own emotional responses rather than combating with others. "Greed, hatred, and delusion, arisen from within oneself, injure the person of evil mind, as its own fruit destroys the reed."⁴⁴ King Terasa points out attitude as the important role of building happiness; how you perceive things are the key to your own happiness.⁴⁵ Wherein the 14th Dalai Lama states happiness has to be born within self then happiness is found in every step he walks. "Through inner peace, genuine world peace can be achieved. In this the importance of individual responsibility is quite clear; an atmosphere of peace must first be created within ourselves, then gradually expanded to include our families, our communities, and ultimately the whole planet."⁴⁶

<http://quotations.about.com/od/characterquote1/Character_Quotes_Character_Quotations.htm>

⁴¹ 'Sawan Biang' SarNworld Wiki, accessed on November 20, 2010, <[http://wiki.sarnworld.com/index.php/Sawan_Biang_\(2008\)](http://wiki.sarnworld.com/index.php/Sawan_Biang_(2008))>

⁴² BBC News, accessed on November 26, 2010, <<http://news.bbc.co.uk/sport2/hi/golf/8521060.stm>>

⁴³ Marma, Aung Shing, 'Forest Conservation and Dhamma Development', *Global Recovery: The Buddhist Perspective UNDV Conference Volume*, Dion Peoples, (ed), Mahachulalongkornrajavidyalaya University, Ayutthaya, 2010, p. 43.

⁴⁴ Bhikkhu Bodhi, tr. *The Connected Discourses of the Buddha*, Vol. I, Wisdom Publications, Boston, 2000, p. 167.

⁴⁵ King, Terasa, 'Happiness is Within You', Mental Health Sanctuary, accessed on November 25, 2010, <<http://www.mhsanctuary.com/articles/hap.htm>>

⁴⁶ Tenzin Gyatso, the 14th Dalai Lama, Spiritual Heart Sanctuary, accessed on November 25, 2010, <<http://www.spiritheart.org/>>

“Health is the highest gain. Contentment is the greatest wealth. The trusted are the best kinsmen. Nibbāna is the highest bliss,”⁴⁷ the Buddha says.

The aforementioned proposals vividly show where true happiness lays and conceals, and what should be done to meet true happiness. In the Alagaddūpama Sutta of the Majjhama Nikāya the Buddha draws an example of a man who catches a snake in a wrong way. He ensures that if he catches a snake from its tail or body he is sure to be bitten and dies in a painful condition. So he teaches how to catch a snake: “Suppose a man needing a snake, seeking a snake, wandering in search of a snake, saw a large snake and caught it rightly with a cleft stick, and having done so, grasped it rightly by the neck....”⁴⁸ Many people, similarly, want happiness but do not know how to build happiness. Living on illegal means of business does not bring happiness; nonetheless, he is looking for happiness. On the other hand, none of us do want tragedy and woeful life. Then, he invents the advanced science and technology as a media or tool to bring happiness. However, the real happiness is buried beneath moral conscience and dread. The capacity of advanced science and technology has limited sources; nevertheless, they are regarded the most powerful and successful means of media that we have today and widely used.

In the Cakkavattasīhanāda Sutta of the Majjhama Nikāya we are taught to be responsible for own livelihood is drawing a map of happiness and it will be the refuge in the time of calamity. “Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. Let the Dhamma be your island, let the Dhamma be your refuge with no other refuge.”⁴⁹

This discourse offers us, thus, moral living would be one’s destiny creating a world of harmony and peace, and vice versa if it happens to live unethically. The sun, moon, weather etc., occur accordantly; father, mother, brother, sister and everyone is honored and respected. But, as time passes many kinds of problems arise within and outer of individual, family, social, nation problems that leading to global disorder; turning a heavenly life into a hellish realm – teaching everyone to be responsible for his/her behavior.

They were heated by own immoral actions in every aspect of life. There was no proper food, shelter, clothing and medicine. Everyone’s life spans became short, shorter than today. Then, there were someone who could recall who/how they were in before, and who/how they are now. And, what was the reason that they were in bliss of happiness in before. There was no one to interrupt another’s life. Everyone was living in practice of the dhamma. The moral conscience and dread were prevailing in the hearts that called Devadhamma (godlike).

Conclusion:

The aim of life is to be blessed with trouble-free living, and it is not something that can be transplanted. It has to be nourished within and blossomed up - a day of smile

⁴⁷ Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dh. p. 204, p. 405.

⁴⁸ Bhikkhu Nanamoli & Bhikkhu Bodhi, trs. *The Middle Length Discourses of the Buddha*, Buddhist Publication Society, Kandy, 1995, pp. 227-228.

⁴⁹ Walshe, M. tr. *The Long Discourses of the Buddha*, Wisdom Publications, Boston, 1995, p. 359.

to welcome happiness without bias: this is my family, religion, nationality, culture, tradition, language etc. This is mine, and that belongs to another. It does not have price and it cannot be bought or sold in the supermarket.

In this entire universe there is no Supreme Being or energy to stop the consequence of moral and immoral; nor can science and technology hold on it. Only, the pair of virtues can guard from being dilemma trouble now and afterward. No scent of flower can go against the wind; but, fame and defame can pervade any directions. There is no need of laws, government, leader or king to govern; when moral conscience and dread are prevailing in the heart human. Humanity will governed by itself with the spirit of this pair of virtues. It is, therefore: be the refuge of oneself and work out problems for your own salvation or liberation with diligence, to meet the goal of life. Happiness and suffering are born from within - *inner peace* is the peace for all.

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