

Short indeed is this life, this side of a hundred years one dies; whoever lives long even he dies from old age. People grieve for things they are attached to, yet there exist no permanent possessions but just a state of (constant) separation. Seeing this one should no longer live the household life. That which a man imagines to be his will disappear at death. Knowing this a wise man will have no attachment (to anything).

*Suttanipata4.6; PTS: Sn 804-813, Jara Sutta: On Decay, translated from the Pali by John D. Ireland (1994).

The Pedagogy of Happiness and Death: From the Perspectives of Buddhism and Christianity

Jeong-Kyu Lee, Ph.D.

Abstract

The purpose of this paper is to review the pedagogy of happiness and death from the perspectives of Buddhism and Christianity. To discuss this study logically, three research questions are addressed. First, what are the concepts of happiness and death? Second, what is the relevance between happiness and death? Last, what are the meanings of happiness and death in the aspect of pedagogy? To defend the research questions, the author utilizes a content analysis method with a cross cultural approach. As for the limitations of the study, happiness and death are focused on the lenses of Buddhism and Christianity, particularly the Suttanipata in the Buddhist Sutras, and the Ecclesiastes in the Old Testament. The significance of this study is to provide the valuable resources and basic theories of happiness education for global education theorists and practitioners, finding meanings of happiness and death in the aspect of pedagogy. Based on the research results of this study, the author suggests that future higher education should strengthen death and happiness education. For future study, it is recommended that this study should be empirically undertaken to explore death and happiness issues in different cultures with quantitative or qualitative research methodology. Finally, the researcher wishes that this paper would provide basic theories and valuable resources regarding happiness and death education for global education practitioners and theorists.

Completion Date: October 20, 2017.

*This academic article is a descriptive position paper.

*Key words: happiness, death, Buddhism, Christianity, pedagogy, cross cultural approach, happiness education, death education

The purpose of this paper is to review the pedagogy of happiness and death from the perspectives of Buddhism and Christianity. To discuss this study logically, three research questions are addressed. First, what are the concepts of happiness and death? Second, what is the relevance between happiness and death? Last, what are the meanings of happiness and death in the aspect of pedagogy? To defend the research questions, the author utilizes a content analysis method with a cross cultural approach. As for the limitations of the study, happiness and death are focused on the lenses of Buddhism and Christianity, particularly the Suttanipata in the Buddhist Sutras, and the Ecclesiastes in the Old Testament. The significance of this study is to provide the valuable resources and basic theories of happiness education for global education theorists and practitioners, finding the meanings of happiness and death in the aspect of pedagogy.

A number of studies related to happiness and death have been performed by numerous theorists (Abdel-Khalek, 2005; Eliman, 2007; Ferry, 2005; Friedman & Muennig, 2016; Gibbons, 2013; Kets de Vries & Manfred, 2009; Lear, 2002; Lepore, 2012; Oxford University Press, 2013; Reid & Ziegler, 1977; Roberts, 2013; Srigley, 2012; Straley, 1997). However, they seldom researched the above theme from eastern and western religious viewpoints. Thus, this paper will be discussed happiness and death in the aspect of pedagogy, with focusing on Buddhism and Christianity.

What are the concepts of happiness and death?

The concepts of happiness have been variously defined by some sages and numerous theorists across countries and cultures in the history of world culture (Lee, 2012). The concept of happiness has been differently explained according to epochs, cultures, ethnics, religions, thoughts, studies, and individuals (Lee, 2012, 120-121).

In ancient Greece, Aristotle, as a great philosopher, not only in the Nicomachean Ethics viewed happiness (*eudaimonia*) as ultimate goodness or the highest end of virtuous life, but in his Politics regarded happiness as the actualization and complete practice of virtue (Jowett, 1991; Ross, 1988; Lee, 2008a; Lee, 2008b). In classical India, the core concept of happiness appeared in Bhagavad Gita, as a synthesis of ancient Hindu philosophy and religion, is the way of reaching absolute freedom (*moksha*), that is, ultimate liberation, supreme perfection, supreme peace, or spiritual freedom as the highest happiness (Lee, 2016). In ancient China, the main concept of happiness shown in

Tao Te Ching, as the classical sutra of Taoism, is the achievement state of the Way (*Tao*) and virtue (*Te*) (Lee, 2016; Lee, 2017c; Legge, 2016). '*Tao*' is regarded as 'a spiritual state of mind cultivated' or 'happiness and harmony', whereas '*Te*' is viewed as *Tao*'s inner nature virtue which is the active living or cultivation of the *Tao* (Bodde & Fung, 1997; LaFargue, 1992; Marinoff, 2014; Maspero, 1981). The classical Hindu religion and philosophy regard the highest happiness (*moksha*) as the state of salvation with absolute freedom in the aspects of religious and spiritual viewpoints, whereas the Taoist philosophy views the Way (*Tao*) as the happiness state in metaphysical and naturalistic standpoints (Lee, 2016).

In the aspect of religion, happiness (*nirvana* or to become Buddha) in the Buddhist Sutras is a core theme of Buddhist teaching, and is only achieved by conquering 'all forms of desire' (*tanha*), such as life or death, fame or infamy, physical or metaphysical, material or mental, and biological or emotional (DN 15, Thanissaro, trans., 1997a; Lee, 2017b). *Nirvana* in Buddhism is emancipation and freedom for human beings from all forms, and happiness can become possible through indwelling Buddha Nature in all beings and being rid of the delusion of ego (SN 56.11, Bodhi, trans., 2000; Lee, 2017b). The Dhammapada, as the succinct and clear expression of the Buddha's teaching, emphasizes happiness (*sukhavagga*) related to the following three major aims: human welfare in this life, a favorable rebirth in the next life, and the attainment of the ultimate good (Bodhi, 2000; Buddharakkhita, 1996).

In terms of Christianity, as Thomas Aquinas and Saint Augustine insist, happiness (*felicity*) is able to be attained by following or being in accordance with Jesus' teaching and having a close relationship with God (Pine-Coffin, trans., 1961; Shapcote, trans., 1991). In the Gospels of the New Testament, Jesus Christ declares the Beatitudes (*macarios*) as supreme happiness (Matthew 5: 3-12 and Luke 6: 20-23). Additionally, the authors of the Proverbs and the Ecclesiastes in the Old Testament mention the principle of happiness as the following: to enjoy your portion of life in the Lord, to fear God and to seek wisdom in God; and the precious wisdom and instruction of religious and daily life through or in God (Lee, 2017b).

Like the concepts of happiness, the concepts of death have various definitions according to religion, thought, science, and culture. How to define the concept of death is truly difficult. According to Wikipedia, "Death is the cessation of all biological functions that sustain a living organism. Phenomena which commonly bring about death include senescence, disease, predation, suicide, homicide, malnutrition, starvation, dehydration,

and accidents or trauma resulting in terminal injury" (<https://en.wikipedia.org/wiki/Death>, Retrieved on August 19, 2017). In general, death has been considered in distinguishing from life, that is, death is the termination of earthly human affairs as well as of familial and social ties with the deceased (op. cit.).

Several religions and cultures have the idea of an afterlife or a spiritual life, and hold the idea of judgement or reward and punishment for karma or past sin (Masumian, 1995). In certain Eastern religions and cultures, death is more of a process than a single event, which implies a shift from one spiritual state to another state (ibid.). In addition, a number of religious traditions, such as Abrahamic and Dharmic traditions, hold that death may not or does not entail the end of consciousness or worldly life (Bakhos, 2014; Blidstein et al., 2015; <https://en.wikipedia.org/wiki/Death>, Retrieved on August 19, 2017). Abrahamism or Abrahamic religions include Judaism, Christianity, and Islam which are a major group of Semitic-originated religious sects that demand descent from the practices of the classical Israelites and the worship of the God of Abraham (Armstrong, 1994; Bakhos, 2014; Blidstein et al., 2015; Smith, 1998; <https://en.wikipedia.org/wiki/Death>, Retrieved on August 19, 2017).

The major Abrahamic religions describe that a human being is composed of the body (*soma*) and the soul (*pneuma*). The former will be died, what we call, physical death, while the latter is capable of remaining alive beyond human death, and carries the human's essence. Last, God will judge each person's life after death, that is, as spiritual death. The precise criteria and significant results of this dogma differ between Abrahamic religions or denominations.

In particular, the Genesis of the Christian Old Testament mentions that "for you are dust, and to dust you shall return" (Chapter 3, Verse 19). That means the physical death of human beings as well as the separation between *soma* and *pneuma* due to Adam's sin. However, the Gospel John of the Christian New Testament says:

Truly, truly, I say to you, if anyone keeps my word, he will never see death." The Jews said to him, "Now we know that you have a demon! Abraham died, as did the prophets, yet you say, 'If anyone keeps my word, he will never taste death' (John, Chapter 8, Verses 51-52).

These verses mention: if anyone believes in Jesus Christ, he or she will be able to avoid even spiritual death, and never see death. In addition, the Christian New Testament says,

"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6: 23). The Romans in the Christian Bible means: human beings should be died because of their sin. Nonetheless, if they have a close relationship with God, they are able to get immortality.

In the Christian Bible, the terminology of death is mainly described as *Sheol*, *Abaddon*, and *Hades*. *Sheol* means "ask, inquiry, the place of inquiry, grave, the land of darkness, or the world of the death" in the Old Testament. *Abaddon* in Proverbs (15: 11; 27: 20) and Psalm (139: 7-8) shows "hell, Apollyon, and the place of corruption". *Hades* in the New Testament uses the meaning of hollow, deep, hell, grave, evil, the depth, and death, which is separated *phneuma* (soul, spirit) from *soma* (the body).

In brief, the Christian outlooks of death are two views: the first death (Genesis 3: 19; Job 10: 20-22; Rev. 6: 8) is related to somatic death, and the second death (Rev. 2: 11; 20: 6; 20: 14; 21: 8) is concerned with pneumatic death.

On the other hand, Dharmic religious traditions have different ideas about death and afterlife. Dharmic faiths or religions, sometimes also refer to as Indian religions, are the religions that originated in the Indian subcontinent: namely Hinduism, Buddhism, Jainism, and Sikhism. Dharmic traditions have similarities and differences between the various Indian religions: for a Buddhist, *dharma* (Sanskrit, *dhamma*, Pali) is generally taken to be the Buddha's teachings; for a Hindu, *dharma* is his duty; and for a Jain, *dharma* is righteousness and his conduct (Frawley, 1990; Malhotra, 2011).

In Buddhism, death means the shift of new being, and is part of rebirth or a cycle of rebirth which is determined by *karma* and the thought of just before death. Other Buddhist traditions such as the Tibetan Buddhism posit an interim state wherein as many of 49 days pass between death and rebirth (Buswell & Lopez, 2013). *Samsara* (the endless cycles of death and rebirth) is one of core doctrines of Bhddhism, along with *karma* (retribution for the deeds of a former life), *nirvana* (the state of complete absence of sensation, to become Buddha as the ultimate goal of Buddhist teaching), and *moksha* (absolute emancipation, perfect liberation) (Craig, 1998; Gethin, 1998; Harvey, 2013; McClelland, 2010). This cycle is considered to be *Dukkha* (Pāli; *duḥkha*, Sanskrit) as "suffering", "pain", or "unsatisfactoriness" (Harvey, 2013).

The *samsara* doctrine in Buddhism, sometimes termed to as metempsychosis or reincarnation, insists that rebirth does not necessarily take place as another human being, but as an existence in one of the six *Gati* (realms) called *Bhavachakra* (Sanskrit; Pāli: *bhavacakka*), which is a symbolic representation of *samsara* (Buswell & Lopez, 2013;

McClelland, 2010). The six realms of rebirth include Deva (heavenly gods), Asura (demigod, antigod, demon), Manusya (human), Tiryak (animals), Preta (hungry ghosts, other restless spirits), and Naraka (resident of hell) (Buswell & Lopez, 2013; Obeyesekere, 2005). This rebirth is determined by *karma*, with good realms favored by *Kushala* (good *karma*), while with evil realms by *Akushala* (bad *karma*) (Buswell & Lopez, 2013; Nagapriya, 2004; Neufeldt, 1986). If one who achieved absolute liberation by insight and the extinguishing of desire, the *samsara* is not applicable. In other words, *nirvana* is able to overcome *samsara* (rebirth cycles).

In sum, death in Buddhism means the shift of new being, and is a cycle of *samsara* that is determined by *karma* and the thought of just before death.

What is the relevance between happiness and death?

The relevance between happiness and death is closely related to life and death. In Buddhism, life and death are part of *Samsara* (the endless cycles of death and rebirth). Thus, happiness is also related to *Samsara*.

The researcher intends to review the research question in the Suttanipata (Sutta Nipata) of the Buddhist Sutras. The Sutta Nipata ("The collection of words" or "The Group of Discourses") is the fifth book of the Khuddaka Nikaya, part of the Tripitaka Buddhist Canon of Theravada Buddhism. All its suttas, thought to originate from before the Buddha's parinibbana, consist of 71 short suttas (largely of verse, some prose) and five vaggas (sections or chapters): Uruga Vagga, Cula Vagga, Maha Vagga, Atthaka Vagga, and Parayana Vagga. The *Suttanipata* contains discourses that extol the figure of the illumined sage (the *muni*). The last section, the Parayana Vagga (The Way to the Beyond), is an esoteric poem in which sixteen disciples travel across the land to meet the Buddha and ask him profound questions regarding the highest goal (Bodhi, 2017).

In the Suttanipata, the Buddha illuminates life, aging, and death:

Short indeed is this life, this side of a hundred years one dies; whoever lives long even he dies from old age. People grieve for things they are attached to, yet there exist no permanent possessions but just a state of (constant) separation. Seeing this one should no longer live the household life. That which a man imagines to be his will disappear at death. Knowing this a wise man will have no attachment (to anything). *Sn 4.6; PTS: Sn 804-813, Jara Sutta: On Decay, translated from the Pali by John D. Ireland (1994). <http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*, Retrieved on September 4, 2017.

Unstartled, like a lion at sounds. Unsnared, like the wind in a net. Unsmearred, like a lotus in water: wander alone like a rhinoceros.... At the right time consorting with the release through good will, compassion, appreciation, equanimity, unobstructed by all the world, any world, wander alone like a rhinoceros. Having let go of passion, aversion, delusion; having shattered the fetters; undisturbed at the ending of life, wander alone like a rhinoceros.

* Sn 1.3, PTS: Sn 35-75, Khaggavisana Sutta: A Rhinoceros, translated from the Pali by Thanissaro Bhikkhu (1997).

<http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*
Retrieved on September 4, 2017.

*Unindicated and unknown is the length of life of those subject to death. Life is difficult and brief and bound up with suffering. There is no means by which those who are born will not die. Having reached old age, there is death. This is the natural course for a living being. With ripe fruits there is the constant danger that they will fall. In the same way, for those born and subject to death, there is always the fear of dying. Just as the pots made by a potter all end by being broken, so death is (the breaking up) of life....He who seeks happiness should withdraw the arrow: his own lamentations, longings and grief. "With the arrow withdrawn, unattached, he would attain to peace of mind; and when all sorrow has been transcended he is sorrow-free and has realized Nibbana[Nirvana]. * Sn 3.8, PTS: Sn 574-593 Salla Sutta: The Arrow, translated from the Pali by John D. Ireland (1994).<http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*. Retrieved on September 4, 2017.*

The Buddha in the Suttani Pata significantly says that death is waiting in having reached old age. This is the natural course for a living being as part of *Samsara*. In other words, death means the shift of new being. The Buddha also mentions that someone who pursues happiness should withdraw or abandon all things, and not make my belongings. In addition, The Buddha elucidates after death and how to attain nirvana and deathless life as the following:

With a steadfast mind, and applying themselves well in the dispensation of the Buddha Gotama, free from (defilements), they have attained to that which should be attained (arahantship) encountering the Deathless. They enjoy the Peace of Nibbana freely obtained. This precious jewel is the Sangha (monastic community). By this (asseveration of the) truth may there be happiness.

* Sn 2.1, PTS: Sn 222-238, Ratana Sutta: The Jewel Discourse, translated from the Pali by Piyadassi Thera (1999). <http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*. Retrieved on September 4, 2017.

"Seeing how, behaving how, is one said to be at peace? Gotama, tell me about — when asked about — the ultimate person." The Buddha: "Free from craving before the break-up [of the body], independent of before & the end, not classified in between, no yearning is his. Un-angered, un-startled, un-boastful, un-anxious, giving counsel unruffled, he is a sage, his speech under control. Free from

attachment with regard to the future, not sorrowing over the past, he sees seclusion in the midst of sensory contacts. He can't be led in terms of views.

* Sn 4.10, PTS: Sn 848-861, Purabheda Sutta: Before the Break-up of the Body, translated from the Pali by Thanissaro Bhikkhu (1994).

<http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*
Retrieved on September 4, 2017.

[Pingiya:] I'm old & weak, my complexion dull. I've blurry eyes and trouble hearing, but may I not perish deluded, confused! Teach me the Dhamma so that I may know the abandoning here of birth & aging.

[The Buddha:] Seeing people suffering on account of their bodies — heedless people are oppressed on account of their bodies — then heedful, Pingiya, let go of the body for the sake of no further becoming.

[Pingiya:] In the four cardinal directions, the four intermediate, above & below — the ten directions — there is nothing in the world unseen, unheard, unsensed, uncognized by you. Teach me the Dhamma so that I may know the abandoning here of birth & aging.

[The Buddha:] Seeing people, victims of craving — aflame, overwhelmed with aging — then heedful, Pingiya, let go of craving for the sake of no further becoming.

* Sn 5.16, PTS: Sn 1120-1123, Pingiya-manava-puccha: Pingiya's Question, translated from the Pali by Thanissaro Bhikkhu (1994).

<http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*
Retrieved on September 5, 2017.

The Buddha preaches "A Teaching Hard to Know" as The Noble One's (Buddha's)

Happiness:

...

*Forms and sounds and flavors and smells
And touches and all mental states,
Are wished for, cherished and pleasing,
As long as it's said that "They're real."*

*For the world and for its devas
These are equal to happiness;
Whereas when they come to an end...
This for them is equal to pain.*

*'Happiness,' viewed by the nobles,
Comes from restraining the ego.
This is just the opposite of
How it is seen by all the world.*

*That which is pleasant for others,
For the noble ones is painful.*

*And what for others is painful,
The noble ones know as pleasant.
Behold! A teaching hard to know.
The deluded are confused here. ...*

* Sn 3.12, PTS: Sn 759-762, Dvayatanupassana Sutta: A Teaching Hard to Know [The Noble One's (Buddha's) Happiness], translated from the Pali by Andrew Olendzki (2005). *Access to Insight (Legacy Edition)*, <http://www.accesstoinsight.org/tipitaka/kn/snp/snp.3.12.olen.html>. Retrieved on September 5, 2017.

The Buddha teaches the way of nirvana to attain happiness and deathless life. To attain deathless life, anyone who should get the peace of nirvana. To obtain the peace of nirvana, he or she should be free from *lobha* (avarice, desire, craving), *dosa* (anger, hatred), and *moha* (folly, stupidity, inanity), free from the attachment for the past and the future, free from egoistic belongings, and should seek for the *Dhamma* (*Dharma*, Buddhistic truth). In Buddhism, absolute happiness (*nirvana* or becoming a Buddha) is the only way to overcome death as well as to reach deathless life. In this viewpoint, happiness and death in Buddhism is inevitable relevance, for the former is a key for overcoming death, and the latter is a shift of new being. The Buddha regards death as life. In other words, death is the same as life, for both are part of *samsara*.

In the aspect of Christianity, the relevance between happiness and death is closely related to life and death in the earthly world and in the spiritual world. In the Proverbs and the Ecclesiastes of the Christian Old Testament, Israelite King Solomon as the main author raises significant questions regarding the values of life and death, the meaning of life, the wisdom of life, moral behavior, authentic happiness, the fear of God, avoiding immorality, and the following the teaching of God (Alter, 2010).

In Christianity, the God of Abraham gave human beings life and death. In the Genesis of the Christian Old Testament, "So God created man in his own image, in the image of God he created him; male and female he created them" (Chapter 1: 27), and "By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return" (Chapter 3:19). In other words, Abrahamic God created humans, and provided them with life and death. However, the humans should be died as well as lost the Paradise because they disobeyed God's order. That is the wages of sin, which is fatally tied to death. In the Christian New Testament, if whoever believes in God and alive to God in Jesus Christ, one will be

immortal (John, 3: 16). In addition, the Romans of The New Testament says:

For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus (6: 7-11)... For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (6: 23).

As St. Paul, the author of the Romans, mentions, the wages of sin is the physical or first death, but Jesus provides humans with an opportunity not only to set free from sin but also to obtain eternal life through believing in Jesus and being alive to God in Jesus Christ.

In the Christian Old Testament, the author of the Ecclesiastes (Preacher, Kohelet) describes life, aging, and death as the following:

1The words of the Preacher, the son of David, king in Jerusalem.2Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.3What does man gain by all the toil at which he toils under the sun?4A generation goes, and a generation comes, but the earth remains forever.5The sun rises, and the sun goes down, and hastens to the place where it rises....8All things are full of weariness; a man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.9What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.10Is there a thing of which it is said, "See, this is new"? It has been already in the ages before us.11There is no remembrance of former things, nor will there be any remembrance of later things yet to be among those who come after (Ecclesiastes, Ch. 1: 1-5; 1: 8-11, <https://biblehub.com/esv/> All is vanity, Retrieved on September 7, 2017).

1Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, "I have no pleasure in them"; 2before the sun and the light and the moon and the stars are darkened and the clouds return after the rain, 3in the day when the keepers of the house tremble, and the strong men are bent...5they are afraid also of what is high, and terrors are in the way; the almond tree blossoms, the grasshopper drags itself along, and desire fails, because man is going to his eternal home, and the mourners go about the streets— 7and the dust returns to the earth as it was, and the spirit returns to God who gave it. 8Vanity of vanities, says the Preacher; all is vanity (Ecclesiastes, Chapter 12: 1-3, 5, 7-8, <https://biblehub.com/esv/> Aging and Death, Retrieved on September 7, 2017).

The author of the Ecclesiastes gives the reminiscences of his life, which is vanity. In the Hebrew term, *hebel* (vanity) means a "vapor" or "mere breath". He recalls that all in earthly life is like a vapor, that is, all is vanity. Thus, he admonishes his people to remember

Abrahamic God in young days, to fear God and keep His commandments, to seek wisdom in God, and to enjoy earthly life in the Lord.

In the Christian Bible, happiness is related to earthly life and spiritual life. The Ecclesiastes in the Old Testament shows how to be happy in earthly life as follows:

And I commend joy, for man has nothing better under the sun but to eat and drink and be joyful, for this will go with him in his toil through the days of his life that God has given him under the sun (Ecclesiastes, Chapter 8:15, <https://biblehub.com/esv/> Retrieved on September 8, 2017).

7Go, eat your bread with joy, and drink your wine with a merry heart, for God has already approved what you do.8Let your garments be always white. Let not oil be lacking on your head.9Enjoy life with the wife whom you love, all the days of your vain life that he has given you under the sun, because that is your portion in life and in your toil at which you toil under the sun. 10Whatever your hand finds to do, do it with your might, for there is no work or thought or knowledge or wisdom in Sheol, to which you are going (Ecclesiastes, Chapter 9: 7-9, <https://biblehub.com/esv/> Retrieved on September 8, 2017).

Light is sweet, and it is pleasant for the eyes to see the sun. 8So if a person lives many years, let him rejoice in them all; but let him remember that the days of darkness will be many. All that comes is vanity (Ecclesiastes, Chapter 11: 7-8, <https://biblehub.com/esv/> Retrieved on September 8, 2017).

Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, "I have no pleasure in them" (Ecclesiastes, Chapter 12: 1, <https://biblehub.com/esv/> Retrieved on September 8, 2017).

Unlike Solomon's description about happiness in earthly life, Jesus Christ in the New Testament teaches a road to the Beatitudes (supereme happiness or spiritual happiness) and how to enter the Kingdom of God as the following:

3"Blessed are the poor in spirit, for theirs is the kingdom of heaven.4"Blessed are those who mourn, for they shall be comforted.5"Blessed are the meek, for they shall inherit the earth.6"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.7"Blessed are the merciful, for they shall receive mercy. 8"Blessed are the pure in heart, for they shall see God.9"Blessed are the peacemakers, for they shall be called sons^a of God.10"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.11"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.12Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you (Matthew 5: 3-12, <https://biblehub.com/esv/> Retrieved on September 9, 2017).

Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him (John 3: 36, <https://biblehub.com/esv/> Retrieved on September 9, 2017).

And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life (1 John 5: 11-12, <https://biblehub.com/esv/> Retrieved on September 9, 2017).

In the Gospels, Jesus Christ preaches not only the Beatitudes, but a gateway to enter the Kingdom of heaven. In Christianity, supreme happiness or spiritual happiness (*Beatitudes*) in the Son of God is to overcome death as well as to reach eternal life. In this standpoint, happiness and death in Christianity is fatal relevance, for the former is essence for entering the Kingdom of God, and the latter fatally comes from Adam's original sin. Nevertheless, whoever believes in the Son of God has deathless life.

What are the meanings of happiness and death in the aspect of pedagogy?

To defend this research question, the researcher intends to discuss the meanings of happiness and death in the aspect of pedagogy. In particular, the author will focus on the Suttanipata of Buddhist Sutras and the Ecclesiastes of the Christian Old Testament in terms of happiness education. In the Suttanipata, Buddha explains how do the wise cross the flood, birth and old age, and sorrow and grief:

*Whom you know as a true brahmana, a master of knowledge, owning nothing, not attached to sensual (-realm) existence, he has certainly crossed this flood. Having crossed beyond he is untainted and freed from doubt. One who has discarded this clinging (leading) to renewal of existence is a man who has realized the highest knowledge. Free from craving, undistressed, desireless, he has crossed beyond birth and old age, I say.*Sn 5.4, PTS: Sn 1049-1060, Mettagu-manava-puccha: Mettagu's Questions, translated from the Pali by John D. Ireland (1994). <http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. Sutta Nipata, Retrieved on September 10, 2017.*

He from whom a person learns the Dhamma should be venerated, as the devas venerate Indra, their Lord. He, (a teacher) of great learning, thus venerated, will explain the Dhamma, being well-disposed towards one. Having paid attention and considered it, a wise man, practicing according to Dhamma, becomes learned, intelligent and accomplished by associating himself diligently with such a teacher....But if (the man at the river) knows the method and is skilled and wise, by boarding a strong boat equipped with oars and a rudder, he can, with its help, set

others across. Even so, he who is experienced and has a well-trained mind, who is learned and dependable, clearly knowing, he can help others to understand who are willing to listen and ready to receive. Surely, therefore, one should associate with a good man who is wise and learned. By understanding the meaning of what one has learned and practicing accordingly one who has Dhamma-experience attains (supreme) happiness.

*Sn 2.8, PTS: Sn 316-323, Nava Sutta: The Simile of the Boat, translated from the Pali by John D. Ireland (1994).

<http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*
Retrieved on September 10, 2017.

As Buddha's saying, being free from craving, undistressed, and desireless, someone can obtain immortality with crossing beyond birth and old age. In addition, one should learn and practice the *Dharma (Dhamma)*, and one who has esoteric Dhamma-experience can attain supreme or transcendental happiness of *Nirvana (Nibbana)*. In brief, Buddha highlights that death is the same as life because both are part of *Samsara*, and that *Nirvana* is transcendental happiness to overcome *Samsara* (the endless cycles of death and rebirth). In Buddhism, *Nirvana* is freedom for humans from all forms of desire, and transcendental happiness can become possible through indwelling Buddha Nature.

In terms of happiness education, in order to attain Nirvana, first of all, one should associate with a good man who is wise and learned. Next, by understanding the meaning of what one has learned and practicing. Last, one who has Dhamma-experience attains supreme happiness (to become Buddha).

Unlike Buddhist teaching, Christianity has different doctrines and meanings of happiness and death. Christianity generally has two concepts of death, that is, the first death and the second death. The former is called as physical death, the separation between *soma* (body) and *pneuma* (soul) because of Adam's original sin, and the latter is spiritual death which is capable of remaining alive beyond human death, and carries the human's essence, and then God will judge each person's life after death.

The author of the Ecclesiastes describes death and happiness as follows:

For everything there is a season, and a time for every matter under heaven: 2a time to be born, and a time to die;...4a time to weep, and a time to laugh; a time to mourn, and a time to dance (3: 1-2; 3: 4, <https://biblehub.com/esv/ecclesiastes/> Retrieved on September 10, 2017).

He has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end. perceived that there is nothing better for them than to be joyful and to do good as long as they live; also that everyone should eat and drink and take pleasure in all his

toil—this is God's gift to man (3: 11-13, <https://biblehub.com/esv/ecclesiastes/> Retrieved on September 10, 2017).

For what happens to the children of man and what happens to the beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts, for all is vanity. All go to one place. All are from the dust, and to dust all return. Who knows whether the spirit of man goes upward and the spirit of the beast goes down into the earth? So I saw that there is nothing better than that a man should rejoice in his work, for that is his lot. Who can bring him to see what will be after him? (3: 19-22, <https://biblehub.com/esv/ecclesiastes/> Retrieved on September 10, 2017).

In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him (7: 14, <https://biblehub.com/esv/ecclesiastes/> Retrieved on September 10, 2017).

The author of Ecclesiastes mainly describes the first death and happiness in earthly life. He says, "All go to one place. All are from the dust, and to dust all return" (3: 20). In other words, all beings are from dust, should die to dust all return, and go to one place. However, he did not write in detail whether the spirit of man goes, but briefly mention who can bring him to see what will be after him. Nonetheless, he says, "God will judge the righteous and the wicked, for there is a time for every matter and for every work" (3: 17). In the Ecclesiastes, the spiritual death is not specifically written, but implied typology clearly revealed in the New Testament.

In addition, the author of the Ecclesiastes states happiness in earthly life. He asserts that "there is nothing better for them than to be joyful and to do good as long as they live; also that everyone should eat and drink and take pleasure in all his toil" (3: 13). He additionally says, "Enjoy life with the wife whom you love, all the days of your vain life that he has given you under the sun, because that is your portion in life and in your toil at which you toil under the sun" (9: 9).

The author of the Ecclesiastes presents authentic happiness with several indicative expressions (3: 13; 5:18; 8: 15; 9: 7-9; 11: 7-8; 12: 1). In spite of these expressions, he laments for earthly life in the beginning and in the conclusive Chapters: "Vanity of vanities, all is vanity. Furthermore, he says, "Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, I have no pleasure in them" (12: 1). From a standpoint of happiness education, happiness in the Ecclesiastes is centered on earthly life through Abrahamic God, instead of human knowledge and experience. In sum, authentic happiness in the Ecclesiastes is as follows:

to enjoy your portion of life, remember and fear of God, and keep God's teaching and wisdom.

Summary and Conclusion

The purpose of this paper is to review the pedagogy of happiness and death from the perspectives of Buddhism and Christianity. To discuss this study logically, three research questions are stated. First, what are the concepts of happiness and death? Second, what is the relevance between happiness and death? Last, what are the meanings of happiness and death in the aspect of pedagogy? To defend the research questions, the author utilizes a content analysis method with a cross cultural approach. As for the limitations of the study, happiness and death are focused on the lenses of Buddhism and Christianity, particularly the Suttanipata in the Buddhist Sutras, and the Ecclesiastes in the Old Testament. The significance of this study is to provide the valuable resources and basic theories of happiness education for global education theorists and practitioners, finding meanings of happiness and death in the aspect of pedagogy.

The research findings of this study are as the following:

First, happiness (*nirvana* or to become Buddha) in the Buddhist Sutras is a core theme of Buddhist teaching, and is only achieved by conquering 'all forms of desire' (*tanha*). *Nirvana* in Buddhism is emancipation and freedom for human beings from all forms, and happiness can become possible through indwelling Buddha Nature in all beings and being rid of the delusion of ego (SN 56.11, Bodhi, trans., 2000; Lee, 2017b). In Buddhism, death means the shift of new being, and is a part of *samsara* (a cycle of rebirth) which is determined by *karma* and the thought of just before death.

In terms of Christianity, happiness (*felicity*) is able to be attained by following or being in accordance with Jesus' teaching and having a close relationship with God (Pine-Coffin, trans., 1961; Shapcote, trans., 1991). In the Gospel of the New Testament, Jesus Christ declares the Beatitudes (*macarios*) as supreme happiness (Matthew 5: 3-12 and Luke 6: 20-23). Additionally, the authors of the Proverbs and the Ecclesiastes mention the principle of happiness as the following: to enjoy your portion of life in the Lord, to fear God, to seek wisdom in God, to follow God's teaching, and to keep His Commandments (Lee, 2017b). The Christian outlooks of death are two views: the first death (Genesis 3: 19; Job 10: 20-22; Rev. 6: 8) is related to somatic death, and the second death (Rev. 2: 11; 20: 6; 20: 14; 21: 8) is concerned with pneumatic death.

Second, absolute happiness (*nirvana* or becoming a Buddha) in Buddhism is the only way to overcome death as well as to reach deathless life. In this viewpoint, happiness and death in Buddhism is inevitable relevance, for the former is a key for overcoming death, and the latter is a shift of new being. The Buddha regards death as life. In other words, death is the same as life, for both are part of *samsara*.

In Christianity, the author of the Ecclesiastes gives the reminiscences of his life, which is vanity. King Solomon recalls that all in the earthly life is like a vapor, that is, all is vanity. Thus, he admonishes his people to remember Abrahamic God in young days, to fear God and keep His commandments, to seek wisdom in God, and to enjoy earthly life in the Lord. In the Gospels, Jesus Christ preaches not only the Beatitudes, but a gateway to enter the Kingdom of heaven. In Christianity, supreme happiness or spiritual happiness (*Beatitudes*) in 'the Son of God' (Jesus Christ) is to overcome death as well as to reach eternal life. In this viewpoint, happiness and death in Christianity is fatal relevance, for the former is essence for entering the Kingdom of God, and the latter fatally comes from Adam's original sin. Nonetheless, whoever believes in the Son of God has deathless life.

Third, in terms of happiness education, to attain *Nirvana (Nibbana)* in Buddhism, first of all, one should associate with a good man who is wise and learned. Next, by understanding the meaning of what one has learned and practicing. Last, one who has Dhamma-experience attains supreme happiness (to become Buddha).

From a standpoint of happiness education, happiness in the Ecclesiastes is centered on earthly life through Abrahamic God, instead of human knowledge and experience. In Christianity, authentic happiness in the Ecclesiastes is the following: to enjoy your portion of life, remember and fear of God, and keep God's teaching and wisdom.

In conclusion, based on the research findings of this paper, the author strongly suggests that the future curricula of higher education should be designed not only how to be happy but also how to be dead. The former should be focused on moral and utilitarian education, while the latter be centered on religious and philanthropic education. How to live is important, but how to die is also important for this life and beyond life.

For future study, it is recommended that this study should be empirically undertaken to explore death and happiness issues in different cultures with quantitative or qualitative research methodology. Finally, the researcher wishes that this paper would provide basic theories and valuable resources regarding happiness and death education for global education practitioners and theorists.

Acknowledgment

I dedicate this academic article and my poem to my darling spouse, Okhee (Yang) Lee, with sincerely folded hands.

Mind

-in my old age-

by Jeong-Kyu Lee

*On the book of your mind
As you told,
As you thought, and
As you acted those recorded.
On the garden of your mind
Its seeds have deeply rooted
On your face,
In your heart,
In your soul.
Now I know that.*

*When a guest of death
Suddenly calls on you,
Your thought,
All things in the world,
And all karmic ties,
Without having any regrets (for),
Finish clearly and fragrantly.
Having your rebirth wishes
And a new life in the other world fulfilled,
Please guide your hollowing mind
To the path of eternal life.*

References

- Abdel-Khalek, Ahmed M.(2005). Happiness and Death Distress: Two Separate Factors, *Death Studies*, 29 (10), 949-958.
- Alter, R. (2010). *The Wisdom Books: Job, Proverbs, and Ecclesiastes: A Translation with Commentary*. W. W. Norton & Company.
- Armstrong, Karen (1994). *A History of God: The 4,000-Year Quest of Judaism, Christianity and Islam*. Ballantine Books.
- Bakhos, Carol (2014). *The Family of Abraham: Jewish, Christian, and Muslim Interpretations*. Cambridge, MA: Harvard University Press.
- Bhikkhu, T.(trans.) (1994). Pingiya-manava-puccha: Pingiya's Question, In Suttanipata. <http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*,

Retrieved on September 5, 2017.

- Bhikkhu, T. (trans.) (1994). Purabhedha Sutta: Before the Break-up of the Body, In Suttanipata. <http://www.accesstoinight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*, Retrieved on September 4, 2017.
- Bhikkhu, T. (trans.) (1997). Khaggavisana Sutta: A Rhinoceros, In Suttanipata. <http://www.accesstoinight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata* Retrieved on September 4, 2017.
- Blidstein, M. et al. (2015). *The Oxford Handbook of the Abrahamic Religions (Oxford Handbooks in Religion and Theology)*. 1st edition, Oxford University Press.
- Bodde, D. & Fung, Y. (1997). *A Short History of Chinese Philosophy*. Simon and Schuster.
- Bodhi, B. (trans.) (2000). *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya*. Boston: Wisdom Publications.
- Bodhi, B. (2017). *The Suttanipata: An Ancient Collection of the Buddha's Discourses Together with Its Commentaries (The Teaching of the Buddha)*. Wisdom Publications.
- Buddharakkhita, A. (trans.) (1996). *Dhammapada: The Buddha's Path of Wisdom*. <http://www.accesstoinight.org/tipitaka/kn/dhp/dhp.intro.budd.html>. Retrieved in September 2017.
- Buswell, R. E. & Lopez, D. S. (2013). *The Princeton Dictionary of Buddhism*. Princeton University Press.
- Craig, E. (1998). *Routledge Encyclopedia of Philosophy*. Routledge.
- Eliman, Roger (2007). *The Philosophic Principles of Rational Being: Analysis and Understanding of Reality, Truth, Goodness, Justice, Virtue, Beauty, Happiness, Love, Human Nature, Society, Government, Education, Determinism, Free Will, and Death*, Santa Rosa, CA: The Origin Foundation.
- Ferry, Luc (2005). *What Is the Good Life?* Chicago: University of Chicago Press.
- Frawley, D. (1990). *From the River of Heaven: Hindu and Vedic Knowledge for the Modern Age*. Berkeley, California: Book Passage Press.
- Friedman, Esther & Muennig, Peter (2016). The Intergenerational Transfer of Education Credentials and Health: Evidence from the 2008 General Social Survey-National Death Index, *Journal of Health Care for the Poor and Underserved*, 27 (2), 869-890.
- Gethin, R. (1998). *Foundations of Buddhism*. Oxford University Press.

- Gibbons, Andrew (2013). Like a Stone: "A Happy Death" and the Search for Knowledge, *Educational Philosophy and Theory*, 45 (11), Spec. iss., 1092-1103.
- Harvey, P. (2013). *An Introduction of Buddhism*, 2nd ed. Cambridge University Press.
- Ireland, John D. (trans.)(1994). Salla Sutta: The Arrow, <http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>. *Sutta Nipata*. Retrieved on September 4, 2017.
- Jowett, B. (trans.) (1991). *The Works of Aristotle: Great Books of the Western World 8, Aristotle Volume II*. Chicago: Encyclopaedia Britannica, Inc.
- Kets de Vries & Manfred, F. R.(2009). *Sex, Money, Happiness, and Death: the Quest for Authenticity*. Basingstoke [England]; New York: Palgrave Macmillan.
- LaFargue, M. (1992). *The Tao of the Tao Te Ching: A Translation and Commentary*. SUNY Press.
- Lear, Jonathan (2002). *Happiness, Death, and the Remainder of Life (The Tanner Lectures on Human Values)*. Harvard University Press; Reprint edition.
- Lee, Jeong-Kyu (2008a). *Is University Education a Golden Key for a Happy Life?* United Nations Public Administration Network (UNPAN): <http://unpan1.un.org/intradoc/groups/public/documents/unpan/unpan036748.pdf>
- Lee, Jeong-Kyu (2008b). *Education and Happiness: Perspectives of the East and the West*, United Nations Public Administration Network (UNPAN): <http://unpan1.un.org/intradoc/groups/public/documents/unpan/unpan034402.pdf>
- Lee, Jeong-Kyu (2012). *Higher Education in Korea: The Perspectives of Globalization & Happiness*. Paju: Korean Studies Information Ltd., Co.
- Lee, Jeong-Kyu (2016). *Education and Happiness in Ancient Asian Wisdom: Reflections from Indian & Chinese Classics*, ERIC_Number: ED570181.
- Lee, Jeong-Kyu (2017a). *Happiness and Ethical Values in Higher Education*, ERIC_Number: ED573755.
- Lee, Jeong-Kyu (2017b). *Higher Education: Teach Happiness and Wisdom*, ERIC_Number: ED574581.
- Lee, Jeong-Kyu (2017c). *Higher Education and Happiness: The Perspectives of the Bible and Tao Te Ching*, ERIC_Number: ED572672.
- Legge, James (trans.) (2016). *Tao Te Ching*. http://www.sacred_texts.com/tao/taote.htm
- Lepore, Jill (2012). *The Mansion of Happiness: A History of Life and Death*. New York: Alfred A. Knopf.
- Malhotra, R.(2011). *Being Different: An Indian Challenge to Western Universalism*. Harper Collins Publishers India.

- McClelland, N. C. (2010). *Encyclopedia of Reincarnation and Karma*. McFarland.
- Marinoff, L. (2014). *The Power of Tao: A Timeless Guide to Happiness and Harmony*. Argo Navis.
- Maspero, H. (1981). *Taoism and Chinese Religion*. trans. Frank A. Kieman, University of Massachusetts Press.
- Masumian, Famaz (1995). *Life after Death: A Study of the Afterlife in World Religions*. Oxford: Oneworld Publications.
- Nagapriya (2004). *Exploring Karma & Rebirth*. Windhorse Publications.
- Neufeldt, K. W. (ed.) (1986). *Karma and Rebirth: Post Classical Developments* (SUNY Series in Religious Studies. 1st ed. SUNY Press.
- Obeyesekere, G. (2005). *Karma and Rebirth: A Cross Cultural Study*. Motilal Banarsidass.
- Olendzki, Andrew (trans.) (2005). Dvayatanupassana Sutta: A Teaching Hard to Know [The Noble One's (Buddha's) Happiness], In *Suttanipata*, <http://www.accesstoinight.org/tipitaka/kn/snp/snp.3.12 olen.html>. Retrieved on September 5, 2017.
- Oxford University (2013). *The Oxford Handbook of Happiness*. Oxford: Oxford University Press.
- Pine-Coffin, R. S. (trans.) (1961). *Saint Augustine: Confessions*. London: Penguin Books Ltd.
- Reid, David W. & Ziegler, Michael (1977). A Survey of the Reinforcements and Activities Elderly Citizens Feel are Important for Their General Happiness, *Essence: Issues in the Study of Ageing, Dying, and Death*, 2(1), 5-24.
- Roberts, Peter (2013). Happiness, Despair and Education, *Studies in Philosophy and Education*, 32 (5), 463-475.
- Ross, D. (trans.) (1988). *Aristotle: The Nicomachean Ethics*. Oxford: Oxford University Press.
- Shapcote, L. (trans.)(1991). Saint Thomas Aquinas: *The Summa Theologica*, Great Books of the Western World 17, Aquinas I, Chicago: Encyclopaedia Britannica, Inc.
- Smith, J. Z. (1998). Religion, Religions, Religious, In Mark C. Taylor, *Critical Terms for Religious Studies*. University of Chicago Press.
- Srigley, Ron (2012). If I didn't Laugh I'd Cry: An Essay on Happiness, Productivity, and the Death of Humanities Education, *Education Canada*, 52 (4).
- Straley, John (1997). *Death and the Language of Happiness*. New York: Bentam Books.

Thanissaro, B. (trans.) (1997a). Maha-nidana Sutta: The Great Causes Discourse (DN 15).

Retrieved 2008-01-04 from "Access to Insight" at

<http://www.accesstoinsight.org/tipitaka/dn/dn.15.0.than.html>.

Thera, Piyadassi (trans.) (1999). Ratana Sutta: The Jewel Discourse,

<http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>.

SuttaNipata.

Retrieved on September 4, 2017.

Internet Sources

<http://www.sacred-texts.com/tao/taote.htm> Tao Te Ching, (trans.) James Legge,

Retrieved in September, 2017.

<https://biblehub.com/esv/> The Old Testament, The New Testament Retrieved in

September, 2017.

<https://biblehub.com/esv/ecclesiastes/> Retrieved on September 10, 2017.

<http://www.accesstoinsight.org/tipitaka/kn/snp/index.html>.

Sutta Nipata Retrieved in September, 2017.

<http://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.intro.budd.html>.

Dhammapada: The Buddha's Path of Wisdom Retrieved on September 2, 2017.

<https://en.wikipedia.org/wiki/Death> Death, Retrieved on September 19, 2017.

***Author:**

Jeong-Kyu Lee, educational scholar, the 2017 Albert Nelson Marquis Lifetime Achievement Award Winner, Marquis Who's Who in America 61st Edition(2007), and Marquis Who's Who in the World 24th-33rd Edition (2007-2016) listed educator with a degree of Philosophy of Doctor (Higher Education Administration at The University of Texas at Austin), former President of Central College, Canada, Guest Scholar of the University of British Columbia, Canada, Research Fellow of Korean Educational Development Institute (KEDI) under the Korean Government, Joint Professor of Hongik University in Seoul, former Columnist at University News Network (UNN) in South Korea, and reviewer or editor of several international journals, such as The Cambridge Journal of Education, Higher Education, Educational Administration and Policy Studies, etc. Dr. Jeong-Kyu Lee's academic articles and books have been published in domestic

and many foreign countries, and international organizations such as Canada, the U.S.(ERIC), the U.K., France, Mexico, Spain, Australia, South Africa, Brazil, India, China, South Korea, OECD, UNESCO(IAU/HEDBIB), and the UN(UNPAN). A number of academic articles and books were written in English and Korean, and translated into French, Spanish, and Chinese. There are two poetical works: *The Songs of Nature and Spirituality*, and *The Songs of Mountain Villages*.