



Integration of Tao and Confucius Philosophy for Good life and Well-being in Digital age

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Abstract

The research entitled “Integration of Tao and Confucius for good life and wellbeing in digital age” have four objective (1) To study the good life in Tao and Confucius Philosophy (2) To study wellbeing in Tao and Confucius Philosophy (3) to compare good life in Tao and Confucius Philosophy (4) to integrate of Taoism and Confucianism for good life and wellbeing in Digital Age. This is documentary research. The result of the research shows that the reason why "Tao" is the origin of all things and covers everything including the universe, world, society and life. Therefore, living according to the law of Tao or nature, all living things will live well or have a good life. The core teaching of Taoism are Simplicity, Patience and Compassion. The most important point of Taoism is Self-control which means does not flow with desire which lead to loss of balance of life. The good life in Confucianism can be concluded in two concepted that must be practiced both "Ren" (Love) and "Li" which support each other. "Ren" is a state of mind which consists of love and wishes goodness for others that shown the reflection in the practical practice of the Confucius' five relationships. The comparison of the good life in Taoism and Confucianism, both philosophies promote a good life by having inner peace, have a strong mind able to control oneself. Applications of Taoism with Confucianism allow us to live in the middle path which can reduce the stress of living life and good relationship with people in the society. Integration of living a life by using Tao's wisdom implemented with the Confucius's five relationship will bring the good life and wellbeing for mankind. The similarity of good life of both Taoism and Confucianism are having peace and happiness which mean a valuable life and also can build strength society, beginning from the family institution, nation and the world in digital age.

Keywords

Taoism, Confucianism, Good Life, Well-being, Digital Age, Ren, Li

1. Introduction

World today human life generally consists of personal or individual life and life as a member of society. This will make human life proceed with balance which is an important concept in Taoism and Confucius philosophy. Confucianism emphasizing human potential and ethics. It is believed that learning and living according to Confucius's Five Relationship system, as well as following "Ren" (Love) and "Li" (Ritual), will make humans have a good life both as an individual and as a member of society. Therefore, it can be said that the Chinese have applied both Taoist [1] and Confucian philosophies [2] by combining Taoist Naturalism with Confucian Humanism, both of which have influenced the way of life of Chinese for over 2500 years. Most of Chinese from the past to the present Still living based on both Taoist and Confucian philosophies as a guide to behavior. Both as an individual and as a member of that society shows that Combining Taoism and Confucian philosophy as a way of life can make humans have a good life. The researcher is interested in studying the issues of good life, Taoism and Confucianism. Confucianism is a philosophy that has influenced the way of life of the Chinese since ancient times. Therefore, can be considered a life philosophy Chinese people have

applied both philosophy, which is a combination of naturalism of Tao and Humanism of Confucius. Both of philosophies related to ethics traditions culture and politics. That tries to understand the way of nature, human life and the relationship between natures that is related to the good lifestyle of humans. Therefore, it is obvious that both Taoism and Confucianism are the philosophy of life that Chinese people have adhered and followed for good life. Focusing on human moral characteristics rather than intellectual ability, in order to develop social and citizenship duties to progress. Both Tao and Confucius philosophy does not give much importance to metaphysics such as whether this world will have a creator or not the Chinese people then turned to worship the ancestors' spirit. Tao Philosophy and Confucius are open philosophy that is an open way of ethics and lifestyles that everyone can behave [4, 5]. The true purpose of the two aims to promote the value of the present life more than the next life. However, in real life [6, 7], Chinese people praised and respected the principles of many sages. Currently, Chinese people like to bring philosophy, namely Taoism, Confucianism, and Buddhism. Combined as one practice means the three religions, the only one, even the Chinese philosophy is as known as a hundred schools [8]. But when talking about the head which has the work to be passed down and has a lot of influence to the present, with schools which are: 1) The Taoist Philosophy (Tao Jia) has the end that the person is endless. The more you think, the more you do. Fighting naturally, encouraged to approach nature. Those who have this opinion also have a shame. 2) The Confucius Philosophy (Yujia) has the opinion that there are many good traditions. Should revitalize the new story then bring as the main behavior. Those who have this opinion have Zhuji Chu. 3) The Mozi Philosophy (Mo Chia) has the opinion that the matter that has passed and is suitable for those at that time should not revive again. Should find something new the appropriate is better. Those who have this opinion have Mozi as teacher. 4) The Legal Philosophy (Han Fei Tzu) of has the opinion that the traditional nature of people is evil.

Therefore, requires power and law as a controller. Those who have this opinion have Han Fei Tzu as a teacher. The researcher still has questions about other issues. For example, the interpretation of the writing that is deep. Especially in Tao Te ching, which has Chinese philosophy, both Western and Eastern scholars, interested in studies and interpretation of all ages until today [9]. While the current Chinese people still live in accordance with the views of both Tao and Confucius. Therefore, can be considered that both of them are philosophy of life [10]. The researcher is interested in studying a good life according to Tao and Confucius. What is the researcher that China is a great religious place in Asia? It also has progress economic new science and technology. From the above makes the researcher interested in comparing good lives in Tao and Confucius Philosophy, how are the differences or differences? Because if considered roughly, we will find that the concepts in both philosophies are in different vessels that have it all. But instead of a mutual promotion for a good life There is peace and successful in the social context. Therefore, the study of good life in Tao and Confucius will give the researcher to have a good understanding of the good life and wellbeing of Taoism and Confucianism in digital age.

1.1 Research Question

1. How is good life in Tao and Confucius Philosophy?
2. How is wellbeing in Tao and Confucius Philosophy?
3. When comparing good life in Taoism and Confucianism, how similarity and different?
4. How integration of Taoism and Confucianism for good life and wellbeing in Digital Age?

1.2 Objective

1. To study the good life in Tao and Confucius Philosophy
2. To study wellbeing in Tao and Confucius Philosophy
3. To compare good life in Tao and Confucius Philosophy
4. To integrate of Taoism and Confucianism for good life and wellbeing in Digital Age

2. Research Methodology

This research is documentary researches which focus on studying the research objectives which have the following;

2.1 General Methodology/ Qualitative Study

2.1.1 Research Scope

1. To study the good life and wellbeing in Tao and Confucius Philosophy
2. To study wellbeing in Tao and Confucius Philosophy
3. To compare good life in Taoism and Confucianism
4. To integrate of Taoism and Confucianism for good life and wellbeing in Digital Age

2.1.2 Content Scope

The researcher aimed at studying the good life and wellbeing in Tao and Confucius Philosophy, compare and integrate of Taoism and Confucianism for good life and wellbeing in Digital Age.

2.1.3 Document Scope

In this research study, the researcher will study the information from the documents. Secondary source will be studied from the textbook, academic journals, research related to good life and wellbeing in Taoism and Confucianism in digital age.

2.1.4 Data Collection Process

Multiple procedures consisting of studying journals (print and online), e-books, text books chapters, policy documents, and reports of the commissions were used.

2.1.5 Data Analysis

The study employed a current text and document-based analytical approach.

3. Result

3.1 The Meaning of Good Life in Taoism and Confucianism

The researcher found that A good life in Taoism means that humans must be aware of the truth about nature and the universe including the relationship between humans and all things. However, the reality of Tao in Tao te ching cannot be defined or give the true meaning by alphabetically construction. Trying to figure "Tao" in language used is a limitation because Tao is all. Everything in the universe was originated by Tao or the law of nature. Therefore, the words in the scriptures can only use the literature language so that we are aware of the importance of Tao only in the ethics of the Tao philosophy. According to Taoism, humans are already good (balance state) but in most cases, humans are dominated or lustful. Therefore, fall into the power of lust, then turn back from the Tao or lose the virtue that is already in humans. When considering the writings in the Tao Te Ching sacred text, it can be said that a good life in Taoism is a simple lifestyle, consistent with nature, patience, and compassion while a good life in Confucianism means living in accordance with humanitarian principles. Because of humanity makes people become good people that is to comply with Li (ritual or tradition) and Ren (love or compassion) with the life of the Confucius five relationships.

3.2 Good Life as the Individual of Taoism and Confucianism

A good life as Tao's individual should have to live in accordance with the nature of nature in accordance with the teachings of Liu. Simplicity (Simplicity) has patience and compassion. (Composition) by consistent with nature. In other words, when considering the script in the scriptures, the researcher agreed that a good life in Taoism as following; 1. Knowing our self is to know the nature of life. 2. Able to control the mind and one self. 3. Enough and solitude. 4. Tao is the ultimate goal of life. A good life according to the viewpoint of the Taoist philosophy related to having two kinds of life in nature, yang means a positive manner of men which is found in various things such as brightness, wealth, strength, etc. while yin as the negative power represent to women. Full of things to Yang, which will find things such as cold, darkness, gentleness, mystery, various things that change easily, such as water. Human life is an endless change and eternal, the end is the beginning [11]. Life is a systematically circulated the change of day (light) and night (darkness). A good life as the individual of Confucianism is involved and related to the philosophy of Confucius, which is humanism. It is belief that humans can be taught and cultivating morality, especially love (ren) [12]. Allowing ordinary people to develop by developing that diligence in education. Both direct and indirect (indirect) and self-control are very important for living a good life. Confucius said "Those born with intelligence are the most noble. All, humans should have no greedy language. There will be no anxiety. And having a language that loves accuracy dharma will happen in his mind. Which will develop oneself to the morality in his mind that begins with Having a stable mind not leaning in evil and wrong way. Including pampering him to pay attention to us which is to treat other people like the desire for others to treat us. Therefore, good people have the correct language It is a natural power that brings humans with less intelligence to compare with virtuous people as the wind on the top of the grass. The top of the grass naturally follows the wind. Which can be used to reduce the resistance of human nature with the virtue of the people Directness does not transfer in a bad way. Is an incentive to create happiness for humans. Second, the importance of good selection the right person will lead to good rule, the country, the agency naturally grows quickly. As for the good parents Confucius saw that it had to have a characteristic of the people who used justice as a base. Use Li as a guideline, use humility to express, use the truth to complete. There are both good and bad people. It is a neutral look, not showing any extreme side. But found that Confucius was a good man. There is natural cuteness in everyone when they are in a child. But when growing up, there is a violation of nature. There is no language used as a way to live the right life.

3.3 Good Life as a Member of Society of Taoism and Confucianism

The Tao te ching [13] proposed to humans to return to their original state. It does not mean that Tao te ching encourages people to glow society. Then separated in the forest in order to achieve the truth of Tao but accepted the nature of humans that were together as a society and leaders. In fact, I did not deny the human language activity, but refused "traditional" or "guidelines". The use of languages that is not more consistent with nature. The researcher thinks that the lifestyle of the Taoist is how to live together in society by harmonizing nature or "Tao" as much as possible. The compliance with the principles of Confucius is "human love" is a virtue that focuses on coexistence between people in society rather than personal liberation. It is a matter of interaction that is for all goodness, such as performing behavior that is appropriate for parents and siblings are the foundations of Ren. The consisting of ren, when wanting the position and status also helps others to get positions and status as well. To achieve goodness also helps others to achieve goodness as for the process of ethics, according to the rules of custard (Li), it is as important as Ren. The difference is that Ren is a process of refining the mind. As for Li, it is an external polishing process, namely physical and verbal ethics. Both Ren and Li all support each other. Without Ren, then there is no need to be involved with Li and followers of Li The name are Ren. Li's duty is

to create a meaning of social harmony. If society has no regulations The peace of the nation cannot happen as well. The good lifestyle between the people in the viewpoint is to learn physical ethics that focus on self - benefit and affect the public of society, including focusing on love.

3.3 Integration of Tao and Confucius Philosophy for Wellbeing in Digital Age

3.3.1 Tao Philosophy for Wellbeing

Taoism encourages us to listen to our bodies and live in harmony with nature, inherently promoting a healthier lifestyle. The principles of balance, harmony, and flow in Taoism provide a unique perspective on health, guiding us toward practices that align our body, mind, and spirit. By integrating these practices, we could embark on a journey towards better well-being, harnessing the wisdom of centuries-old. Taoist principles to improve good life and wellbeing. Taoism and health are intricately linked concepts, advocating for a holistic approach to well-being. As our understanding of health evolves, so does our appreciation for the wisdom in ancient philosophies like Taoism. Whether learning Tai Chi, experimenting with herbal remedies, or simply embracing the Taoist principles of balance and harmony, these practices can significantly enhance our quality of life. Taoism offers an ancient yet timeless perspective on health and well-being. The principles of harmony, balance, and natural flow guide us toward a holistic view of health that acknowledges the interconnectedness of our physical, mental, and emotional selves [15]. Traditional Chinese Medicine and practices like Tai Chi offer tangible ways to incorporate these principles into everyday life. In a world, increasingly interested in holistic health and natural remedies, Taoism, and practices like Tai Chi offer valuable insights. As we seek to enhance our well-being in the face of modern stresses, the wisdom of the ancient Tao could guide us toward a healthier, more balanced existence. A unique concept for understand Taoism's well-being is such a dialectical belief that "every cloud has a silver lining". As it is said in "Tao te Ching": Luck and Misfortune comes in turn, it means how one treats fortune and misfortune influences the subjective feeling [16]. When something good happens, don't be overwhelmed. When something bad happens, stay calm. Achieving a state of no worries, no happiness, is the true well-being. No happiness here means no happiness from the secular world. Taoism's view of happiness is to free people from the desires man can have. Don't be the slave of desire, follow the natural rhythms, accept destiny and finally achieve well-being. Laozi emphasis to decrease desire and don't pursue external things. Zhuangzi didn't negate all the desires of humans except those related to fortune and fame. They all define human's desire concentrated on the respect of life, following the "Le" in nature, but physical desire. Cognition can decide emotional states. How people treat fortune and misfortune influences the attitude to pursue well-being for Chinese. They become calmer and always have an optimistic attitude for life. Chinese people don't value well-being so much as westerners. Well-being may not be the most important thing for Chinese.

3.3.2 Confucius Philosophy for Wellbeing

Confucius believes we can achieve happiness along many different ways in life. It is categorized into two levels: the first level is where happiness is derived from being satisfied with basic needs in real life, and the second where rational happiness comes from being kind to others and contributing to society at large (feeling of social value) The first level is the satisfaction of basic needs in real life. The status at which individuals should be safe and comfortable, regardless of the threat of illness and death, that is called "Being without anxiety or fear". The basic psychological experience not only consists of "no anxiety or fear" for an individual but also caring about the safety and soundness for one's family and friends. The first level mostly expresses the folk idea of well-being: the theory of "Fu". Ordinary Chinese folk take well-being as having abundant material wealth, health, moral character, a peaceful life and the reduction in the anxiety of the death. The Master also said, "Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment", "the virtuous are free from anxiety", both meaning that happiness is derived from virtue [17]. Several studies have investigated the differences of beliefs of Confucianism in relation to other Western traditions. As an example, women have a pivotal role as primary caregivers for children with Down Syndrome, being responsible for maintaining the balance of the whole family in this situation [18]. Later generations develop this explanation of happiness further. "Be the first to worry about the troubles across the land, the last to enjoy universal happiness." Is a line from a poem from the Song dynasty and actually represents how the intellectual class in ancient China thought about achieving their happiness. The Confucian way to achieve happiness can develop from perceptual to rational, from individual to collective. In other words, the happiness of individuals is built on being concerned about the world.

3.3.3 Culture and Technology in the Digital Age

There are two broad forms of culture in sociology: material and nonmaterial culture. Objects or possessions belonging to a group of people are referred to as material culture. In contrast, nonmaterial culture refers to a society's ideas, attitudes, and values. Language, gestures, morals, customs, and values are examples of nonmaterial or symbolic culture. However, culture also has a tangible component: a group's possessions, from their houses and cars to their clothing. Technology is at the heart of a group's material culture. In its most basic form, technology is comparable to tools. In a broader sense, technology also refers to the abilities or methods required to create and employ those tools. Technology's sociological impact extends well beyond the tool itself. It shapes the nonmaterial culture of a people. How individuals think and interact with one another changes along with the technological advancements within a group. Take gender relations as an

example. Men have traditionally dominated women throughout history and in all parts of the world. However, the worldwide communications (material culture) of today make it more challenging to uphold patriarchy. One of the central features of the digital age is referred to as new technology. Every day, people create new, small-scale technology. The majority are minor upgrades to already developed technologies. However, they occasionally create a technology that has a significant impact on human life. The phrase "new technology" mostly refers to these advances. The printing press was a novel invention in the year 500. Computers, satellites, and the Internet are the three main components of modern technology for us.

3.4 Integration of Tao and Confucius Philosophy for Wellbeing in Digital Age

As the two most influential ideologies, comparison between Taoism and Confucianism is important. Although both of them emphasize optimistic emotional experiences, Confucians proceed from perceptual and rational, and advocate for people to go into society positively, and show more characteristic of ethics. While, Taoism teaches the other optimism about escaping from society, the ideology meaning is beyond realistic. Regarding their content, Confucianism values the happiness derived from morality, but Taoism pays more attention on the happiness of freedom of spirit. Confucianism is based on the principles of the good life, loyalty and respect for older persons and family, as well as encouraging harmony and altruism. These Confucian ideas have been passed down through many dynasties, and, despite the rejection it received in the 1970s, it is now widely accepted in Eastern culture. It can be explained because the Confucianism may be considered a safeguard to find the meaning of life in secular societies. For ways of achieving happiness, Taoism against Confucian that believe the way to well-being is a process people should put effort to achieve eudaimonia. Taoism interprets well-being as freeing people from human desire, by letting things take their own course (do nothing), facing life with a peaceful mind. Integration of Tao and Confucius Philosophy for well-being is essentially determined by the culture. When it comes to cross-cultural research, scholars often make comparison based on Hofstede's cultural dimensions theory, especially divide them into Individual- oriented and socially oriented culture. Based on the classic Four Books of Confucianism, Confucian understanding of wellbeing as a direction that suggests self-discipline and obedience to social order to maintain one's inner balance and external harmony with others. The three levels of harmony and balance are indicated, to maintain mental health, individuals need to achieve three levels of balance namely, the individual, interpersonal, and moral and ethical levels of balance. According to the viewpoints of Lao Zi and Zhuangzi, defined the Taoist understanding of mental health as the denial of self and the transcendence of individuals. Specifically, such transcendence is manifested in four aspects: First, the denial of the meaning of self-image and self-evaluation; second, going beyond one's social attainments and entering into the laws of nature and having true inner peace; third, maintaining a state of inaction or "natural silence"; fourth, pursuing absolute and ultimate happiness rather than individual happiness.

4. Conclusion

It was found that "Tao" is the origin of all things and cover everything, including universe, world, society and life. Natural law Therefore, it can be considered that humans have adapted and lived to be consistent with nature. It is considered a good life according to Taoism. All things are caused by This condition is "Tao" that is everywhere. Tao is the source of everything. When there are things that have happened, there must always be Tao. Therefore, knowing the laws of the nature of life or the rules of Tao will be able to make one of the other practitioners with nature, that is a good life in Taoism. The lifestyle in accordance with the nature of the Taoism can be followed according to your teachings, such as simple life (Simplicity), with patience and compassion and important. The ultimate is Must control one's own mind the heart is strong, refusing to flow according to the stimuli or desire that affects the mind. This will cause life to lose balance and can cause discomfort or suffering. All good lives in the viewpoint of the Confucius can summarize two important things that must be practiced, "Ren" (Love) and "Li" (Ritual). Both of them support each other in the "Ren" as a state. Of the mind that consists of love and good wishes to fellow humans and reflected in a compliance with the fifth of the Confucius system. It was found that both Taoism and Confucianism have a good promotion of each other. Like two side's coin and it can be said that to have a good life we should use both philosophies which will make those who bring Tao and Confucius philosophy to apply in everyday life, have a good life, peaceful, and has a strong mind. Integration both philosophy of life make man can control oneself.

Integration of Taoism with Confucianism allows us to live in the middle way which can achieve work-life balance, have a good mood and good relationship with people in society. Tao's wisdom implemented with the Confucius's five relationship will bring the good life and wellbeing for everyone the similarity of good life of both Taoism and Confucianism are having peace, happiness, and wellbeing which mean a valuable and living with quality of life and can build strength society, beginning from individual, family institution, nation, and the world

5. Discussion

The research found that Tao philosophy is similar to Confucius, which is to solve human problems at both individual and social levels. Because of the social conditions in those days, the country was divided and fought to usurp the power. While Confucius seeks answers by considering humans separately from nature and see that humans are the center of finding answers. Sharpening, looking for answers from returning to the way of nature. This is because Lao Tzu saw that

humans were a small part of nature and the universe. Nature and the universe have rules in accordance with the conduct. If humans go to organize nature again to meet their needs deterioration and disaster will follow. To live a normal life and stand for a life expectancy of Taoism. Humans must be aware of the truth about nature and the universe. Including the relationship between humans and things, because understanding the reality of nature and the universe also understands humans. When understanding humans as part of the universe we know how to live normally without conflicts with the great nature that holds us. It can be seen that Tao te Ching does not look at humans as a relationship that is only in relation to humans. To develop as a true human according to Confucius's teachings but human life must be in line with the possibility of all things, not only for humans. Family is so important to this system of beliefs that parents take care of their children under an authoritarian parenting style, to comply with obedience to the older persons [19]. Likewise, it is the responsibility of Youngers to take care of the older adults. Caregivers experience pressure from the local community to keep the family together. Raising a kin's child is not only a family matter; rather it indicates social merit and involves the risk of being judged by others the chaos of society People have suffered. It is because humans are selfish and only look at humans. Not looking at the whole of the whole nature. The use of language is a human activity that may be an act that can change and control the reality of nature because humans do not see that the language is just a tool that we use to communicate in order to contact. The language of the use of the Wu-wei or Non-Action in the Taoist philosophy is interpreted a lot. If this issue is considered with the King's ethics in the context of the government. The researcher agreed that the principle of not doing this is actually meaning actions that are not conflicting or inserting nature of the system that can proceed with its own. The researcher considers that the principles of non -acting (Wu-wei) in all contexts are correct, harmonious with nature in each situation in the case of government. "Not acting" is to suspend the use of violence, control the people or the government by using the importance (Li) and the important humanitarian principles are Ren (Ren), which is a guideline for behavior as part of society. The maintenance of all five relationships system is well mentioned. This is an important factor for people to live a good life. On the other hand, the main social lifestyle "Non action" means living, but sufficient, have assets as necessary but not to abandon everything. As for the issues that the scriptures require people to return to use the knot, the rope is recognized instead of the letter. The researcher sees that it may be because of the written recording in order to give the truth of the confident did not change over time but in reality, what was recorded can be changed. Therefore, Taoism does not want humans to stick to the truth that the truth will not be fixed according to the characters or media. The rulers are trying to build and rule the state and build confidence for the state by recording historical stories as a law or a plan for controlling the thoughts and behavior of the people. Not encouraging written records, including the relief of state power. That uses the stability of the past in the form of scriptures.

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