



ANALYSIS OF THE PHYLOSOPHYCAL SIGNIFICANCE OF HAPPYNESS (SUKHA) IN THERAVADA BUDDHISM

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ABSTRACT:

This article aims to providing a detailed account of happiness especially based on the TheravādaPāḷi literature. It paves the way to understanding the significance of happiness. This work mainly relies on the method of a single word study of technical term 'Sukha'. This work is believed to contribute plenty of happiness in every life, according to what the Theravada Buddhist belief and practice. This work is concluded that is seen as the vital role which plays in the main theme of Buddhist concept.



KEY WORDS: Sukha, Happyness, Dukkha, Suffering, Kāyika Sukha, Physical happiness, Mental happiness, CetasikaSukha, AtthiSukha, Bhogasukha, ĀnanaSukha, AnavajjaSukha, KāmaSukha, sensual happiness, Nikkhammasukha, renouncing sensual happiness.

INTRODUCTION

All over the world, everyone have the same wish to possess the happy life by taking to hate suffering, to love happiness according to this attitude all people are the same to each other, *SukhakāmāDukkhapatikulā*.¹ Many people desire for happiness, therefore they seek the happiness with the great effort. According to the Abhidhamma, Pāli text, the word happiness defines as a pleasant feeling. It is a mental state that arises in the mine state (*CetasikamSukhamCetasikamSātam*).² It arises depending on a desirable object. Happiness defines as the experiencing of something in a satisfying manner, based on believing that it is the benefit to ourselves, whether or not it is actually is. Unhappiness is the experiencing in an unsatisfying; we have experience something in neutrally when it is in neither a satisfying nor a tormenting way.

However happiness defines as the feeling which it has handed, we wish to meet with it once more, unhappiness as that feeling which, when it arise, we wish to be parted from it, while a neutral feeling is that feeling which, when it arises or ends, we have neither or two wishes. And then the word happiness in Pāli is called *Sukha*, the Pali word is used both as meaning, namely "happiness, ease, bliss, or pleasure" and as meaning adjectively "blissful or pleasant." According to the discussion of the Buddhist analysis, happiness appropriate as feeling. It is necessary meaning. Feeling (*vedanā*) is a mental factor present in all types of consciousness, a universal concomitant of experience.

The absolute happiness is the purification of mind through the practice of molarity, concentration and wisdom. Whatever else we should do without these most essential and absolutely necessary components, we are not going to experience happiness, but just the opposite of

it. Happiness is the result of the purification of mind. We will never touch the taste of happiness with greedy mind; hateful mind and deluded mind, for these three are the very original roots of suffering, pain and unhappiness. Therefore the Buddha said that "our all activities are led by the mind state, mind is their teacher, mind is their leader, doer. If one who acts or speak with a purification mind then happiness follows like a shadow that trails behind".³ The pure mind most generated the happiness". All living beings desire happiness and recoil from suffering". (*SabbesattāSukkhakāmadukkhapatikulā*)⁴. Buddhism says that when we have skillful qualities, we experience mental health (*Arogya*), mental purity (*Anavajja*), mental ability (*Cheka*) all types of results in happiness (*Sukkhavipaka*).

THE SIGNIFICANCE OF THE HAPPINESS

In this world, all people face to many mental problem and pain. They want to liberate from this suffering. Therefore they try to obtain their happiness with various kinds of methods in their individual lives. According to Buddha, Buddhism points out the ways how to liberate from suffering. Suffering arises due to our unawareness and misunderstandings of our environment. Buddhism is a teaching that shows us how to live in happy, fulfilling and content life. The purpose of the Buddha's teaching is to eradicate superstition and clear up people's misunderstanding and suffering about life. Our lives can be raised with the teaching of Buddha by filling wisdom and happiness.

Our goal of cultivation is to attain true happiness. True happiness is undiminishing happiness, with standing the test of time and condition. It would be wise to remember that our lives are getting shorter by the second. Buddhism point out that the duration of life is very short and we should work mindfully for our salvation. People can't understand really conditions but realize this truth indeed avoid from suffering and quarrels.⁵ Whatever the happiness, we get secured amidst many disappointments, failures and defeats.⁶

In this world, when we look at the way of people, who suffering because of their strong craving for existence. And the craving for existence influences them to commit evil deeds. The Buddha point out for the human life how we can find ultimate direction, meaning and confidence through our own powers of observation and discernment. For the health of our body and mental peace and fulfill lives, happiness is the significance thing.

Everybody wants to obtain the goal of ultimate happiness but don't understand that selfishness must be abandoned. By distinguishing between suffering and happiness, people can purpose their lives in a way that leads to higher and higher happiness. The Buddha point out that the path of liberation, ultimate in *Nibbāna*, mentioned as the foremost happiness.⁷ Thus is why how to obtain the path to happiness is essential fact for human beings.

The Classification of happiness

We truly benefit from the Buddhist teachings when they are put into practice in everyday life. There are two aspects of life that everybody seeks throughout their existence in this world. According to the Buddhist *Abhidhamā*, the happiness is divided into two; Physical happiness (*KāyikaSukha*) and Mental happiness (*CetasikaSukha*). Physical happiness (*KāyikaSukha*) is originated in the body but mental happiness (*CetasikaSukha*) is originated in the mind.

KāyikaSukha (Physical happiness) this is one kind of pleasant feeling bodily called "pleasure" *Sukha*. Body is something like the tangible aspect to *rūpa*, *rūpa* being the objective constituent of the perceptual situation. It is our own experience of the tangible –perhaps to be more specific like *rūpa* when objectively experienced. According to *Dhammapada* it illustrates "*Arogyaparamalabhā*" means healthy is the highest gift. If we healthy, we can adopt the means to gain material and spiritual riches. If health is a desirable end to achieve good then what is instrumental in achieving a state of health is also good as means. Medicine requires for physical health or meditation require for mental health. Good health is only relative end because the ultimate goal that we seek in happiness. Feeling of *Sukha* arisen through mental contact with the "faculty of joy" (*Somanassindriya*). Then the developments of Buddhist philosophy show arising tendency to use *sukkah* happiness predominantly for bodily feeling and to reserve *Somanassa* for its mental counterparts, in its use in the discourses the word *Sukkhā*-happiness

comprises both bodily and mental feelings.⁸ The expression can be found in the *Abhidhammā*. According to *Dhammasangani* and *Vibhanga*, the word *Sukha* (happiness) used to refer to mental feelings.⁹ The Buddha enumerates various types of mental happiness, the happiness of the household life and the happiness of monastic life, the happiness of sense pleasures and that of renunciation, happiness with attachments and taints and happiness without attachments and taints, worldly happiness and spiritual happiness, the happiness of concentration and happiness without concentration, *Ariyan* happiness and mental happiness, happiness without joy, happiness not aimed at joy and happiness aimed at formless, happiness of equanimity.¹⁰

Everybody enjoys sensual pleasure. It is called happiness to be born as human being with all senses completely is a happy occurrence, for one can experience a very high level of sense pleasure through the sensory stimuli.

The above facts early indicate that pleasant mental feelings are the only sources that bring peace and happiness to the normal laymen. The Buddha also has shown how a normal layman could cultivate both two aspects; peace and happiness by classifying happiness into four categories. They are (1) *AtthiSukha*, (2) *BhogaSukha*, (3) *ĀnanaSukha* and (4) *AnavajjaSukha*.

(1) *AtthiSukha* - the happiness gained by the earning process. He can be happy thinking that he has plenty of wealth for the very thought "I have enormous wealth" giving him a secure feeling. If you are an employer or employee, if the wealth earned or collected is righteously yours that is you have been honestly sincere, fair and impartial in your dealings and you have earned your own respect for yourself and therefore has a claim for *AtthiSukha*.

(2) *BhogaSukha* - the happiness gained by the possession of land, property and products. He can be happy consuming his wealth in any manner, he deems secure entertaining his senses in any manner he wishes or giving with his relatives, friendships or giving in charity to whomever he pleases or saving as much as he pleases, therefore he can use whenever he or his family members. It is called *Bhogasukha*. If in addition to monetary wealth, you have useful productions whether agricultural or industrial or both agricultural and industrial and respected for the contribution to development and also entertaining relatives, friends and the needy by extending help where necessary you can claim for *Bhogasukha*.

(3) *ĀnanaSukha* - happiness gained by being free of any debts to anyone. The man he can be happy thinking that he is free from debts. If you are free of standing obligations to individuals or institution, in terms of heavy, unmanageable loans, then you could also claim to have *ĀnanaSukha*.

(4) *AnavajjaSukha* - happiness gained by being free of any wrongs incurred to anyone. The man can be happy thinking that he has earned his wealth honestly. It is called *Anavajjasukha*. If the life you have led is a completely faithful and blameless one, not stained by any wrong incurred to anybody, any organization or to your own country, then you are one who enjoys *Anavajjasukha* which is considered as the most gracious of all four categories.

The above four categories of happiness (happiness) refer to the laymen in the *AnguttaraNikaya*.¹¹ Happiness (*sukha*) is the opposite status of suffering (*dukkha*) to have happiness (*sukha*) to reduce *dukkha* including physical pain and mental status that people do not want to experience. In Buddhism there are various levels of *sukha* or happiness for human development and each individual can be achieve higher and greater or a more refined happiness, therefore happiness is not viewed as a static but a dynamic process in human development. The development of happiness from a basic to higher level can be seen as a process of reducing *dukkha* or suffering until it is completely gone at the highest level of happiness which is the happiness of *Nibbāna*.

In Buddhism, there are various kinds of classifications or levels of happiness. It range from the lowest level; *Kāmasukha* - sensual happiness, to the highest level *NirodhaSamāpattiSukha, Nibbāna*. In the *AnguttaraNikaya, SukhaVagga*, it can be found various kinds of *Sukha*, happiness. They are the happiness of layperson who attain happiness.¹² According to *AnguttaraNikāya*, there are two kinds happiness, with sets as; the happiness of layperson and the happiness of going forth, the going forth happiness is foremost, the sensual happiness and renunciation happiness, happiness with acquisitions and happiness without acquisition, the happiness with taints and the happiness without taints, worldly happiness and spiritual happiness, noble happiness and ignoble happiness, bodily happiness and

mental happiness, with rapture happiness and without rapture happiness, pleasure happiness and equanimity happiness, with concentration happiness and without concentration happiness, the happiness based on the presence of rapture and the happiness based on the absence of rapture, the happiness based on pleasure and the happiness based on the equanimity, based on the form and based on the formless.¹³

Among them, regarding to its objects is divided into compare about *KāmaSukha* (sensual happiness) and *Nekkhamasukha* (happiness on renunciation).

Kāmasukha (Sensual Happiness)

Kāmasukha (sensual happiness) is a kind of happiness concerning with sensual sphere. The Buddha calls us “the lay people who enjoy sense pleasures” (*gīhikāmahogino*).¹⁴ To us as laymen, the Buddha has pointed out various instructions as how to lead a happy life, while being lay people enjoying sense pleasures. The process begins with sensual happiness (*kamasukha*), the pleasure that we experience by gratifying our five folds sensuality through the physical sense organs. The unsatisfactory with this kind of pleasure is that it alternates with feelings of displeasure and nourishes more and more desire for sensory gratification. The *kāmasukha* is so common on to all people. It is possible to enjoy in an ordinary way. For example – on seeing desirable visible object, on hearing sweet song, on smelling on tasting, on touching a tangible object, on thinking pleasant idea, the happiness appears in the mind.¹⁵

There is no special path to the *Kāmasukha*. This happiness can be enjoyed in the ordinary ways. If one tries to experience a happiness that is higher than the *Kāmasukha*, he must abandon this happiness on sensual pleasure. The Buddha never praised sensual pleasure (*Kāmasukha*) as happiness. Instead, the Buddha said that (One should know how to judge what happiness is; having known how to judge what happiness is, one should be intent on inward happiness).¹⁶

In sensual happiness, the ordinary think that there is no higher than sensual pleasure. So they are scared of any happiness that goes beyond sensual pleasure. Sensual pleasure derived from *Kilesā* (defilements) is troublesome desire, it is not developed. This type of desire appeared from ignorance with unsatisfaction and unlimited wants; it is called *tanhā* (craving and attachment). If they have wisdom, they practice for happiness towards higher goals. The happiness from sensual pleasure in materials depends on external factors outside oneself and people may face unfavorable conditions which may lead suffering. Therefore people still need more development in terms of mind and wisdom based on happiness in order to manage this sensual happiness without suffering. There is need for higher levels of happiness through *dhmma* practice leading to *Nikkhamasukha*.

Nikkhamasukha (renouncing sensual happiness)

In Buddhism, *Nekkhamasukha* is the first practice associated with right intention. This *Nekkhamasukha* is happiness on renouncing sensual pleasure. This happiness is higher than *Kāmasukha* (sensual happiness). It is not common at all. It can be experienced just only by those who have attained “*Jhāna*” a state absorbing a meditation object with concentration. To attain *Nekkhamasukha*, there is a special path that is *Samatha* meditation. In order to attain the *Nekkhamasukha*, it requires to practice systematically the *Samatha* meditation. (*Kāmato Nikkhamatīti Nikkhamo, Evam Nikkhamavasena Uppann Sukham Pavivekavesena Uppann Sukham*).¹⁷ It means the happiness which renounce from sensual by renouncing this and it arise as happiness with eradicating defilements. The Buddha approached in *Therāgāthā* that “*Sukhena Sukhamladham*”. The real happiness obtains from the happiness basically. In other words, the happiness is more glorious when you are yourself the source of happiness of others. It is called *Nekkhamasukha*. In order to obtain the *Nikkhamasukha*, it requires to be developed systematically the *Samatha* meditation. It is essential development before the practice of *samatha* meditation. According to the Buddhist point of view the renunciation of happiness is higher than or deeper than or more the noble than sensual happiness leading the path of absolute happiness.

A motivation for a reorientation against the powerful pull of sensual happiness can be found in the reflection that it is reasonable to give up a smaller happiness, if in this way a greater and superior

happiness can be gained.¹⁸Consequently the Buddha invited his disciples to find out what really constitutes true happiness and based on this understanding to pursue it.¹⁹He was well aware of the fact that all beings are desirous of happiness. Hence he skillfully redirected this natural tendency in such a way as to lead to real happiness. The Buddha's injunction to find out what really constitutes happiness refers in particular to the happiness experienced with deeper states of concentration. *Nekkhamasukha* - the happiness meaning renunciation of worldly happiness, the virtue of selflessness opposed to attachment, selfishness and possessiveness.

There are three main accepts or stages basically to obtain renunciation happiness. They are molarity (*Sīla*), concentration (*Samādhi*), and wisdom (*Paññā*).The foundation of happiness lies in the practice of moral principles. One does not have to wait until he reaches the end of the tunnel to see the light of happiness, for while being engaged in the path of practicing moral principles he will certainly have moments of happiness as a fringe benefit. This means happiness comes from living a good moral life.

Sīla -molarity that three mental states *Viratī* which is misconducts. Molarity includes (1) *Smmāvācā*-right speech,(2)*Sammākamanta*-right action and (3)*Sammāājiva*-right livelihood. Moral behavior sustains wholesome state (*kusala*) and brings about happiness. The happiness produced by *Sīla* is happiness on innocence make the mental concentration, it can be practice in a quiet place because noise disturbs in developing concentration. Among the forty kinds of meditation objects which is more suitable for you according to your temperament. When we taking meditation greed is overcome free from ill-will, his mind become strong concentration with joyful and happiness and peace of mind. The Buddha shows that happiness is causally conditioned. It arise the sequence of conditions issuing in liberation and happiness leads to concentration. The resulting concentration is the *Jhāna* arise a basic for insight (*Pādakajjhāna*).From this stage the happiness included in this causal sequence is the nascent *Jhāna* factor of *Sukha* which begins to emerge in the access stage and reaches full maturity in the actual *Jhāna* itself. By this way the wisdom appear in mind wisdom which determine and cognize right and wrong cause and effect.By receiving the confidence, steadfast, the mind is rightly gone, rightly developed has rightly risen the moral conduct and concentration, gained release and become disjoined from sensual happiness. This is expounded as the escape from sensual pleasure.

By training three fold stages, it purifies conduct aid concentration and nourishes the seed of wisdom. The entire course of practice from start to finish can in fact be seen as an evolving process of renunciation culminating in *Nibbāna* as the ultimate stage of relinquishment. The happiness of renunciation is the happiness which giving up the word and leading a holy life or freedom from craving,lust and defilement and desires.²⁰

A STUDY OF ANALYSIS AND SOURCES OF HAPPINESS

In order to access the nature of happiness, the Buddhist analysis of *vedanā*(feeling) is a fundamental guide. There are various methods of bringing happiness. Friends make the happiness when a need has arisen, pleasant is contentment with whatever there might be, merit is pleasant at life's ending and pleasant is the destruction of all suffering. Happiness is in the world, to be mother and happiness is to be a father. Happiness in the world is the life of a recluse and happiness is the state of Brahma. Happiness is the age long (virtue) and happiness is confidence well established, happiness is the gaining of wisdom and happiness. It is not to do evil. Happiness is the one that arising of the awakened One. Happiness is the teaching of the Good law. Happiness is the unity of the group which is the ascetic life of the united.²¹The happiness attained the eliminating of *dukkha* -suffering.

In pursuit of happiness, many people are engaged in sense pleasure in the extreme. Because of the availability of ample opportunity for people to indulge in sensual pleasure, generally, many people concept by misunderstanding the source of happiness. They think that by pleasing their insatiable desire they can happy. They do not realize that the meaning is available to them to please their desire are limited by time and space. When we try to possess happiness by pleasing unlimited and insatiable desire by means limited by time and space, many people accepts that happiness is made by revenge. The oppositively-it for tat never takes any happiness to anybody. Absolutely an eye for an eye makes

everybody miserable, not happy. It is not by cultivating, but by destroying hate, that the happiness arises in our minds. According to Buddhist literature, the man who with the rod harms the rod less and harmless later, he will come to one of these states; He will be subject to acute pain, disaster, bodily injury, sickness, distress of mind, or oppression by the kind, loss of relatives or destruction of wealth or ravaging fire that will burn his house.²² He seeks his own happiness, does not torment with the rod beings that are desirous of happiness, the happiness in the hereafter".²³ According to the Buddha, he said emphatically that happiness can't obtain by mere wishing. The Buddha said that *Sukkhāsamvattanikāpatipadā* meaning the man who wants to happiness has to undertake the path that leads to happiness.²⁴ If we lead to the path of happiness requires special term based on the awareness that what yields happiness right path may be connective to future happiness or to future suffering, depending on its ethical quality.

The arising of Buddha and his teaching, the *Dhamma* are quite literally a source of happiness.²⁵ The teaching of the Buddha and his disciples is the happiness of human being. Because of the teaching of the Buddha point out the path to absolute happiness, The Buddha shows that happiness is causally conditioned. Happiness arises in the sequence of condition and issues in liberation. The happiness concerning with *Nibbāna*, is not considered to be a feeling (*vedanā*) to experience for it is feeling that generates desire. For example if the feeling happens to be pleasant, desire arises in the mind for obtaining what is felt. All happiness derived from any feeling can turn into the unhappiness. If happiness turns into unhappiness, and then we experience is suffering. The true happiness is the happiness attained by eradicate of *dukkha*. The cause of suffering should be eliminated completely never to return again in order to eliminate suffering. Totally the cause of suffering permanent happiness is possible. By eliminating suffering the happiness can be obtained. According to *Dhammapada* Pāli text, happiness become living without hate amongst the hateful; amidst hateful men we dwell unhating (*Susukhamvata Jivāma verinesuaverino*) etc.²⁶

However the Buddha explains that the source of happiness came from living in good health among the ailing, amidst ailing men we dwell in good health.²⁷ There are five kinds of sources to become happiness in *Anguttara Nikāya*. They are *Sadhā* –faith, *Hirī*– shame from evil, *Ottappa*– fear from evil, *Āraddha Viriya*–strong effort and *Paññā*–wisdom.²⁸ There are also many sources to become the condition of happiness. Good deeds or wholesome states are also the source of happiness. The happiness is most generated by the mind free from the factors that oppose it. The very source that generates happiness is the purified mind not the impure mind. Repetition of doing good deeds with pure mind is source of happiness. If a man does good deeds repetition, let take delight in it, the accumulation of good cause happiness.²⁹

CONCLUSION

In conclusion according to Buddhist Pāli, there are three Buddhist practices –*Sīla*, *Samādhi* and *Paññā*. By practicing these three, it aim for purification of beings, the sentient beings are defiled with mental impurities such as craving, hatred and delusion. These mental impurities defile mind, ignorance dominates and knowledge is unable to arise in the mind. It is impossible without wisdom to realize how to solve the problems and how to appear suffering. *Sīla* moral behavior removes the mental defilements such as physical defilements that influence the mind. *Paññā* eradicate the mental defilements in mind. By practicing above expression step by step, the mind becomes totally pure.

In this pure mind, no ignorance arises. *Paññā* (wisdom) dominates the mind and sees one's final liberation. All sufferings cease and the way which eradicates defilements. The cessation of suffering is the goal of the Buddhist practice. The final cessation of suffering is only *Nibbāna*, the supreme Happiness.

May all beings be happy.

May all beings be free from suffering.

May all beings be healthy and wealthy.

REFFENCE

- ¹MijjhimaNikaya, MijjhimapanasaPali,iv, p -366
- ²SamyuttaNikaya,Mahavagga Pali,p-185
- ³Dhammapada, v,2
- ⁴MijjhimaNikaya,Mijjhimapanasa Pali,iii,366
- ⁵Theraghathapali
- ⁶DhammapadaSukhavagga
- ⁷Dhammapada p,203
- ⁸MijjhimaNikaya, I, 302, kāyikamvācetasikamvāsukhamsātamvedayitamayamsukhavedanā
- ⁹Dhs ,17 and Vibh,85
- ¹⁰Anguttara Nikaya,ii,p,79
- ¹¹Anguttara Nikaya,ii,69
- ¹²AnguttaraNikaya,I,sukha vagga,80
- ¹³The Numerical Discourses of the Buddha,A translation of the AnguttaraNikaya by Bikkhu Bodhi.
- ¹⁴Anguttara Nikaya,4,62, sutta.
- ¹⁵Anguttara Nikaya,ii,p-79
- ¹⁶Milindapanna,iii ,278.
- ¹⁷M.Ti,3, 325
- ¹⁸Dhammapada,p,290
- ¹⁹M.iii,230:Sukhavinicchayamjanna,sukhavinicchayam,natvaajjhatamsukkamanuyunjeja.
- ²⁰Rhys David and stede(1921-25),p-37,entry for"Nekkhamma (retrieved 2008-04-12)
Rhys Davids and Stede speculate that the Sankrit term with which nekkhamma is associated is either.
- ²¹Dhammapada,p-331,333
- ²²Dhammapada,vs-138-140
- ²³Dhammapada,v,132
- ²⁴Anguttara Nikaya,iii,48
- ²⁵Dhammapada -148
- ²⁶Dhammapada verse,197
- ²⁷Free from the disease of passion
- ²⁸AnguttaraNikāya,Panca kanipata,23
- ²⁹Dhammapada,v,118