

The Buddhist perspective of Ethical Value of the Concept of Happiness

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සැපය හෙවත් සුඛය උදෙසා දිවියම කැප කරන නූතනයේ අතිශය කාර්යබහුල මිනිසා වනාහි වරෙක සැපයට වහල්ව මිථ්‍යාවක් පසුපස හඹා යනු දැකිය හැකිය. ලොවෙහි සියල්ලෝම තමන්ගේ සුවය උදෙසා වෙහෙසෙන අතර එය සත්ත්ව ලෝකයේද දැකිය හැකි පොදු කරුණකි. සීමිත භෞතික සම්පත්වලින් අසීමිත ආශාවන් සාක්ෂාත් කර ගනු වස් වෙහෙසෙන මිනිසා වරෙක තිරිසනුන් හා සමානවද වරෙක තිරිසනුනට වඩා පහත් ලෙසද තම ඉන්ද්‍රියෝ මෙහෙයවත්. තවද පංච ඉන්ද්‍රියන් පිනවීමෙන් පමණක් සැබෑ සතුට සොයාගැනීමට වෙහෙස වන මිනිසා බොහෝ සෙයින් සමාජ ප්‍රතිමාණාතික්‍රාන්තව ක්‍රියාකරනු පෙනේ. මිනිසාගේ පරම විශ්වාසය නම් බොහෝ දේ රැස්කිරීමෙන් සතුට ඇති බවයි. ආර්ථික සාධනයෙන්ම පමණක් සැපය අපේක්ෂා කරන මිනිසා එක් ඇස් ඇතියෙකු මෙන් අසම්පූර්ණය. ආධ්‍යාත්මික සාධනයත් සමඟ එක්ව ඇති කර ගන්නා ආර්ථික සාධනය වනාහි නිරතුරුවම අවබෝධයට මෙන්ම නිවැරදි දෘෂ්ටියටද මග පාදයි. ළාමක සුඛවිභරණය බුදුදහමින් ගර්භිත අතර ආධ්‍යාත්මිකවත් ආචාරධාර්මිකවත් ලබන සුඛ විභරණය උභය ලෝකසිද්ධියම

උදෙසා හේතුවන බව බෞද්ධ ඉගැන්වීමයි. සැපය යන සංකල්පයේ සදාචාරත්මක වටිනාකම පිළිබඳ සාකච්ඡා කරන මෙම පර්යේෂණය සංධාර විශ්ලේෂණ පර්යේෂණ ක්‍රමය සුභාවිත අතර පිටකාගත කරුණු මෙන්ම තදනුබද්ධ සාහිත්‍යාගත මූලාශ්‍රය ඇසුරින් නිර්මිතය.

ප්‍රමුඛ පද : ආධ්‍යාත්මිකත්වය, ආර්ථිකය, බුදුදහම, සදාචාරය, සැපය

Introduction

Studying the history of religions, explored that every religious leader appeared in the world have ascertained the meaning of life. At the time Buddhism ascended, there were numerous kinds of paths to happiness based on dogmatic views and beliefs. In the sixth century B.C, many religious groups which had established and popularized had been realized how life miserable is and they were seeking an everlasting solution for overcoming it. According to the religious teachings of the Indian subcontinent before the Buddha, the socialized major path to achieve ultimate happiness of life were debatable. A group inculcated that the absolute path to ultimate happiness was Self-mortification, while another believes the path to happiness is self-indulgence. Almost all religious leaders who were contemporary to the Buddha believed that ultimate happiness would be gained through the Enlightenment or purification of the mind. The most eminent goal of Buddhism is to attain Nibbana. Attaining Enlightenment is the only path to enjoy worldly and spiritual contentment. People are ready to dedicate everything to achieve worldly happiness. Sometimes beings work hard at their maximum to achieve worldly happiness. However, it is quite clear that purifying the mind from all the cankers is the only way of spiritual happiness. Beings are free to achieve happiness worldly or spiritually, but they are not allowed to violate the Ethical values of a society from a Buddhist point of view. The

foundation of happiness in Buddhism is Ethics and Ethical values. The focused attention of this article is to discuss the interrelationship between the concept of Happiness and Ethics in Buddhism.

Research Problem

Discovering how the Buddhist ethics influence of happiness.

Aims of the Research

Happiness today, depend on the material fulfilment of the being. But the people who materially well-developed are also feeling sad and suffering indeed. Therefore, spirituality plays a major role in balancing the life. As a result, spiritual happiness leads people to ultimate happiness of Buddhism called liberation or the Enlightenment. How the Buddhist ethics influence of happiness which is beneficial for everyone in the world. The aim of this research is to elaborate the information on the validity and the uniqueness of Buddhist ethics in happiness.

Research Methodology

The methodology of this particular research is primarily qualitative and the data for this paper has been collected from the library reading, journals, articles and worldwide webs. The canonical texts and their commentaries will be utilized for this research. Collected data will be analyzed in the discussion part. In the case of analyzing the analytical method will be used.

Discussion

A common notion of happiness.

The Most desired intention of human beings in the world is to acquire happiness. On the other hand, the term happiness represents either the fortunate situation of life or glad or cheerful state of mind. These elements can appear in different proportion

on different occasions. Classifications of the term happiness can be seen as follows:

The ordinary notion

The notion in Philosophy

Well-being, welfare, utility and quality of life (**Edward, 1998:226-227**)

The ordinary notion: - The term "Happy" derived from noun 'hap' which means just happens, chance, luck etc. It shows the meaning that having good hap, fortunate, lucky, a sense that still retains sometimes death can be interpreted as a release of happy forever. Though the etymology of the term does not consist the wider meaning, contemporary use of the term residue the broad meaning than it is. Happiness is satisfaction or contented with having a good measure of what one regards as important in life, in general. The term itself further expresses the one's fortunate situation in life, glad or cheerful state of mind. It has typically shown the glad and cheerful situations of life as well as, same stages of mind. It naturally has to do with both situation and state of mind, but two elements can appear in different proportions in different cases. At an extreme, a martyr the person who is suffering from their religious belief can acquire happy to stake, merely secure in the conviction of right. On the other hand, another can acquire happy through realizing unfavorable actions or situations. A current perspective of happy can be interpreted as productive of favorable results.

The notion in philosophy: -

'Happiness' is not an important notion in ethics; 'wellbeing' is a notion of good fortune, of what makes a life go well. Happiness is important only if one thinks, as many philosophers, of course, have taught, that happiness is the only thing that contributes to

wellbeing, or if one uses 'happiness' as some have used it to mean the same thing as wellbeing. What we want, and what philosophers have generally been in search of, is an account of what it is for life to go well.

The most prominent use of the term 'Happiness' in modern philosophy is to be found in the work of utilitarian. They hold that acts are right in virtue of the value of their consequences and what makes consequences valuable. The classical utilitarian put the term 'happiness' to various theoretical uses. Some of them used it in an empirical theory of action (psychological hedonism), which claims that pleasure or happiness is the only end which in fact we desire or at which we aim. They also used it in a normative theory of the ends of life (ethical hedonism), which claims that pleasure or happiness is the only thing worth acting for.

We can distinguish two types of aspects of happiness. One is an attitude; the other is a collection of episodes that contribute to forming the attitude. The episodes are satisfactions derived from what one does and has. The attitude is satisfaction with one's life as a whole. If we take a sufficiently broad view possessions are not merely material goods, but also talents, personal relationships, the respect of others, worldly success, or a private sense of well-being. Nor should activities be thought of merely as publicly observable behaviour, for effectiveness, aesthetic appreciation, feeling fullness, and quite a bemusement are private activities, yet they are often conducive to happiness. The attitudinal aspect of happiness is more than the succession of satisfying episodes. The episodes may be goals achieved, obstacles overcome, experiences enjoyed, or merely a seamless continuation of the approved pattern of one's life. Without many such episodes, the attitude cannot be reasonably maintained.

Ethical worldly happiness

According to Buddhism, human society is interdependent. Each person in society should be accomplished their duties with each other. People always try to achieve their happiness at the maximum level. When they achieve their happiness, they tend to gain in every possible way. People always try to satisfy their senses through sensual pleasure. To achieve sensual pleasure, people work hard from the morning up to the evening. According to Buddhist analysis, happiness is depending on five sensual pleasures. We can see that people always practice various paths to accomplish their worldly expectations depending on cravings. To spend a very successful happy life, there should be wealth, good residences, vehicles and good children and wives. If someone achieves socially, economically, culturally and politically their satisfaction, it can be known as worldly happiness.

It is a natural fact that everyone desires to spend a happy life. Some scholars have said that Buddhism is a pessimistic religion that people are discouraged. But when we intellectually examine Buddhist doctrines, we can see a number of suttas that are related to worldly happiness. According to Buddhism, this very life is really suffering. Therefore, the Buddha has thought to give up this worldly happiness. But the Buddha did not reject worldly things including worldly happiness as a whole. The Buddha understood that this society is very different. They are very different levels and different understandings. That is one of the reasons why everyone is not in a position to understand Buddha's deep doctrine. But they can spend an ideal life enjoying happiness. The Buddha encouraged the people to spend good worldly life by earning money according to ethical values.

According to Kāmasutta of Suttanipāta, all worldly social behaviour has been built up based on sensuality. It is mentioned like this:

“*Kāmaṃ kāmaya mānassa,
tassacetam samijjhati
Addhā pītimano hoti,
macco laddhā yadicchati*”

Kāmasutta of Mahāniddesapali further classifies the craving into two groups. One of them is clinging to material benefits. Other is clinging to worldly desires. Although it is natural that people tend to gain those desires, they should fulfil those based on ethical value. When we build up worldly happiness with ethical values, it causes to the happiness of both oneself and other-selves.

Anaṇasutta of Aṅguttaranikāya is a good account for the worldly happiness. The discourse clearly revealed that ethical importance of worldly happiness. Once the Buddha told Anātapinḍika, the great banker, one of the most devoted lay disciple, leads an ordinary life, that there are four kinds of happiness.

1. *Atthisukha*
2. *Bhogasukha*
3. *Anaṇasukha*
4. *Anavajjasukha*

The first happiness is to enjoy economic security or sufficient wealth acquired by just and righteous means “It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. When he reflects on this, he’s filled with pleasure and happiness...” (*Idha, gahapati, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā. So ‘bhogā me atthi uṭṭhānavīriyādhigatā bāhābalaparicitā*

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sedāvakkhittā dhammikā dhammaladdhā'ti adhigacchati sukham, adhigacchati somanassam.) (Aṇasutta: PTS: 2: 65). According to the above statement, *Atthisukha* can be known as sufficient wealth or material needs to sustain one's life. Here, the Buddha has emphasized with righteousness.

The second is spending that wealth liberally on himself, his family, his friends and relatives and on meritorious deeds (*Idha, gahapati, kulaputto uṭṭhānavīriyādhighatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi paribhuñjati puññāni ca karoti... adhigacchati sukham, adhigacchati somanassam...*) (Aṇasutta: PTS: 2: 66). As *bhogasukha* explores it's when a gentleman uses his legitimate wealth, and makes merit with it.

The third is to be free from debts. It has been mentioned like this (So 'na kassaci kiñci dhāremi appam vā bahum vā'ti adhigacchati sukham, adhigacchati sukham, adhigacchati somanassam...). Here, indicates that one should free from debts. Otherwise, individual can't live independently in the society. If not, one has to undergo other's authority. Then, individual can't live a happy life according to his own views with his family. Therefore, it is very necessary when a gentleman owes no debt, large or small, to anyone. (Aṇasutta: PTS: 2: 67).

The fourth is mentioned as "it's when a noble disciple has blameless conduct by way of body, speech, and mind..." (*Idha, gahapati, ariyasāvako anavajjena kāyakammena samannāgato hoti, anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti... So 'anavajjenamhi kāyakammena samannāgato, anavajjena vacīkammena samannāgato, anavajjena manokammena samannāgato'ti adhigacchati sukham, adhigacchati somanassam.*) (Aṇasutta: PTS: 2: 68). According to that the fourth happiness is to live

a faultless and a pure life without committing evil in thought, word or deed.

Once, Dīghajānu, a householder visited the Buddha and said: 'Venerable Sir, we are ordinary laymen, leading the family life with wife and children. Would the Blessed One teach us some doctrines which will be conducive to our happiness in this world and hereafter'? The Buddha told him that there are four things which are conducive to a man's happiness in this world. When practiced constantly, these virtues, which are four in number, enable one to succeed in life bringing in happiness and prosperity. "*mayam, bhante, gihī kāmabhogino puttāmbādhasayanam ajjhāvasāma, kāśikacandanam paccanubhoma, mālāgandhavilepanam dhārayāma, jātarūparajataṃ sādāyāma. Tesam no, bhante, bhagavā amhākaṃ tathā dhammaṃ desetu ye amhākaṃ assu dhammā diṭṭhadhammahitāya diṭṭhadhammasukhāya, samparāyahitāya samparāyasukhāya*"ti. (Dīghajāṇusutta: PTS:4:281)

They are called in the Pali term "Diṭṭha-dhammika attha dhamma. They are as follows:

Uṭṭhāna sampadā - Being endowed with energy

Ārakkha sampadā - Being endowed with vigilance for protection

Kalyāna sampadā - Association with good people

Samajivikatā - Leading a balanced life

The first, *Uṭṭhāna sampadā*, is the most important thing, to begin with. *Uṭṭhāna* literally means to go up or to rise. To succeed in life man should be skilled, efficient, earnest, and energetic in whatever profession he is engaged, and he should know it well. He must strive to be the best. If he is a student, he makes sure that

he always obtains good grades, not being satisfied with merely passing the tests. He knows that education is the foundation of life, upon which rests his future. He is, therefore, determined to make the foundation strong by studying hard, ever eager to learn more and more and to the best of his ability. Only those who work hard will succeed. Then he can enjoy happiness.

Wealth and fortune come to those who work hard. But one cannot get rich if one does not know how to protect or take care of what has already been acquired. We must, therefore, practice the second virtue, *āraṅkha sampadā*. It advises us to be vigilant, not careless, about what we have earned or possessed. We must know how to use our money properly so it will give us maximum benefit. The income, which he has earned righteously, with the seat of his brow, may be ruined from thieves and natural disasters such as a flood. It may be seen, many people do not know how to use their money. They waste it on cigarettes, drinks and gambling etc. If we protect our wealth in the above manner, we can spend a happy life.

The third one, *Kalyāṇamittata*, is no less important for achieving the desired success or happiness. According to that, he should have good friends, who are faithful, learned, virtuous, liberal and intelligent, who will help him along the right path away from evil. These friends play a significant role in his life. If someone close to friends, they can influence his thought, change his views and character, even promote or ruin his life. Therefore, it is very important to have good friends to live a happy life.

The fourth one is a balanced life. One should spend reasonably, in proportion to his income, neither too much nor too little, he should not hoard wealth avariciously, nor should

he be extravagant (*samajīvikatā*) (Ven. Rahula, 1978: 82). Having acquired wealth in this manner, the man who is able to set up a household should divide his wealth into four groups. It is mentioned as follows,

“*Ekena bhoge bhujjeyya, dvīhi kammaṃ payojaye;*
Catutthañca nidhāpeyya, āpadāsu bhavissatī”ti.
(*Siṅgālasutta, D.N. 3: PTS: 187*)

Thus, having divided into four groups, he should spend and enjoy one portion, he should use two portions to run the business, and the fourth should be reserved for use in emergencies. The Buddha expounds the four virtues conducive to a layman's happiness hereafter:

Saddhā: - one should have faith and confidence in moral, spiritual and intellectual values.

Sīla: - one should abstain from destroying and harming life, from stealing and cheating, from adultery, from falsehood, and from intoxicating drinks.

Cāga: - he should practice charity, generosity, without attachment and craving for his wealth.

Paññā: - one should develop wisdom which leads to the complete destruction of suffering.

If someone follows those facts in his life, he can enjoy happiness in this very life and hereafter. From the few examples given above, one could see that the Buddha considered economic welfare as a requisite for human happiness, but that he did not recognize progress as real and true if it was only material, devoid of a spiritual and moral foundation. While encouraging material progress, Buddhism always lays great stress on the development of the moral and spiritual character for a happy, peaceful and contented society.

Regarding the worldly pleasure of man and woman, the Buddha contends that he had never seen any object in this world which attracts man's attention more than the figure of a woman or any object which attracts a woman's attention more than the figure of a man. He elaborates, saying that no other single form, sound, scent, savour and touch attract man's attention more than the form, sound, scent, savour and touch of a woman. Likewise, the most compelling attraction for a woman also is the form of sound, scent, savour and touch of a man. (...*Bhagavā etadavoca. "Nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthirūpaṃ. Itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati"*ti.) (**Rūpavaggo, A.N. I: PTS: 01**)

So it seems that by nature, woman and man can give each other worldly pleasure. They cannot gain satisfaction observation leads us to the conclusion that, among all the things which provide human pleasure, no other object can please all five senses of a person at the same time more than the male and female figures. It is an elemental biological attribute which makes attraction possible between a man and a woman. Therefore, crosschecking socio-cultural background of contemporary time of the Buddha, it approves the marriage life for the laity to enjoy the pleasure of the senses. While the Buddha approves the monogamy, he completely denounced the polygamy.

Ethical and spiritual happiness

The concept of happiness plays a central role in the Buddhist ethical system. Conduciveness of happiness is a principle criterion used in Buddhism to determine what is right or wrong. There are many philosophers who raise objections against basing morality on happiness on the ground that happiness is an extremely indeterminate concept. Buddhism holds that people

can be mistaken a different position in their judgment about what constitutes happiness. It was the Buddha's position that most unenlightened ordinary beings are deluded in thinking that the life of sense pleasure constitutes real happiness. The Buddha says that there is disagreement between the persons having noble insight and others who do not have it on what constitutes happiness.

According to Buddhism ignorance (*avijjā*) is an inability to understand what dukkha really is. When the disturbing passions and the ceaseless thirst for the possessions and enjoyment of impermanent things is completely gotten rid of, there occurs the happiness which Buddhism called the happiness of *Nibbāna* or enlightenment. According to Buddhism, it is the highest or ultimate happiness in Buddhism. Objects of sense produce delight (*assāda*). But they also have harmful consequences. Pleasure at the level of sensuality can be transcended and at a higher level of happiness can be attained. This is called *nissaraṇa* or freedom from the harmful consequences of the lower pleasures. With reference to the common pleasure of sense, the Buddha says that they consist of little delight and much unhappiness and anxiety. Unenlightened beings are said to suffer constantly from psychological distress, which is even more painful than physical sickness. According to the Buddha, when a person attains *Nibbāna*, he or she becomes perfectly happy. The Buddha does not agree with the common assumption that happiness can be found only in sensuous enjoyment. Speaking from his experience of the higher state of mental culture, the Buddha affirms that in the state of consciousness attained in the highest state of *Jhāna* (meditative rapture) there is the possibility of experiencing far superior levels of happiness.

From the enlightened perspective of the Buddha, it is claimed that the enjoyment of the pleasure of sensuous kind is

comparable to the infant's play with dirt. When we examine the *Nibbāna* we can't really say what kind of happiness the Nibbana is. Language is created and used by masses of human beings to express things and ideas experienced by their sense organs and their mind. Super mundane happiness or experience like that of the absolute truth is not of such a category. Therefore, language is not rich enough to express the experience as they are, just as the fish had no words in his vocabulary to express the nature of the solid land. Therefore, we have to go through the Buddhist canon.

The Arahant person who has realized the truth, *Nibbāna*, is the happiest being in the world. He is free from all the complexes and obsessions, the worries and troubles that torment others. His mental health is perfect. He does not repent the past, nor does he brood over the future. He lives fully in the present. Therefore, he appreciates and enjoys things in the purest sense without self-projections. He is joyful, exultant, enjoying, the pure life, his faculties pleased, free from anxiety. He is serene, and peaceful. As he is free from selfish desire, hatred, ignorance, conceit, pride, and all such 'defilements', he is pure and gentle, full of universal love, compassion, kindness, sympathy, understanding, and tolerance.

Even the word 'happiness' (*sukha*) which is used to describe *Nibbāna* has an entirely different meaning or a sense here. Ven. Sariputta once said

"Oh friend, *Nibbāna* is happiness! *Nibbāna* is happiness!" Then Ven. Udai asked: 'But, friend Sariputta, what happiness it is if there is no sensation?' Ven. Sariputta's reply was highly philosophical and beyond ordinary comprehension: "That there is no sensation itself is happiness."

When we study *Theragāthā* and *Theīgathā*, we can see how Arahant persons see the super mundane happiness or *Nibbāna*. One of the statements mentioned in *Theragāthā* is as follows: "*Nibbanam sukha param natthi*". Apart from *Nibbāna* there is no any happiness. *Nibbāna* which is taught by the Buddha is really happy (*Susukamvat nibbānam sammā sambuddha desitam*), it is another statement contains in *Theragāthā*. According to the enlightened persons, *Nibbāna* is a friend of all. In Dhammapada of Khuddaka nikaya, there are many verses related to the super mundane happiness. These verses clearly reveal how the Arahants who realized the *Nibbāna*, enjoy the bliss. They are the idealists in society. They did not harm anyone or anything like ordinary beings. Meaning of those verses can be mentioned as follows,

1. Victory begets enmity; the defeated dwell in pain. Happily, the peaceful life, discarding both victory and defeat.
2. Happy indeed we live, friendly amidst the afflicted (by craving). Amidst afflicted men, we dwell free from affliction.
3. Health is the most precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, *Nibbāna* the highest bliss.
4. There is no fire like lust and no crime like hatred. There is no ill like the aggregates (of existence) and no bliss higher than the peace (of *Nibbana*) (**Dammananda, 1992:173-176**)

The enlightened one did not go through the *Samsāric* life and it is unchangeable happiness. We can't define the nature

of *Nibbāna* through our language. However, we can say that the enlightened person did not care about worldly happiness. Therefore, he looks at worldly happiness as suffering.

In *Aññatarabrāhmaṇasutta* of *Anguttaranikaya* the Buddha has mentioned how *Nibbāna* is ethically value. It is mentioned like this

“Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinna-citto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti. Rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti...” (Aññatarabrāhmaṇasutta, A.N.I: PTS: 156)

It is a very good account with regarding ethical behaviour of an enlightened one. When we concern about normal persons, because of their lust, they tend to do things which is harmful to oneself, harmful to others, harmful to both. In addition to that, they subjected to many sufferings both mind and body or lamentations. But the enlightened person does not do anything harmful to oneself, harmful to others, harmful to both. In addition to that, there is no suffering or lamentation to the enlightened person. According to those facts, we can say that the Buddhist spiritual path also is based on ethical values.

The ethical path of gaining happiness

When we examine the history of religion, we can see that every religious leader in the world has found out what the meaning of life. At the time of Buddhism arose, there were various kinds of paths to happiness which is built up based on

different dogmas. When we search in the sixth century B.C, many religious groups had been realized that this life is miserable. They try to achieve everlasting happiness in life. Some of them thought that one can achieve ultimate happiness through the self-mortification while others said that it can be achieved through the sense indulgence. It is evident that many religious leaders try to gain ultimate happiness through the enlightenment or purification of mind. The Buddha said that if someone always tries to get sense indulgence through the five sense organs, he can never understand the path to happiness.

As a result of a misunderstanding of a way of happiness, many philosophers in the history of Indian religion tended to violate ethical values or they did not consider that. When we examine Brahmanism, they follow different kinds of sacrifices to associate with Brahma or *Brahmasahavyatā*. Following the *Ucchedavāda* trend, there were some materialistic like *Pakuda Kaccana* who refuse moral causation or ethical values, encouraging the followers to enjoy life, even at the independence. Their practice can be reduced into some stanza like this:

Yāvat jīvet sukhaṃ jīvet - rñam krtvā grītaṃ pibet

Bhasmī krtasya dehasya - Punarāgamam krtam

As far as the Buddhist teachings are concerned the birth of Buddhism clearly showed a critical response to those philosophical and religious teachings contemporary to the Buddha. As a whole, we find the Buddhist teachings as a middle way of teaching (*Majjhimāpaipadā*) which refers to dependent arising rejecting both extremes. Buddhism teaches the middle way practice which is called noble eight paths as a critical response to those extremes. According to Buddhism, it is very difficult to gain human life (*Dullabhañca manussattaṃ*). As a result of misunderstanding this fact, people embrace suffering

without gaining happiness. The Buddha has taught us the way to happiness or success in many of his discourses. The significance of the Buddhist way of happiness is to be based on an ethical system. According to one of these discourses, there are four virtues that lead to success and enable man to achieve his goals in life. They are "Will (*chanda*), Effort (*viriya*), Active thought (*citta*), and Wisdom (*paññā*).

The first key to success is the will to work or to fulfil one's duties to the best of one's ability. This means that one should have the desire, interest, and determination to work. There should be the right attitude towards what one is expected to do. Will is, in fact, a primary requirement in the execution of one's responsibilities, without which nothing much can be accomplished. The second is effort or perseverance in one's undertakings. When we undertake to do something, we should exert ourselves, fully and continually, until the task is completed. If students are merely interested in the subjects, they study but do not want to actively commit themselves, the chance for success would be very slim indeed. The effort is, therefore, a very important factor for success. We should try to cultivate the virtue in us.

Active thought means the thought about one's work which is well directed and constantly applied. Whatever we do, be it great or small, we have to apply our active thought to it, again and again, until it is finished. If we do not succeed in the first attempt, we should not feel discouraged but should think about it carefully and work even harder. We should be positive in our thinking and firm in our goals. The last virtue is also very important. Wisdom is necessary for all kinds of activities. When we work, we should have good planning and a proper understanding of the work. It is not enough to work hard; we should also work wisely, using our intelligence and common sense. Only those who work in this way will attain a high degree of success. The use of wisdom will

prevent us from doing wrong things and ensure our success. It is therefore very important that we learn how to cultivate wisdom and how to use it in all our activities.

If someone wants to spend household life, he should earn enough money. Otherwise, he has to face many difficulties. Therefore, the Buddha has taught the ways of decreasing wealth. The Buddha has taught in *Sigālovādasutta* that there are six doors of dissipating wealth. Those are, addiction to intoxicate; frequenting the streets at unseemly hours; haunting fairs; gambling; association with evil friends; idleness. After that, he taught bad results of those six facts. There are six dangerous of drink, the actual loss of wealth, increase of quarrels, susceptibility to disease, a bad reputation, indecent exposure, ruining one's intelligence. If someone runs through frequenting the streets at unseemly hours, he himself in unprotected or unguarded and so too are his wife and children, so also in his property, in addition he falls under the suspicion of being responsible for undetected crimes, false rumors are attached to his name, he goes out too many troubles. There are also six perils in haunting fairs, a man keeps looking about to see where is there dancing, singing, music, Recitation, Cymbal playing, the beating of tam-tams. These are the bad results of gambling: if the man wins, he is hated; if he loses, he mourns his lost wealth; waste of wealth; his word has no weight in an assembly (a court of law); he is despised by his friends and companions; he is not sought in marriage, for people will say that man who is a gambler will never make a good husband. There are six bad effects of association with bad friends: any gambler, any libertine, any tippler, any cheat, any swindler, any man of violence becomes his friend and companion. The bad effects of idleness are these: a man says, it is too cold, and does not work. He says it is too hot and does not work; he says it is too early.... too late, and

does not work. He says, I am too hungry, and does not work... too full, and does not work. And while all that he should do remain undone, he makes no money, and such wealth as he has dwindled away (Rahula, 1978:120-211). Therefore, one should have refrained from those facts. Then he can achieve happiness in this life and hereafter.

According to the Ambalaṭṭhikarāhulovādasutta of Majjhimanikaya, whenever one wishes to do an action by body, speech or thought, one would consider the action in terms of consequences. In this case, one has to depend on past experience, the experience of his own and of the majority of mankind. If any action found to lead to harmful consequences and unhappy to oneself, to others and to both, such action should not be done. If it is found to have the opposite consequences of promoting one's own happiness and welfare and the happiness and welfare of others, it should be done.

There is a most popular statement among the Buddhist that "*Sukhassetam bhikkhave yadidaṃ puññanti.*" According to that *Puñña* is another name to happiness. Therefore the Buddha encourages people to do wholesome thing whatever "*kusala* or *Puñña*". When we examine Buddhist literature, we can see ten kinds of wholesome acts known as "*dasa puññakriyavatta*" which is cause for the worldly and super mundane happiness, approved by the Buddha.

People do various kinds of actions with the purpose of gaining happiness. But the Buddha says in Dhammapada like this:

"Sukha kāmāni bhūtāni,

Yodaṇḍena vihiṃsati;

Attano sukha mesāno,

Pecca so nalabhesukhaṃ." (Ven. Narada, 1998: 125)

Whosoever, seek his own happiness, harms with the rod other pleasure-loving beings experiences no happiness hereafter. It means if someone wants to spend a happy life, he should not harm to others. In opposite to this, whosoever, seeking his own happiness, harms not with rod other pleasure-loving beings, experiences happiness hereafter. According to Buddhism, if someone hopes to do any action he should be compared with his own experiences. If someone does not like to something, he should realize that others also do not like it. When we search those facts, we can see that the entire Buddhist path of happiness is based on ethical values.

Conclusion

Dvicakkhusutta mentioned three types of men who live in this very world. They are a blind man, one eye blind man, and men who have two eyes. Two types of eyes which man should be achieved are, the knowledge of economic development, the knowledge of spiritual development. Buddhism appreciates a man who has both eyes and the main aim of Buddhism is to produce such a person. "Here the Buddha was making two very important points which mankind has not still properly grasped and implemented. Firstly, that human happiness cannot be achieved either by spiritual upliftment alone or material and advancement alone, and both these aspects must be looked after with equal emphasis in order to make man happy. Our own age proves the validity of this argument beyond all doubts. The section of the economically affluent world today has almost completely disregarded spiritual values but neglected often due to reasons beyond their control the material aspects of life, with the result that both the rich and the poor are unhappy" Therefore we can say that Buddhism absolutely reject worldly happiness gain through the material advancement, without spiritual values.

According to Buddhist notion, there is no limitation to Buddhists to enjoy happiness but it should not be violated ethical values.

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