

A Quest for Happiness from a Buddhist Perspective:
A Case Study of Katherine Mansfield's *A Cup of Tea*
การแสวงหาความสุขในมุมมองของพระพุทธศาสนา
กรณีศึกษาเรื่องสั้น อ: คัพ ออฟ ที ของ แคทเธอรีน แมนสฟิลด์

Intira Charuchinda
Phranakhon Rajabhat University

Abstract

Human beings wish for happiness but they can often be naive about its sources. Instead of creating greater happiness for themselves, in their pursuit of it they often create greater unhappiness. Katherine Mansfield's *A Cup of Tea* (1922) portrays the emotions and psychological makeup of a woman named Rosemary Fell in her quest for happiness. This paper aims to study the state of mind of the main character of this story in her quest for happiness, from a Buddhist perspective. To do so, the incidents, characters, speech, actions and settings of the story are analyzed. The findings reveal that Rosemary Fell is not a happy person. Viewed from a Buddhist perspective, her quest for happiness is ineffective because of the incorrect ways in which she pursues it. She seeks happiness from extraneous pleasures. Moreover, she has a strong sense of self-orientation. Additionally, she lacks mindfulness. Besides, she allows herself to be burned by three fires of defilement, i.e. greed, anger, and foolishness. Furthermore, she takes extreme measures. These personal failings explain the failure of her quest for true happiness.

Keywords: Happiness, Buddhism, *A Cup of Tea*, Katherine Mansfield

บทคัดย่อ

มนุษย์ปรารถนาความสุข แต่มนุษย์ก็อาจไม่เข้าใจที่มาของความสุข แทนที่มนุษย์จะมีความสุขมากขึ้น มนุษย์อาจสร้างความทุกข์ให้ตนเอง เรื่องสั้น *อะ คัพ ออฟ ที* เขียนโดยแคทเธอรีน แมนสฟิลด์นำเสนออารมณ์และสภาพจิตใจของผู้หญิงคนหนึ่งชื่อว่า โรสแมรี เฟล ในการแสวงหาความสุขของเธอ การศึกษานี้มีวัตถุประสงค์เพื่อศึกษาสภาพจิตใจของตัวละครเอกนี้ในการแสวงหาความสุขจากมุมมองทางพระพุทธศาสนา ในการศึกษาี้ เหตุการณ์ ตัวละคร คำพูด การกระทำและฉากจะนำมาประกอบการวิเคราะห์ผลการศึกษาพบว่า โรสแมรี เฟล ตัวละครเอกของเรื่อง *อะ คัพ ออฟ ที* ไม่มีความสุข และจากการศึกษาเรื่องการแสวงหาความสุขของตัวละครเอกนี้จากมุมมองทางพระพุทธศาสนา พบว่าความพยายามที่จะแสวงหาความสุขของโรสแมรีล้มเหลว เนื่องจากเธอแสวงหาความสุขอย่างไม่ถูกวิธี กล่าวคือ เธอแสวงหาความสุขจากสิ่งภายนอก เธอนึกถึงแต่ตนเอง เธอขาดสติ เธอปล่อยให้จิตใจของเธอถูกเผาด้วยไฟกิเลส คือ โลภะ โทสะ โมหะ และเธอมีแนวปฏิบัติแบบสุดโต่ง ทั้งหมดนี้อธิบายความล้มเหลวของเธอในการแสวงหาความสุขอย่างแท้จริง

คำสำคัญ: ความสุข, พระพุทธศาสนา, อะ คัพ ออฟ ที, แคทเธอรีน แมนสฟิลด์

Introduction

Everything we do and every action we take is intended to lead us closer to happiness and away from suffering. Human beings desire happiness but some people often try in vain to catch it. Katherine Mansfield, the author of the short story *A Cup of Tea* (1922), presents us with a character, Rosemary Fell, who should be able to find happiness through her material wealth. She is a young married woman of the upper middle class, claiming association with “the most delicious mixture of the really important people . . . artists—quaint creatures,” (Mansfield, 1922:1097).

However, the author also comments that “discoveries of hers, some of them (are) too terrifying for words” (ibid: 1097). At this point, the reader is likely to want to know more about the discoveries of hers and why “some of them (are) too terrifying for words.” Here, in a brief story which takes place in a single afternoon, her various frames of mind are explored.

One winter afternoon, Rosemary goes shopping. She is very taken with a costly little box in an antique shop but hesitates about buying it. When about to go home, she meets a poor girl by the name of Smith who asks her for the price of a cup of tea. Rosemary takes the girl home. She leads the girl into her bedroom, provides her with a meal, after which the girl, who clearly has been suffering from hunger, looks much better. But when Rosemary is about to start a conversation with the girl, her husband Phillip happens to come in. Rosemary introduces the girl – ‘Miss Smith’ – as a friend. Phillip is amazed. He asks Rosemary to come to their library. When they are alone, he asks her for some details about the girl. Rosemary tells him how they met and how she intends to keep her as a companion and treat her generously. Phillip protests but Rosemary does not listen to him. At the end of the story, however, Philip gets his way and Rosemary sends the girl packing, as he intended.

Theoretical Framework

This paper analyzes the quest for happiness of the main character from a Buddhist perspective. Happiness is an essential element of Dhamma practice. Venerable Phra Brahmagunabhorn (P.A. Payutto) (2010: 78) writes that Buddhism encourages people to experience the different levels of happiness, in particular the refined happiness which is independent of material things. Buddhism does not promote attachment

to any kind of happiness and is more interested with cultivating a readiness in people to experience happiness than in the various states of happiness themselves. The Venerable Brahmaganabhorn suggests that when this state of readiness is developed, a person can choose at will from those levels of happiness already established. This readiness is itself an inherent form of happiness, which surpasses all other forms of happiness. For those who have developed this readiness, no source of suffering remains. Thus, they are able to experience all forms of happiness without causing harm to themselves or others.

Buddhadāsa Bhikkhu in his work *A Consigned Legacy* (nd: 61) teaches that true happiness is something which should be obtained free of charge, without needing a price to be paid for it. Just as when the sense of attachment to 'self' is in the process of being eliminated, liberation can be attained freely without having to pay any price for it. On the other hand, false happiness is delusive in nature, and any amount of money is insufficient to make a purchase of it. Anyone who is attached to it will never be able to discover the real happiness until death. The Venerable Buddhadāsa Bhikkhu (ibid: 74) adds that true happiness does not necessitate the spending of money, but may instead help to save it. Whereas true happiness arises from working with a sense of contentment, delusive happiness triggers an ever greater necessity to spend money. Those who are obsessed with elusive happiness will endlessly seek -- and fail to satisfy -- their cravings.

Method

In this study, the researcher analyzes *A Cup of Tea*, employing the theoretical framework of happiness as defined in Buddhism. The study concentrates on the main character and refers to her speech and actions, as well as the settings in which the incidents of the story take place.

Results

After studying *A Cup of Tea* according to the Buddhist concept of happiness, the findings show that Rosemary Fell is not a happy person. Her attempted quest for happiness proves to be in vain. Rosemary cannot find true happiness because of her erroneous ways of seeking it, namely pursuing happiness through extraneous pleasures, having a strong sense of self-orientation, lacking mindfulness, allowing herself to be burned by defilement fires, and taking extreme measures.

Pursuing happiness through extraneous pleasures

Rosemary seeks happiness by indulging in extraneous pleasures. She craves sensual enjoyment and indulges in acquiring extraneous possessions. She is not happy with the present moment and the place and the person she is with. The author writes:

But if Rosemary wanted to shop she would go to Paris as you and I would go to Bond Street. If she wanted to buy flowers, the car pulled up at that perfect shop in Regent Street, and Rosemary inside the shop just gazed in her dazzled, rather exotic way, and said: "I want those and those and those. Give me four bunches of those. [...]"

(Mansfield, 1922:1098).

Even after she has left the antique shop, she continues to yearn for the little box. The author writes, "The discreet door (of the shop) was shut. [...] She wished she had the little box, too, to cling to" (ibid: 1099). Furthermore, Rosemary craves for the little box even when she is at home. After she has turned the poor girl out of their house, she still thinks about it and asks her husband if she can buy it. Rosemary said to her husband dreamily. "I saw a fascinating little box today. It cost twenty-eight guineas.¹ May I have it?" (ibid: 1102). This suggests that Rosemary's mind is compared to the little box. Her thinking is framed and limited. She cannot achieve freedom, which would result from failing to see the true nature of worldly conditions and all associated things. She seeks happiness as if she is chasing a mirage. She has to travel far in order to find happiness. For her, happiness is to be attained through extraneous objects. From the Buddhist perspective, happiness does not have to be complex. Rather it has its existence only in the ever-present now. Venerable Phra Dhammapitaka (P.A. Payutto) (2003:20) contends that the person with underdeveloped or undeveloped mind behaves wrongly and unwisely in pursuit of happiness. Such a person considers happiness as something obtainable through a quest or as something unattained, not readily to hand. Venerable Phra Brahmagunabhorn (P.A. Payutto) (2010:1) also writes that the very search for happiness reveals an inner deficiency that drives people to seek fulfilment.

Having a strong sense of self-orientation

Another reason for Rosemary's failure in her quest for happiness is her strong sense of self-orientation. Thomas Bien writes in *The Buddha's Way of Happiness* (2010: 125-126) that the Buddha taught

¹ The guinea is a coin that was minted in the Kingdom of England between 1663 and 1814. A guinea is originally worth one pound sterling (Wikipedia).

us that rather than existing as separate, unchanging entities, we are constantly changing streams of energy, profoundly interconnected with everything in the cosmos. We should consider that a balance needs to be struck between love of others and love of self. If too centered on others, a person can end up being miserable. Such an other-oriented person can be unkind to self and consequently spread unhappiness and resentment to others unintentionally. On the other hand, the self-oriented person is also unhappy, for a strong sense of self-orientation can create distorted relationships. Such an individual often ends up being angry with others for being insufficiently cooperative with his/her self-centered agenda. This often results in relationships coming to an abrupt end. Therefore, one should find a balance between self and others. Rosemary, in this story, is a self-oriented person. After the luxurious material items in the shop have briefly pleased Rosemary, triggered by her ego's demands, she turns to objectifying a poor girl instead of being concerned about her immediate need for a modest sum of money. The author writes:

And she (Rosemary) felt how simple and kind her smile was. "Why won't you? Do. Come home with me now in my car and have tea."

"You—you don't mean it, madam," said the girl, and there was pain in her voice.

"But I do," cried Rosemary. "I want you to. To please me. Come along."

(Mansfield, 1922:1099)

This means that Rosemary is self-oriented. She wants pleasure to come from her relationship with the poor girl. Moreover, she feels as if she is seizing an animal. The author describes it, "There!" said Rosemary. She had a feeling of triumph as she slipped her hand through the velvet strap. She could have said, "Now I've got you!" as she gazed at the little captive she had netted (ibid: 1099-1100). That is to say, Rosemary has no true compassion and is unwilling to recognize the needs of others. She looks for happiness at the expense of others so as to take this opportunity to feed her ego. Regarding happiness, the Dalai Lama, the Tibetan Buddhist spiritual and political leader (cited in Karl Moore, 2011:46) says, "If you want others to be happy, practice compassion. If you want to be happy, practice compassion." In addition, the Dalai Lama teaches us to always treat everyone with respect and everything with kindness (Cited in T.Y. Lee, 2007:51).

Moreover, Rosemary also displays her strong sense of self-orientation with her husband. At the end of the story, she asks her husband about her appearance, clearly wishing for his words of approbation. After Rosemary asked him if she can buy the little box, and her husband has jumped her on his knees, she asks him about how she looks. The author writes, "Philip," she whispered, and she pressed his head against her bosom, "am I *pretty*?" (Mansfield, 1922:1102). This makes it clear that Rosemary looks for confirmation on her self-centered agenda. She puts her happiness at the risk of her husband's reply. Unless her husband pays her the compliment needed to satisfy her ego desire, she will not be happy. Therefore, she creates the likelihood of being led to express anger as a result.

Lacking mindfulness

Apart from having a strong sense of self-orientation, Rosemary lacks mindfulness. In Buddhism, mindfulness is a stable component of happiness. According to Thomas Bien (2010: 19-20), mindfulness provides the solid foundation for happiness. Mindfulness means being awake to the moments of our lives and aware of what is going on in these present moments. And mindfulness helps end our addiction to things that eventually leave us empty and dissatisfied, when the moment of excitement has passed. The happiness described by the Buddha runs deep and has little to do with exhilarating experiences. In this story, Rosemary's lack of mindfulness can be viewed in the atmosphere around her and her use of language.

The atmosphere around Rosemary is suggestive of her state of mind. It is worth mentioning that Austin Warren (1961: 203) says that setting may be the expression of a human will. If it is a natural setting, it may be a projection of the will. Between man and nature, there are obvious correlatives. A stormy, tempestuous hero rushes out into the storm. A sunny disposition likes sunlight. By the same token, Mansfield, the author of this story, employs the setting as a projection of Rosemary's will. Mansfield writes:

Rain was falling, and with the rain it seemed the dark came too, spinning down like ashes. There was a cold bitter taste in the air, and the new-lighted lamps looked sad. Sad were the lights in the house opposite. Dimly they burned as if regretting something. And people hurried by, hidden under their hateful umbrellas. Rosemary felt a strange pang. [...]

Rosemary peered through the dusk, and the girl gazed back at her. How more than extraordinary! And suddenly it seemed to Rosemary such an adventure. It was like something out of a novel by Dostoevsky, this meeting in the dusk.

(Mansfield, 1922:1099)

The meeting between Rosemary and the poor girl happens at dusk. And 'dusk,' or the time before night when it is not yet dark, would indicate the vagueness of her intention to help the poor girl. Like dusk, an interim between daytime and nighttime, Rosemary's state of mind would seem to be undecided between self-indulgence and compassion for the poor girl. That is to say, at this point, it is uncertain whether Rosemary really sympathizes with the girl or wants simply to play with the girl's feeling.

However, Rosemary's lack of mindfulness might also suggest her inclination to do evil. Ajarn Lee Dhammadharo (2000: 24) writes that the Buddha teaches us to develop mindfulness in order to know what is good and worthwhile, and what is evil and worthless. If unawareness obscures our minds, we cannot see anything clearly, just as when haze obscures our eyesight. For this reason, the Buddha recommends that we fill ourselves with as much mindfulness as possible. Like a haze in Dhammadharo's sense, this gloomy atmosphere would suggest Rosemary's lack of mindfulness, which may have thrown her into an inclination to do evil. And her mind dwelling in darkness and obscurity blinds her to seeing and understanding the world's reality.

In addition to the dimness of the atmosphere, Rosemary's language further suggests her lack of mindfulness. She uses incomplete sentences, as is seen in her conversation with the poor girl:

She turned impulsively, saying: "Don't be frightened. After all, why shouldn't you come back with me? We're both women. If I'm the more fortune, you ought to expect . . ."

But happily at the moment, for she didn't know how the sentence was going to end, [...].

(Mansfield, 1922:1100)

Rosemary's broken utterances can be viewed as reflecting her lack of mindfulness, for she does not know exactly what she is going to do for the poor girl. That she does not even know how to end her sentences may indicate the vagueness of her intentions.

Apart from her incomplete sentences, we can explore Rosemary's lack of mindfulness in the exclamations by which she exhibits her temperamental traits. She utters exclamations extensively throughout the course of the story. Needless to say, exclamation is an emotional expression marked by strong intonation in speech and by exclamation marks in writing. Of all her 18 exclamations, here are some examples:

- When Rosemary first meets the poor girl, she exclaims:
"How extraordinary!"
"How more than extraordinary!"
- When she realizes that she has forgot to get the poor girl some tea, she exclaims:
"Good heavens, how thoughtless I am!"
"*Tea! Tea at once! And some brandy immediately!*"

- When her husband feigns interest in the poor girl. She becomes angry with him. She exclaims:

"You absurd creature!"

These exclamations serve to reveal Rosemary's strong emotions. She easily becomes provoked and enraged. The swing of opinions and reactions can be attributed to her ignorance of the fact that strong emotions are the source of human suffering.

In summary, the atmosphere around her and her language, including her incomplete sentences and exclamations, reflect her lack of mindfulness.

Allowing herself to be burned by the defilement fires

Allowing herself to be burned by the defilement fires, Rosemary's mind becomes restless. According to Bukkyu Dendo Kyokai (2012), the Buddha teaches us that the source of most human suffering arises from the three defilements, namely greed, anger, and foolishness. These three defilements are called the three fires of the world. Greed arises from the want of satisfaction; anger arises from the fact of dissatisfaction; and foolishness arises from impure thoughts. Not only do they burn the self, but also cause others to suffer and lead them into wrong acts of body, speech, and mind. In this story, Rosemary lets her mind get burned by the three defilements.

Rosemary lets her mind be controlled by greed—an inordinate desire to acquire or possess more than one needs. To make that clear, she is shown hankering after the little enamel box. She keeps thinking of this object even when she has left the antique shop. The author tells us, "She wishes she had a little box, too, to cling to" (Mansfield, 1922: 1099). Moreover, her mind revolves around the object. Even when she kisses

her husband, she says dreamily, “I saw a fascinating box little box today. May I have it?” (ibid: 1102). That is to say, Rosemary’s mind is under the control of greed.

Apart from greed, Rosemary lets her mind get burned by the fire of anger. After her husband admires the poor girl, she becomes angry. She talks back to her husband and repeats his praise for her:

“You absurd creature!” said Rosemary, and she went out of the library, but not back to her bedroom. She went to her writing room and sat down at her desk. Pretty! Absolutely lovely! Bowled over! Her heart beat like a heavy bell. Pretty! Lovely!”
(Mansfield, 1922: 1102)

At first, Rosemary wishes the girl to please her. However, it seems that girl has become a cause of anger instead. Holding grudges, Rosemary no longer wants to be the ‘fairy godmother’ as she had fancied herself. Mansfield (ibid: 1100) writes, “She was going to prove to this girl that—wonderful things did happen in life, that—fairy godmothers were real, that—rich people had hearts, and that women *were* sisters.” This suggests that Rosemary now considers the poor girl to be her rival. The suspicion is brought on by her envy of the girl’s appearance, which Philip, her husband, praises directly to his wife. The author (ibid: 1102) writes, “Good Lord!” Philip struck a match. “She’s absolutely lovely. Look again, my child. I was bowled over when I came into your room just now.”

In addition to the fires of greed and anger, Rosemary is also burned by the fire of foolishness. According to Bukkyu Dendo Kyokai (2012), foolishness causes a person to lack the ability to judge what correct conduct is. It rises from impure thoughts and is very hard to overcome.

Rosemary's foolishness can be seen in her indecisiveness. While she is admiring the little box and is being told about its price, she looks uncertain. The author writes:

"Twenty-eight guineas." Rosemary gave no sign. She laid the little box down; she buttoned her gloves again. Twenty-eight guineas. Even if one is rich . . . She looked vague. She stared at a plump teakettle like a plump hen above the shopman's head, and her voice was dreamy as she answered: "Well, keep it for me—will you? I'll . . ."

But the shopman had already bowed as though keeping it for her was all any human being could ask. He would be willing, of course, to keep it for her forever.

(Mansfield, 1922:1098-1099)

That is to say, Rosemary's foolishness makes her fail to make the right decision about purchasing the little box. She is the only one who would want to buy the box, even at such a high price.

Another example of Rosemary's foolishness is found in her reaction when Philip, her husband, praises the girl. The author demonstrates her unreasonableness about the girl in her response to her husband when they are alone in the library:

Rosemary, laughing, leaned against the door and said: "I picked her up in Curzon Street. Really. She's a real pick-up. She asked me for the price of a cup of tea, and I brought her home with me."

“But what on earth are you going to do with her?” cried Philip.

“Be nice to her,” said Rosemary quickly. “Be frightfully nice to her. Look after her. I don’t know how. We haven’t talked yet. But show her—treat her—make her feel—”

“My darling girl,” said Philip, “you’re quite mad, you know. It simply can’t be done.”

“I know you’d say that,” retorted Rosemary, “Why not? I want to. Isn’t that a reason? And I besides, one’s always reading about these things. I decided—”

“But,” said Philip slowly, and he cut the end of a cigar, “she’s so astonishingly pretty.”

“Pretty?” Rosemary was so surprised that she blushed. “Do you think so?” I—I hadn’t thought about it.

(Mansfield, 1922:1102)

This tells us that Rosemary cannot give a good reason for having the girl in their house. Therefore, she flies into a rage when her husband praises the girl and, in turn, abandons her plan to ‘show her—treat her—make her feel—.’ Defiled by the fire of foolishness, Rosemary cannot see the need of the poor girl, which is just for the small sum of money for a cup of tea. In addition, she cannot understand why her husband does not want to have a stranger in their house.

The fires of the three defilements, greed, anger, and foolishness, are the source of all human sufferings. According to Bukkyu Dendo Kyokai (2012), the evil of greed has little impurity but is hard to remove; the evil of anger has more impurity but is easily removed; while the evil of foolishness

has much impurity and is very hard to remove. Burned by the three fires of the world, Rosemary is simply overtaken by unhappiness.

Taking extreme measures

That Rosemary takes extreme measures is clearly a cause of unhappiness. As her opinion of the poor girl swings, she accordingly expresses extreme reactions towards her. It is worth reiterating that Rosemary's feelings for or attitudes towards the poor girl change. At the same time, Rosemary's image changes from that of 'a fairy godmother' to that of 'a wicked witch.' She dislikes the poor girl as soon as her husband expresses interest in her, and turns the girl out of their house. Regarding these two extreme emotions, Buddhādāsa Bhikkhu in his book *Me and Mine* (1989) makes it clear that basically human beings are subject to two kinds of emotional state: liking and disliking. We simply fall slaves to our moods and have no real freedom because we do not understand the true nature of moods.

In addition to her two extremes of emotion, Rosemary displays extreme behavioural difference in regard of being 'a spendthrift' and 'a tightwad.' In registering the difference between the sum of money Rosemary would spend on buying the little box and what finally she gives the poor girl, we see that she intends to spend too much on one and too little on the other — a hefty sum on the little box and a trifling amount on the poor girl. In the antique shop, fascinated by the little box costing twenty-eight guineas, she tells the seller, "Well, keep it for me, will you?" (Mansfield, 1922:1099). On the other hand, when Rosemary angrily sends the poor girl away, she turns mean. The author writes, "She opened a drawer and took out five pound notes, looked at them, put two back, and holding the three squeezed in her hand, she went back to her bedroom" (ibid:1102). Compared with the price of the little box, the three pounds seems all too

little. Therefore, we will see her as 'a spendthrift' for her unreasonable desire of the little box, but as a 'tightwad' in her lack of empathy for the poor girl. When viewed from a Buddhist perspective, Rosemary cannot find the emotional balance between deficit and excess. Her consideration for the poor girl is deficient but her self-indulgence is excessive. Thus, from the Buddhist point of view, Rosemary's quest for happiness is bound to end in failure, since the whole philosophy of contentment in Buddhism depends on the maintenance of a balanced way of life.

Portraying a woman who goes from one extreme to another, the story reminds us of the Buddha's teaching of 'the Middle Way.' Rosemary expresses feelings from extreme liking to extreme aversion. In addition, she unconsciously displays herself as a spendthrift and a tightwad. These extreme characteristics do not lead Rosemary to true happiness. Buddhism extols the Middle Way between extremes of practice as necessary to avoid peril. This is the rule of balance which applies to other of the matters and problems of daily life. Naturally there is no merit in what is too great or too little, or what is too strict or too lax (Punyasingh, 21:1981). The Buddha taught us to avoid being caught and entangled in any extremes, and always to follow the Middle Way (Bukkyu Dendo Kyokai, 2012).

All in all, Rosemary Fell, the main character of this story, fails to find happiness. The author of this story may use her surname 'Fell' to hint that Rosemary 'failed' to find happiness. Moreover, 'fell' can also have the meaning, 'very evil' or 'cruel' (Cambridge Advanced Learner's Dictionary). In other words, her surname would suggest the presence in her character of evil or cruelty. And having such a nature would inevitably result in her failure to find happiness. These findings of her state of mind help us to understand what the author writes at the beginning of the story, that "discoveries of hers, some of them (are) too terrifying for words" (Mansfield,

1922:1097). The Buddha taught us that all unhappiness results from the selfish desire for more pleasures and more power over others. Having such desires makes people think of themselves, want things only for themselves, and ignore what happens or is needed by others. When their wishes are not fulfilled, such people become restless and discontented (Dhammananda 2001:11-12). Moreover, the Buddha said, "If a person speaks or acts with a good mind, happiness follows him like his shadow" (Bukkyo Dendo Kyukai: 2012). This being so, the concept of happiness is associated with inner beauty, which stems from a good mind. The author of this story writes in the first lines, "Rosemary Fell was not exactly beautiful. No, you couldn't have called her beautiful. Pretty? Well, if you took her to pieces." (Mansfield, 1922: 1102). This means that for this author, 'beauty' does not lie in physical attractiveness, or social status. Rather it is the element wherewith the good heart is connected. And good-hearted people are happy.

Conclusion

Viewing *Rosemary* from a Buddhist perspective, we can see that her quest for happiness is made in vain, for she undertakes it in wrong ways. She seeks happiness from extraneous pleasures, which bring merely temporary satisfaction. Furthermore, she has a strong sense of self-orientation and moreover lacks mindfulness. In addition, she allows herself to be burned by the three fires of defilement, namely greed, anger and foolishness. Besides, she achieves no balance between extremes. These failings explain why her quest for true happiness cannot succeed. This profound work can serve as a model of the self-development guidance which leads to a happy life. In fact, happiness is not hard to find. Rather it is always available and very simple. We can be happy here and now. The Buddhist said, "There

is no way to happiness; happiness *is* the way.” Therefore, we should open ourselves to the happiness within and around us.

Author Affiliation

Instructor, Program of English Language, Phranakhon Rajabhat University

References

- Bien, T. (2010). **The Buddha's Way of Happiness**. (Kindle ed.). Oakland: New Harbinger.
- Brahmagunabhorn, Venerable Phra (P.A. Payutto). (2010). **Buddhadhamma [Nibbāna: The Supreme Peace]**. (R. Moore, Trans.). Bangkok: Chandrapen.
- Buddhadāsa, Bhikkhu. (nd). **Moradokthikhorfanwai: A Consigned Legacy from Buddhadāsa Bhikkhu**. (RatanaNantho Bhikkhu, Trans.). Bangkok: Thammasapa & Bunluentham.
- Bukkyo Dendo Kyukai. (2012). **The Teaching of Buddha**. (Kindle ed.). Tokyo: Kosaido.
- Dhammadharo, Lee. Ajarn. (2000). **Inner Strength**. Kuala Lumpur: Wisdom Audio Visual Exchange.
- Dhammananda, K. S. (2001). **How to Overcome Your Difficulties**. Singapore: Fabulous Printer.
- Dhammapitaka, Phra. (P.A. Payutto). (2003). **Freedom: Individual And Social**. (2nd ed.). Bangkok: Buddhadhamma Foundation.
- Fell. (2009). In *Cambridge Advanced Learner's Dictionary* (3rd ed.). Singapore: Cambridge. “Guinea (British coin).” **Wikipedia**. Last mod. 3 Mar. 2015. [\(http://en.wikipedia.org/wiki/Guinea_\(British_coin\)\)](http://en.wikipedia.org/wiki/Guinea_(British_coin)) (24 Apr. 2015).

- Lee, T. Y. (2007). **A Gift of Peace and Happiness**. Singapore: KepMedia International.
- Mansfield, K. (1922). *A Cup of Tea*. In **Glencoe Literature: The Reader's Choice**. 2002. (California ed.). (pp.1097-1102). New York: McGraw-Hill.
- Moore, K. (2011). **The 18 Rules of Happiness**. (Kindle ed.). London: Inspire 3.
- Punyasingh, T. (Ed). (1981). **Buddhism in Thai Life**. (2nd ed.). Bangkok: The National Identity Board.
- Thepwisutthimethi, Phra., Buddhadasa Bhikkhu., & Swearer, D. K. (1989). **Me and Mine: Selected Essays of Bhikkhu Buddhadasa**. (D. K. Swearer, Ed.). New York: State University of New York.
- Warren, A. (1961). The Nature and Modes of Narrative and Fiction. In R. Scholes (Ed.), **Approaches to the Novel** (pp. 191-207). San Francisco: Chandler.