

Buddhist Teachings Contribute Happiness to Devas and Mankind¹

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1. Introduction

The sixth century B.C. was an age of far-reaching religious reforming activity over the whole of Ancient World. This was a period of moral and social renaissance in China and the Age of the Sophists in Greece. There was a remarkable intellectual and religious ferment in India in this period. It was, as it were, an Age of Enlightenment for the human race. A number of spiritual thinkers are seen engaged in unfolding the nature of reality. The spiritual field in this way was very much highlighted by their thinking and the problems embracing all its aspects appear to be vigorously raised, discussed, analysed, and examined. The names of Purana-kassapa, Makkhali Gosala, Ajita Kesakambala, Pakudhakaccayana, Nigantha Nataputta, Sanjaya Belathaputta etc. were commonly remembered and their theories were widely discussed by the people. Their common aim was to enter into the real nature of existence and reveal the same before the people for their general understanding. Of all these remarkable teachers who have worked upon their philosophies and developed new point of view, Gotama Buddha's name stands first, as he proclaimed his doctrine of universal truth to the people. He was the first most active missionary in the world wandering from place to place for forty-five years to preach his Dhamma to the masses and the intelligentsia, serving people both by example and by precept. He was named as Moral philosopher, translating all his words into action and prescribing a virtuous path leading to the moral purification and advancement for all beings.

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Buddhism which was originated in the northern part of India and at one time prevailed in throughout Asia mingled with the traditional beliefs of many lands. Its spread was notable for the number of strong personalities it engendered. Buddhist missions everywhere supported and stimulated a cultural vitality that led to the development not only of saints and ascetics, missionaries and social workers, but also of statesmen and physicians, artists, poets, educationists and philosophers. Buddhism thus, became a way of life for all.

According to the Pali canon, the Gotama Buddha was born as Boddhisatta Siddhattha Kumar on the full moon day of May in the year 563 B.C. in the Sakyan Royal family at Kapilavatthu. The birth actually took place in a beautiful Sala grove named Lumpini which was situated between the two kingdoms Devadaha and Kapilavatthu. The king Suddhodana, ruling over the land of the Sakaya was his father and Queen Mahamaya was his mother. It is further said that just after birth he walked seven steps and uttered words of prediction of his own enlightenment and then described his body as being endowed with the thirty-two characteristics of a great man.

In the Jataka commentary, after the Enlightenment, the Buddha sat in ecstatic contemplation for his emancipation under the tree named Muccalinda, Southeast of the Bodhitree and made the following Utterances;

Solitude is blissful for those who have realized the Dhamma, taking delight in such alpaca and knowing things as they are.

Blissful is non-violence, being self-restraint in dealing with other beings. Blissful is dispassion, the transcendence in all respects of sensual delight. Blissful is abandonment of pride of egoism.

After the seventh week, the Buddha left the Rajayatana tree and returned to the Ajapalanigrodha bayan tree and as he was absorbed in solitary meditation, the thought occurred to him. Dhamma is so deep, exceedingly difficult for realization, peaceful, excellent, beyond dialectic, subtle, and intelligible to the learned one. It can not be understood by anybody who was engaged in rejoicing, in sensual pleasure. It would not be wise to preach the Dhamma, which is so profound and deep to those who are far away from the spiritual understanding. He was so afraid of getting weariness and vexation when his teaching would not be understood by them. Therefore he determined not to preach the Dhamma.

The Buddha being reflected thus, was not disposed to expound the Dhamma. The Lord Brahma by the name of Shampati knowing of the Buddha's thought, came down from his celestial realm and invited him to preach the Dhamma to those who could understand. "O lord, may the Exalted one expound the Dhamma! May the Accomplished one expound the Dhamma! There are beings with little dust in their eyes, who, not hearing the Dhamma, will fall away. There will be those who understand the Dhamma".

The Buddha, having made a survey through his clairvoyant power and wisdom, decided to preach the Dhamma immediately and thought of the person to whom he would first make known his discovery. The two former teachers Alara Kalama and Uddaka Ramaputta then came into his clairvoyant view and he thought that Alama Kalama would understand his Dhamma in no time because he had spiritual awakening to greater extent, however a Deva informed the Buddha that Alama Kalama was not existing and who had breathed in last only a week before. And then the Buddha remembered his another teacher Uddaka Ramaputta, thinking that he should be taught of the Dhamma. In this case he got information that Uddaka Ramaputta was no longer in existence. This was confirmed by diverting his mind towards the fact. Next he remembered the Five Ascetics who served him very much at that time of his practicing austere penance. It appeared to him that they would be able to understand his Dhamma, then he decided to preach his teachings to them first and he diverted his mind to know the where about of Five Ascetics and with his divine eyes seeing them living in Isipatanamigdaya. After such determination, he left Uruvela for Vanarasi.

The Buddha gave his first sermon to the five ascetics on the full moon day of the Asalha Luna month. His first Sermon is called Dhammacakkapavattana Sutta. It is known as the Eightfold Path or the Noble Path. It is so called because it avoids two extremes; self-indulgence and self-mortification. This middle path has been characterized as a path leading to Nibbana. The eight constituent factors due to which it is called Eightfold Path, are the right views, right aspirations, right speech, right conduct, right means of livelihood, right exertion, right mindfulness and right meditation.

The Buddha taught the five ascetics in various ways and made them realise the truth face to face. It was the first occasion of the dawn of spiritual wisdom on the people of this world. So long the teaching of the Master was limited

to him and his sixty disciples. Now that the rare and opportune moment came when the Buddha made an enunciation his mission by making the most auspicious statement as "I have been delivered from all nooses, O works, whether the divine or the human, and so are you. Go now and wander for the welfare and happiness of many out of compassion for the world, for the gain, welfare and happiness of gods and men. Let not two of you proceed in the same direction. Proclaim the Dhamma that is excellent in the beginning, excellent in the middle, excellent in the end, possessed of meaning and the letter and utterly perfect. Proclaim the life of purity, the holy life consummate and pure. There are beings with little dust in their eyes who will be lost through not hearing the Dhamma. There are beings who will understand the Dhamma. I also shall go to Uruvela, to Senanigama to teach the Dhamma.

With this statement the Buddha's Teachings found their best and deepest expression through the wondering monks, having devoted the cause of promotion of the interest of suffering humanity. They, therefore, departed, each going alone to a particular place and preached the doctrine to the people wherever they went.

The present paper deals with the characteristics of the Buddha's teachings of happiness and path leading to ultimate goal of mankind.

2. The Concept and Different Kinds of Happiness

The concept of happiness in Buddhism can be viewed from two levels; the first being What is easy to feel and understand as easy to endure, opposed to the term Dukkha or Suffering ; the condition that is different to endure.

The second meaning implies the Cessation of Mental Defilements, the state of being without Tanha. Buddhism calls this level of happiness Nibbanasukha and considers it the climax or the Sumnum bonum of life.

The problem of suffering being the essential one in Buddhism, the Buddha's teaching of the Four Noble Truths deals fundamentally with suffering and its related aspects. The techniques of how to abolish suffering to attain happiness are always stressed. However, there are several stages or levels of happiness, beginning with the kamasukha (sensual happiness) to the more advanced or more refined one, which climaxes in what is called Nibbanasukha.

In the Suttanta Pitaka, the Buddha classified happiness into several categories into two kinds, then three, four and ten kinds. Each of them will be discussed summarily as follows :

In the Anguttaranikaya, the Buddha divided two kinds of happiness broadly, into 13 implications, as follows :

1. Happiness of lay disciples and Happiness of the homeless life.
2. Happiness through sensuality and happiness through renunciation.
3. Happiness based on Kilesa (Defilements) and one independent of Kilesa.
4. Happiness still interfused with Asava (potential Defilements) and one not so interfused.
5. Happiness with bait hooked and one without such bait.
6. Happiness of worldlings and one of the Noble Disciples.
7. Happiness of the body and one of the mind.
8. Happiness in the Jhana (Absorption) stage with Ecstasy and one without Ecstasy.
9. Happiness in Samadhi (Meditation) and one not in Samadhi.
10. Happiness through Delight and one through Upekkha (Equanimity).
11. Happiness in Jhana based on ecstasy and one not so based.
12. Happiness based on Delight and one not so based.
13. Happiness based on Form and one not so based.

In the Khuddakanikaya, there are 3 kinds of happiness desired by the wise men ;

1. Praise
2. Acquisition of delightful property
3. Enjoyment in a celestial realm of the hereafter

In the Anguttaranikaya, we learn of the happiness of lay disciples the Buddha described to the Anapindika the millionaire as follows :

- a. Happiness through having wealth.
- b. Happiness through spending that wealth.
- c. Happiness through not being in debt.
- d. Happiness through performing decent, harmless activities.

In the Anguttaranikaya, Venerable Sariputta described 10 kinds of happiness to Venerable Udayi, beginning with Kamasukha (Happiness from Sensual pleasure), the lowest kind, to the more advanced, refined kind, climaxing in the tenth as follows :

1. Kamasukha Happiness through sensual pleasure
2. Happiness in the First Jhana (Absorption)
3. Happiness in the Second Jhana
4. Happiness in the Third Jhana
5. Happiness in the Fourth Jhana
6. Happiness in the First Formless Jhana (Akasanancayatana Jhana), one contemplating the limitlessness of the Air
7. Happiness in the Second Formless Jhana (Vinnanancayatana), one contemplating the limitlessness of Consciousness
8. Happiness in the Third Formless Jhana (Akincancayatana), one contemplating the limitlessness of Nothingness
9. Happiness in the Fourth Formless Jhana (Nevasannanasannayatana), being neither Perception nor Non-Perception
10. Sannavedaniyarodha samapatti one through the Extinction of Sanna (perception) and Vedanna (Sensation)

There can be another classification that the researcher thinks can cover all the meanings that can be implied is what is called Lokiyasukha (mundane happiness) and Lokuttarasukha. (supra-mundane happiness)

1. Mundane Happiness (Lokiyasukha)

This implies the happiness that is mundane i.e. still worldly, being experienced by worldlings. This kind or level of happiness is still related to the Bhava (Being) and the Bhumi (realms of being), both terms referring to the realms of birth of sentient beings. As far as the Bhava is concerned, there are three of them viz. Kama Realms of sensuality, Realms of Form (Rupa) and Realms of Formlessness (Arupa)

Kamabhava is the realms of sentient beings who still take delight in sensuality. They are called those in the Kamavacara Bhumi, numbering 11 in all as follows :

1. Niraya, hellish beings, realms where there is no happiness.
2. Tiracchanayoni, realms of animals, which have no specific realm of their own. There are two kinds viz. the visible and the invisible.
3. Pittivisaya, realms of the hungry ghosts.
4. Asurakaya, realms of the demons, those who have no delight, on independence, no hope for the future.

5. World of human beings
6. Catumaharajika, the celestial realm ruled over by the four guardian angels; Dhatarattha, Virulhaka, Virupakkha and Kuvera or Vessuvan. The Celestial being in this realm are governed by these four celestial monarchs.
7. Tavatimsa, literally realm of thirty-three celestial beings. Lord Inda or Sakka is the king of this realm.
8. Yama, the realm of gods or angels without suffering or troubles. Their lives are filled with divine happiness.
9. Tusita, realm of celestial beings who are always endowed with their own wealth or property. Those in this realm are at all times refreshed and invigorating.
10. Nimmanarati, those who take delight in creating whatever sensual pleasure (of the five kinds viz. sight, sound, smell, taste and touch) they have in mind. They always take pleasure in such delightful experiences.
11. Paranimmitasayatti. There is no need for the gods or angels in this realm to "create" whichever kind of pleasures they want to, since they can enjoy the fruits of such creation that other angels, having known their wishes, are glad to create such things for them.

The fifth to the eleventh realms are called Kama Sugatibhumi, realms of those who, literally, 'go well' as far as the sensual delight is concerned. Those who take birth in any of these realms must have performed such wholesome Karmas as Dana (Charity-dispensing), Sila (observance of Precepts) and Bhavana (Mind-development) in their previous lives.

These eleven Bhumi or realms are divided on the basis of the magnitude or intensity of happiness concerned, from the lowest grade to the highest one, which is number eleven i.e. Paranimmitasavtti. The one that is lower next in Nimmanarati, followed by the numbers above to the realm of human beings. The Apayabhumi, literally the realms in which there is no pregress, only decline. In these realms, besides happiness, the beings there in have to suffer a variety of ills and pains. Of the four realms, the worst is number one i.e. Niraya or hellish realms, to be followed in lesser magnitude or intensity by the next ones i.e, numbers two, three and four respectively.

The Realms of Form (Rupabhava) refers to the sixteen realms of more advanced or more refined beings called Brahma. They are also called Rupavacarabhumi as follows:

The sixteen Realms of Form are broadly divided into three categories; three realms of the First Jhana, three of the Second Jhana, three of the Third Jhana and seven of the Fourth Jhana as follows :

1. Brahmaparisajja, the Brahma beings with retinue to serve them.
2. Brahpurohita, the Brahma being acting as advisors of their chief.
3. Mahabrahma, the Brahmas that are the chiefs.
4. Parittabha, the Brahma beings whose ray or brilliance glow with less lustre than those above them.
5. Appananabha, those whose ray or brilliance glow with limitless lustre.
6. Abhassara, the Brahma whose ray or brilliance glow around their bodies.
7. Parittasubha, those whose ray or brilliance is beautiful, although it is some what less than those above them.
8. Appamanasubha, those whose ray or brilliance is immeasurably beautiful.
9. Subhakinha, the Brahma whose beautiful ray or brilliance shines around their bodies.

Arupa bhava (Realms of Formlessness) are divided into four sub-realms inhabited by beings called Arupa Brahma, Brahma without Form;

1. Akasanancayatana bhumi, the sub-realm of those who attain the condition of the limitlessness of the Air.
2. Vinnanancayatana bhumi, the sub-realm of those who attain the condition of the limitlessness of Consciousness.
3. Akincannayatana bhumi, the sub-realm of those who attain the condition of Nothingness.
4. Nevasannanasannayatana bhumi, the sub-realm of those who attain the condition of being neither-Perception-Nor-Non-Perception.

The Brahma beings taking birth in these Formless Realms are called Arupa (Formless) Brahmas. They exist only through the Namakhandha or Aggregates of Name, which goes on as a continuous process from the moments of their taking birth. The happiness of these Brahmas is the result of developing the Arupa (Formless) Jhana. It is therefore more advanced and refined than one in the Rupajhana or Jhana based on Form.

Happiness in all these realms of Kama (Sensuality), Rupa or Jhana with Form and Arupa or Formless Jhana are all included in the Lokiyasukha i.e. worldly happiness, excluding, as a matter of course, the happiness in the five realms of the Anagami (the Non-Returners).

2. Supra-mundane Happiness (Lokuttara-sukha)

The happiness on the Supra-mundane level is, as its name implies, on that has transcended the experiences in the mundane atmosphere. It is more advanced and refined than the mundane happiness of the three above-mentioned mundane realms, on the grounds that it is unconditioned, absolute. Buddhism calls this Nibbanasukha, happiness through the attainment of Nibbana. It is the climax of man's spiritual ascent.

In the Sanyuttanikaya, The Buddha said "There is, O monks, an unborn, an unbecome, an unmade, an unformed. If, monks, there were not an unborn, an unbecome, and unmade, the escape from the born, the become, the made, the formed would not be possible in this world. But because there is an unborn, an unbecome, an unmade, an unformed, the escape from the born, the become, the made, the formed is possible."

"Here there is neither the element of solidity (expansion), fluidity (cohesion), heat and motion, nor the sphere of infinite space, nor the sphere of infinite consciousness, nor the sphere of nothingness, nor the sphere of neither perception nor non-perception, neither this world nor the other, nor sun and moon. Here there is none coming, none going, none existing, neither death or birth, without support, non-existing, without sense objects is this. This indeed is the end of suffering (dukkha)."

This was confirmed in one of the Buddha's sayings, "Nibbanam : Nibbana is the highest happiness."

3. How to attain Happiness

The practice leading to happiness in Buddhism is offered through two categories based on the kinds of persons involved; the one for lay disciples and the other for the recluses or Bhikkhus. In another sense, there are classified another three levels: Kamasukha, happiness through sensual delight; Jhanasukha, happiness through the level of Meditation called Jhana (Absorption) and the third

one, being the highest, called Nibbanasukha.

Such differences in the kinds and levels of happiness are based on the degrees of maturity of the listeners, who can attain the levels of happiness suitable for their purposes and characteristics;

- a. Ditthadhammikattha, benefits obtainable in the present life, being the elementary stage of happiness.
- b. Samparayikattha, benefits obtainable in the hereafter, being the secondary level.
- c. Paramattha, the highest benefit obtainable through the attainment of Nibbana, being the highest one.

The ways and means by which to obtain those benefits are also classified in accordance with the persons intended as follows:

1. For lay disciples

Agariya is the name for lay disciples, since they still have to take care of their homes and families. Happiness for this kind of disciples is for the most part on the level of Kamsukha (Sensual happiness). There are, if any, a small number of them who aspire to the happiness beyond that. As householders, they have to take care of their families and homes, have to own or possess some property such as land, money, etc. They have to work for their life and the lives of their dependents; that is, the duty and responsibility of the householders. The greater part of their time must be spent for such a purpose, and as such they are generally not ready for the higher kind of practice for a higher kind of happiness. However, there are still a number of them who can spare their time for a higher purpose. These, for instance, are such disciples as the lady Visakha in the times of the Buddha. Despite her being householders with a big family, she was mature enough to live a life of a Sotapanna (Stream-Winner) amidst the burden of raising her family.

This means that there are lay disciples of householders that can be Noble Disciples as well as worldlings. It was mentioned that lay disciples can be Noble Disciples of the levels of Sotapanna (Stream-Winner), Sakadagami (Once-Returner) and Anagami (Non-Returner). If any of them has become an Aragant, they will have to be ordained a Bhikkhu. There is an instance in the case of the youth Yasa. The reason stated in the Scripture was that the Arahathship being the highest state, a lay disciple cannot support such an exalted and lofty condition.

Thus one who attained the Arahatsip while being a lay disciple must be ordained within a short time (seven days), otherwise he (or she) would have to attain Parinibbana, here meaning passing away.

2. *For the Recluses*

One of the essential practices or recollections was mentioned as numbering ten items, being intended to be their self-warning, as follows:

1. Recluses (Bhikkhus) are to warn themselves as often as possible that they are now in a different position from lay people. Physically, they have their hair and moustache (including beard) shaved. Formerly they used to dress themselves with fine and expensive clothes, eat in the silver or golden dishes etc. Now, having been ordained, they have to dress themselves in the Kasaya (Yellowish-brown) coarse robes and eat the food all mixed up in one container i.e. the almsbowl etc.

2. Recluses are to warn themselves as often as possible that their life now depends on others since they have to go for almsfood to maintain their life. Thus they must not be particular in food. They should live a life of simplicity.

3. Recluses are to warn themselves as often as possible that other actions there are that they should try to perform such as they should conduct themselves in the manners different from those of lay disciples. These are, for instance, the practice of self-control, of walking with self-restraint.

4. Recluses are to warn themselves as often as possible whether they can blame themselves in the practice of Precepts (Sila).

5. Recluses are to warn themselves as often as possible whether other recluses who are learned and discreet can blame them in the practice of Precepts.

6. Recluses are to warn themselves as often as possible that they will one day be dissociated from what they hold dear.

7. Recluses are to warn themselves as often as possible that they have their Karma as their own (belongings), they are to inherit the fruits of their Karma. They have their Karma as their birth, their relatives and their refuge. Whatever they have done, be it good or evil, they are to experience the fruits there of.

8. Recluses are to warn themselves as often as possible what they are doing at the moment.

9. Recluses are to warn themselves as often as possible whether they still take delight in the abandoned place or home.

10. Recluses are to warn themselves as often as possible whether there

is any Insight that can do away with the Defilements, being Noble, belonging to one with super-human conditions,— that they have attained, by which, when questioned later by other recluses who are their colleagues, they will not be embarrassed.

It will be seen from the above explanation that there is a difference between the practice for happiness of lay disciples and that of Bhikkhus or recluses. Of course, there can be to a certain extent and in some cases a similarity between the two. This is the path towards the Jhanasukha (happiness in the meditation on the level of Jhana or Absorption) and Nibbanasukha (Happiness of the Nibbana). Both are free to tread the same pathway. But, after all, the recluses are in the better position in that theirs is a life of simplicity, without any ambition for material gains. They can thus dedicate more time and efforts for the attainment of the lofty kind of happiness.

4. Practices for Attainment of Happiness through Kamasukha (sensual pleasure)

Those who follow these practices are the lay disciples who are worldlings and the Noble Disciples of the two lower grades i.e. the Sotapanna (Stream-Winner) and the Sakadagami (One-Returner), both of whom can still be householders and raise families like other lay disciples.

In prescribing the practices leading to the Kamasukha, the Buddha has in a variety of ways advised the lay disciples to follow the formulas so they can fulfill their purposes. He started with the four kinds of happiness to be expected by them in a righteous manner as follows:

1. Happiness through having property or money. This is their justifiable pride in that they have rightfully acquired wealth through their own honest efforts.
2. Happiness through the wealth acquired. They will be delighted in having made use of the wealth for the benefit of themselves and others.
3. Happiness through not being in debt. They have no worry about having to pay back their money to others, together with interest.
4. Happiness through having performed activities or their duties that are not harmful to anybody. Thus they are not in the position to be blamed by wise men.

Of the four kinds above, the fourth is the most important one. We find this confirmation in the Anguttaranikaya as follows:

"A person whose nature is to die, having realised how it is happiness not to be in debt, should recall how it is happiness to have property or money. Whenever he is happy spending the money righteously acquired, he will realise the truth through his wisdom. (This means) he will realise the truth that all those kinds of happiness is not worth the sixteenth part of a number divided sixteen times of performing the activities or duties that are harmless, not mixed with evil."

5. Practices for Attainment of Jhana-smapattisukha

The Jhana here implies the four levels of Jhana based on Form and the other four called formless Jhana. The fundamental practice is to develop samadhi or meditation, which means mind-training until the mind is divorced from the five mental hindrances of nivarana as follows :

1. Kamachanda : sensual craving, a burning desire for sensual pleasure;
2. Byapada : hatred, a feeling of anger or enmity towards others;
3. Thinamiddha : torpor or drowsiness,— a mental as well as physical inertness;
4. Uddhacca kukucca : worry or anxiety, causing excitement and loss of self-control;
5. Vicikiccha : doubt or hesitation, the inability to make a decision which often leads to cowardice.

These Five mental hindrances (Nivarana) hold a person back and block him from success or prosperity, binding him to the world of sensual desires. It is through the development of Meditation that the mind can be divorced from these Hindrances.

There are forty methods of developing meditation, which can be divided into seven sections; The ten kasina, ten kinds of corpses, ten recollections, Four Divine Abodes of mind, or four limitless abodes, Repulsiveness of food, Recollection of the four elements combined to form the body, and the four Arupa (Formless Jhana)

Meditation can in one sense be divided into two levels viz. the lower stage (in the vicinity of meditation). This is when the mind is momentarily shut off from discursive thinking, being in the vicinity of the condition

of unshakability. It is called Upacara samadhi. The second is the higher, unwavering stage, being profoundly one-pointed and completely self-poised. This level is called Appana samadhi

6. Practices for realization of the highest Happiness (Nibbana)

The happiness in nibbana being the most advanced and most refined of all other levels, the practices for such purpose is as a rule fairly complicated and profound. In the Sanyttanikaya, Venerable Sariputta was recorded to have preached the practices to a mendicant named Jambukhadaka as follows :

Jambukhadaka : Venerable Sariputta, what is it that is called Nibbana?

Sariputts : It is the Extinction, O Jambukhadaka, of Raga (lust), Dosa (Anger) and Moha (Delusion) that is called Nibbana.

J. : Is there a path, O Venerable, for the realization of Nibbana?

S. : There is, O Jambukhadaka.

J. : What is it, O Venerable, that leads to the realization of Nibbana?

S. : The Noble Eightfold Path O Jambukhadaka, is the Path that leads to the realization of Nibbana. The eight elements are : Right Views, Right Aspirations, Right Speech, Right Actions, Right Livelihood, Right Efforts, Right Mindfulness and Right Meditation.

This points to the fact that achievement or realization of Nibbana is to be the result of sincere and earnest practices of the system formulated for Buddhists. Broadly speaking, the eight elements can be summarised into three steps:

a. Adhisilasikkha : observance of Precepts as a means for the sake of self-control in words and deeds.

b. Adhicittasikkha : mind-training as a means of self-control regarding the mind i.e. the thoughts and emotions.

c. Adhipannasikkha : the course for the development of Wisdom on a higher, more advanced level.

These three, are also called Tisikkha i.e. the three steps or courses of practice.

7. Conclusion

The Prominent characteristic of the Buddha's teachings is the Middle Path; no way related to the two extremes : indulgence in sexual pleasure and self-motification. It is the Noble Eightfold path leading to the cessation of sufferings.

Happiness in Buddhism can be classified into three levels: Kamasukha-happiness through sensual delight, Jhanasukha-happiness through the level of meditation called Jhana (Absorption) and Nibbanasukha- the highest happiness being free from defilements and sufferings.

Since the happiness in nibbana is the most advanced and most refined of all other levels, the practices for such purpose as a rule fairly complicated and profound. One who has achieved this level is absolutely delivered from defilement once again.

There is a difference in the degree or strength of happiness experienced by different grades of Noble Disciples of the four kinds, the happiness experienced by sotapanna or the stream-winners is mildest, since they have eradicated only three sanyogana, where as on the other end the happiness of the Arahanta disciples is to be the highest, the most refined and advanced one. They have eradicated all kinds of defilement and can be compared to the fire that is extinguished what remains is, only the coolness, the tranquillity, the bliss beyond the worlding's concept or even imagination.

Humanity, nowadays, is in the throes of a crisis. The crisis is multidimensional and dangerous to the survival and civilization of mankind. Buddhism in this situation, is the way out.

Buddhism is a practical and rational way of life and ethical method for escaping the misery of actual life by the practice of self-restrain, the meditation and wisdom. It constantly urges man to exercise loving-kindness, compassion and tolerance towards all sentient-beings.

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