



Transforming Afflictive Emotions Through Buddhist Contemplative Techniques: A Path to Emotional Liberation

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Abstract

Emotions are fundamental to the human experience, influencing thoughts, actions, and overall well-being. Buddhism provides a profound analysis of emotions, categorizing them into wholesome and unwholesome mental states rooted in three fundamental causes: greed, hatred, and delusion. This paper explores the nuanced Buddhist perspective on emotions as impermanent, conditioned phenomena, offering contemplative tools to transform afflictive emotions into wholesome states. Drawing from canonical texts such as the Sabbāsava Sutta and Vitakkasaṅṭhānasutta, as well as insights from the Abhidhamma, the study emphasizes mindfulness, compassion, and ethical conduct as pivotal for emotional regulation. Techniques including meditation, reflection on the impermanence of emotions, and the cultivation of loving-kindness are examined as transformative practices. Additionally, the paper juxtaposes Buddhist approaches with Western frameworks like Cognitive Behavioral Therapy (CBT), highlighting parallels and distinctions. By integrating the Buddhist teachings on emotions with modern psychological insights, the study underscores their relevance in fostering emotional equilibrium and ethical behavior. The overarching goal of these practices is emotional liberation, characterized by freedom from the defilements of anger, greed, and ignorance, ultimately leading to a state of peace and clarity. This research contributes to scholarly discourse on Buddhism and its applicability in addressing contemporary emotional challenges, advocating a middle way approach that balances rational analysis with compassionate engagement.



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INTRODUCTION

This article aims to elucidate the Buddhist perspective on the analysis of emotions. To commence this exploration, it is essential to acquaint ourselves with certain Western psychological definitions pertaining to emotions. By gaining familiarity with these conceptual frameworks, we can establish a foundation for comparative analysis and pave the way for a comprehensive understanding of the Buddhist approach to emotions. The word emotion comes from the Middle French word *emotion*, which means "a (social) moving, stirring, or agitation" (Online Etymology Dictionary, 2021).

Renowned psychologist Robert Plutchik posits that there exist eight fundamental emotions, namely anger, fear, sadness, disgust, surprise, anticipation, trust, and joy. Plutchik substantiates the

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significance of these emotions by highlighting their role as catalysts for behaviors that possess substantial adaptive value. For instance, fear serves as a stimulus for the instinctual fight-or-flight response, ensuring one's survival in threatening situations. By delineating the functional and evolutionary significance of these emotions, Plutchik underscores their primacy in human psychological experiences.

Emotions are a process, a particular kind of automatic appraisal influenced by our evolutionary and personal past, in which we sense that something important to our welfare is occurring, and a set of psychological changes and emotional behaviors begins to deal with the situation." (Ekman & Revealed, 2007)

Basically there are six types of emotions, the way of expressing these emotions are same by almost all the people,

Anger	Surprise	Sadness
Happiness	Disgust	Fear

Emotions can be succinctly defined as evaluative responses assigned to individuals or entities, often expressed as a rating ranging from 0% to 100%. For instance, one may exhibit more favorable treatment toward their best friend as compared to an acquaintance. When both the best friend and the acquaintance make identical requests for assistance, the level of support rendered may differ based on the degree of concern bestowed upon each individual, which can be quantified on a scale from 0% to 100%.

According to Braisby and Gellatly (Braisby & Gellatly, 2012), emotions possess three distinctive characteristics. Firstly, emotions entail a subjective experience that varies among individuals. The manner in which individuals perceive and experience emotions can diverge based on factors such as cultural background, gender, and geographical location.

Secondly, emotions elicit physiological responses, signifying the impact on an individual's physical state. For instance, when experiencing fear, an individual may exhibit an increased heart rate, trembling, tearfulness, or perspiration.

Lastly, emotions are accompanied by behavioral or expressive responses, representing the actions or behaviors exhibited when experiencing a particular emotion. For instance, when feeling fear, an individual may engage in activities such as screaming or running at maximum speed to mitigate the perceived threat.

By elucidating these three fundamental components of emotions, Braisby and Gellatly provide valuable insights into the multifaceted nature of emotional experiences and the subsequent impact on individuals' subjective, physiological, and behavioral dimensions.

Emotions, an inherent aspect of human nature, exist intrinsically within each individual, devoid of any requirement for explicit instruction or formal learning. They are an ever-present phenomenon permeating our daily lives. Western conceptualizations classify emotions into two distinct categories: positive and negative.

Positive emotions engender a sense of well-being and contentment within oneself, culminating in an emotionally gratifying and fulfilled state. Such emotions contribute to an overall sense of happiness and satisfaction, imbuing individuals with a positive outlook on life and a heightened sense of self-worth. Conversely, negative emotions deplete one's energy reserves and undermine personal efficacy. Within a negative emotional state, individuals often experience a profound lack of motivation and enthusiasm, impeding their inclination to engage in activities or pursue goals. This emotional disposition drains one's vitality and hinders their overall effectiveness in various domains of life. Sigmund Freud the role of emotions in human behavior. He argues that

emotions are driven by unconscious forces and that they can be both adaptive and maladaptive (Freud, 1923).

By acknowledging the dichotomy between positive and negative emotions, Western perspectives shed light on the contrasting effects these emotional states exert on individuals. Understanding the impact of emotions and their divergent outcomes can offer valuable insights into the intricate interplay between affective experiences and human functioning.

METHOD

This research is structured in the form of a qualitative-descriptive literature study, with a hermeneutic approach to analyze Buddhist teachings on emotions in the context of spiritual transformation and self-control. The author refers to various primary sources in Buddhist literature such as the Sabbāsava Sutta, Vitakkasaṅṭhānasutta, Dhammapada, and texts in the Abhidhamma, to identify and systematically examine concepts around emotions, including their classification as good (kusala) and bad (akusala) emotions, their root causes, and contemplative methods to control them. In addition, a comparative approach is taken by comparing Buddhist understandings of emotions with modern psychological theories, such as Cognitive Behavioral Therapy (CBT). This study is analytical and reflective, aiming to explore the relevance of Buddhist teachings to contemporary emotional challenges and integrate spiritual values into daily practice.

RESULT AND DISCUSSION

Types of Pains That Are Directly Linked to Emotional States

According to Psychologist, Emotions Affect Chronic Pain, and healing process emotion management plays huge role (Myss, 2013). Chronic pain, beside physical injury, may be caused by stress and emotional issues. Following explain what does the pain say about person emotional states.

- Head : Headaches can be caused by stress life. If someone has chronic headaches she/he needs to grab some time for themselves on daily basis. Relaxing may help you to relieve your body from the head pain.
- Neck : Neck pain implies the need to forgive. It may be to forgive yourself or to forgive to some other person. It is very important to focus on things that you love about yourself or what others love in you.
- Shoulders : Pain in the shoulders is sign that person carries a heavy emotional burden. Shoulders carry everything. To solve this problem share the load with friends or family.
- Upper Back : Upper back pain manifests lack of emotional support. Probably the person is holding back feelings or doesn't feel appreciated. Just talk about your feelings with your partner or close friend.
- Lower Back : Pain in the lower back shows that person has financial worries. Sit down and focus on managing money.
- Elbows : Elbow and arm pain signifies a lack of flexibility. Try not to resist the natural changes in your life.
- Hands : Pain in the hands may be caused by a lack of friends. Try to meet new people.
- Hips : Fear of change, moving or waiting on a big decision can cause the hip pain. Make the changes step by step.
- Knees : Pain in the knee is a sign of high self-esteem. Maybe you should try to do some volunteering work and remember no one is perfect.
- Calves : Calf pain is caused by stress, emotional tension or jealousy. Maybe it is time to let go the jealousy or any big stressor in your life.

Ankles : Pain in the ankle means that you need more pleasure in your life. Try to enjoy the little things and every moment in your life.

Feet : Foot pain occurs if you fight with depression. Depression is a specific disease, but for a start try to find a new hobby or just adopt a pet.

Pain is influenced by emotions, and the cycle of pain and emotions are interrelated (Gokhale, 2017, p. 127). Emotions possess the capacity to exert direct influence on physiological alterations within individuals. For instance, heightened anxiety or anger can induce muscular tension, thereby potentially exacerbating the experience of pain. In the context of medical treatment, patients grappling with intense emotional states may encounter challenges stemming from the perceived stigma associated with openly expressing such emotions.

A key factor that can contribute to an enhanced mood is an individual's belief in their ability to maintain control over their life and sustain functioning despite the presence of pain or subsequent life changes. This sense of perceived control empowers individuals, fostering a more positive emotional state.

Nevertheless, when examining Buddhist teachings in relation to emotions, disparities emerge when compared to Western ideologies. Buddhist teachings encompass a classification of emotions into two fundamental categories, which diverge from Western conceptualizations.

These categories:

a. Wholesome emotions / Kusala cittavega

These emotions are arisen based on the main three unwholesome roots, Non-Greed (Alobha), Non-Aversion (Advesha), and Non-Delusion (Amoha).

b. Unwholesome emotions / Akusala cittavega

The three main types of emotions in Buddhism are greed, hatred, and delusion. These emotions are considered to be the root causes of suffering, as they lead to attachment, aversion, and ignorance. These emotions are arisen based on the main three wholesome roots, Greed (Lobha), Aversion (Dvesha), and Delusion (Moha).

*“Sabbapāpassa akaraṇaṃ,
kusalassa upasampadā;
Sacitta pariyo dapaṇaṃ,
etaṃ buddhāna sāsanaṃ”.* (Dhammapada verse 183)

let us see what is meant by the verse:

- Sabba = all; pāpassa = immoral deeds/speech/thoughts; akarana = (a + karana) = do not engaged in
- kualassa = moral deeds/speech/thoughts; upasampadā = upa + san + padā = sort out “san” and embrace kusala; see, “What is “San?” “San” is a keyword in Buddha Dhamma, the meaning of which closely related to dasa akusala.
- sacitta = sa + citta = one’s own thoughts; pariyo dapaṇaṃ = pari +yō+dapaṇaṃ = control at the onset (where “dapaṇa” means control and “yō” means origin and “pari” means around)
- Buddha āna = All Buddhas’ niyama or principle. Another meaning is Buddha + anusāsana = Buddha’s advice or his “doctrine.”

Therefore, it can summarize as, Eradicate unwholesome emotions, Cultivate wholesome emotions, Do this by controlling one’s thoughts (mind), That is the doctrine of the Buddhas.

Following things are coming under the wholesome emotions and unwholesome emotions.

- Wholesome emotions
 - Three main roots

- Non-Greed (Alobha)
- Non-Aversion (Advesha)
- Non-Delusion (Amoha).
- 2. Four sublime states of mind have been taught by the Buddha:
 - loving-kindness or benevolence (mettā)
 - compassion (karuṇā)
 - empathetic joy (muditā)
 - equanimity (upekkhā)
- 3. five Indriya dharma
 - faith or conviction or belief (saddhā)
 - energy or persistence or perseverance (viriya)
 - mindfulness or memory (sati)
 - stillness of the mind (samādhi)
 - wisdom or understanding or comprehension (pañña).
- b. Unwholesome emotions
 - 1. Three main roots
 - Greed (Lobha)
 - Aversion (Dvesha)
 - Delusion (Moha)
 - 2. Four types of floods wiped out (Oghas)
 - Flood of Sensuality (Kama Ogha)
 - Flood of View (Ditti Ogha)
 - Flood of Existence (Bhava Ogha)
 - Flood of Ignorance (Avidya Ogha)
 - 3. Five hindrances
 - Sensory desire (kāmacchanda): seeking for pleasure through the five senses of sight, sound, smell, taste and physical feeling. (Example:- coloured water)
 - Ill-will (vyāpāda): feelings of hostility, resentment, hatred and bitterness. (Example:- hot water)
 - Sloth-and-torpor (thīna-middha): half-hearted action with little or no effort or concentration. (Example:- water with moss)
 - Restlessness-and-worry (uddhacca-kukkucca): the inability to calm the mind and focus one's energy. (Example:- water shattered by wind)
 - Doubt (vicikiccha): lack of conviction or trust in one's abilities. (Example:- water in the dark)
 - 4. Four kinds of asavas:
 - The canker of sensuality (kamasava)
 - The canker of becoming (bhavasava, clinging to rebirth)
 - The canker of wrong view (dithasava)
 - The canker of ignorance (avijjasava)
 - Seven latent unwholesome tendencies (anusaya dhamma).
 - Latent tendency of lust (raganusaya)
 - Latent tendency of aversion (patighanusaya)
 - Latent tendency of wrong view (ditthanusaya)
 - Latent tendency of doubt (vicikicchanusaya)
 - Latent tendency of conceit (mananusaya)
 - Latent tendency of desire for existence (bhavaraganusaya)

Latent tendency of ignorance (avijjanusaya)

In the Vatthūpamasutta of Majjhima Nikāya lord Buddha has clearly explained the way ones affected negatively with 16 types of emotions by taking a Simile of the Cloth.; how a pure cloth is getting soiled with emerged color paints:

Katame ca, bhikkhave, cittassa upakkilesā?

Abhijjhāvisamalobho cittassa upakkileso, byāpādo cittassa upakkileso, kodho cittassa upakkileso, upanāho cittassa upakkileso, makkho cittassa upakkileso, paḷāso cittassa upakkileso, issā cittassa upakkileso, macchariyaṃ cittassa upakkileso, māyā cittassa upakkileso, sāṭheyyaṃ cittassa upakkileso, thambho cittassa upakkileso, sārambho cittassa upakkileso, māno cittassa upakkileso, atimāno cittassa upakkileso, mado cittassa upakkileso, pamādo cittassa upakkileso

What are the corruptions of the mind? Covetousness and immoral greed, ill will, anger, hostility, disdain, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.

With understating of the basic wholesome and unwholesome emotions, one should try to understand further about the states of emotions. There are some levels of emotions, for instance the desire can be described as follows:

- Anusaya : lower level of desire, after just seen a bicycle, we are loving to a bicycle at childhood
Lobha : middle level of desire, we wanted to have it. Think how to get it.
Abhijja : advanced level of desire, I must need it, only for me, no one else should take that.
Become mad on it same as for anger
Patiga : lower level of anger, just seen a enemy you feel some anger, hates unpleasant feelings
Dosa : middle level of anger, thinking a way to avenge
Viyapada : advanced level of anger, go and hit blame with a uncontrollable anger, may be killed.

Guidance for a rational belief system

In Dhammacakkappavattana sutta of Saṃyutta Nikāya Buddha explains:

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ—saṅkhittena pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. Birth is a suffer, due to birth decaying old aging and suffer from disease, live with bad heart one and departing from good hatred ones, receiving what you don't like no receiving what you like everything is suffer, eventually everyone has to face the death which is very terrible disgusting and hate with huge suffer. Whereas death caused the disaster for both living and one himself.

Anicca, (Pali: "impermanence") Sanskrit anitya, in Buddhism, the doctrine of impermanence. Anicca, anatta (the absence of an abiding self), and dukkha ("suffering") together make up the ti-lakkhana, the three "marks" or basic characteristics of all phenomenal existence. The belief that all things, including the self, are impermanent and constantly changing: the first of the three basic

characteristics of existence. Everything is under the concept of always changing; we can't keep anything as it's eternally.

Nature of the world is this where as we should kept protected our beliefs based on this. Belief system caused to our emotions, in REBT concept based on irrational belief system where emotions activated and caused for a mentally affected. As an example if we believe that my mother should not passed away, I love her much. I want her to live forever, this is irrational. Sometimes the death or passing away of loved will be on the today or tomorrow. We have to believe the reality. Rationally we have to think. Otherwise it case our whole mental system and emotions thought finally behavior also changed negatively as explained in REBT.

With the help of Buddhist teaching it laid the foundation for a rational belief system where it eradicates the irrational belief system. Example kisagothami story of loosing her son and Buddha make kisagothami understand that it is nature, everyone is facing death.

Western approach of controlling emotions

Emotions are caused by our thoughts and beliefs, not by external events. We can control our emotions by changing our thoughts and beliefs. There are a number of cognitive-behavioral techniques that can help us to change our thoughts and beliefs, including:

Cognitive restructuring : Identifying and challenging negative thoughts and beliefs.

Behavioral activation : Engaging in activities that make us feel good.

Mindfulness meditation : Paying attention to our thoughts and feelings in a non-judgmental (Burns, 1980).

By practicing these techniques, we can learn to control our emotions and live happier, more fulfilling lives

Ways to control the emotions - Sabbāsava Sutta

Lord Buddha is perfect at explaining something from simple to the deeper very clearly, first he explain what are emotions and further he explain how to overcome or control those emotions in relating to attain nibbana by oneself. The Sabbāsava Sutta of the Majjhima Nikāya explains why and how to control those emotions

“yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.”

When you apply the mind rationally or with judicious wise consideration, defilements or emotions don't arise, and those that have already arisen are given up.

Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā samvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanaṃ pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā

a. Some defilements should be given up by seeing,-

Here the dassanā pali word means not mere seeing but going to deeper level like “insight”; if we understand after wise consideration the real, defilement would not impact or they will dispel.

b. Some by restraint,

Here it explain to restraint with the wise consideration of 5 faculties, eye ear nose tongue and body.

- c. Some by using,
When we use things we should wisely consider the reflective use of it. We should free from using unwanted things, use only what you really want to use, others we should not use.
- d. Some by enduring,
we can control by using endurance, we should endure physical pains like cold heat, touch of mosquitos, even rude criticisms on us blames we can endure or be patient then our emotions are stable not feverish.
- e. Some by avoiding,
Assume that there is a wild elephant in the way where we are going, then we can avoid that road, and use alternate road. Assume that there is a party at a bad friend's home, so we can avoid participate inhence negative emotions are not arised.by this method we also can control our emotions.
- f. Some by dispelling,
Assume if you have a huge lust in yourself, really love. Then if you think wisely that I have a huge lust, this is not good for me, many consequences are arising with this thought, so I should dispel or obliterate this. then there is no chance to occur negative emotions.
- g. Some by developing.
Mediation or mindfulness help to control our emotions directly, with the meditations our mind improves, also it affect to our physical body and life also, way we think way we behave completely change. With mind becoming pure, it also not allowed to come negative emotions.

Kakacūpama Sutta of the Majjhima Nikaya, Buddha explain how to be self-controlled without being feverish.

*Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā;
bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā;
saṅhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā;
atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anatthasaṃhitena vā;
mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā.
Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ: 'na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā, na dosantarā.*

Others may address you:

- a. Timely or untimely,
- b. True or false,
- c. Affectionate or harsh,
- d. Beneficial or unbeneficial,
- e. With a mind of good-will or with inner hate.

In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the river Ganges — abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

In the Kakacūpama Sutta Buddha further explain with simile to make aware about how we should practice or keep without being unaffected at any time.

1. Sal tree simile

Suppose that not far from a town or village there was a large grove of sal trees that was choked with castor-oil weeds. Then along comes a person who wants to help protect and nurture that grove. They'd cut down the crooked sal saplings that were robbing the sap, and throw them out. They'd clean up the interior of the grove, and properly care for the straight, well-formed sal saplings. In this way, in due course, that sal grove would grow, increase, and mature.

2. Man comes to remove earth

Suppose that a man were to come along carrying a hoe & a basket, saying, 'I will make this great earth be without earth.' He would dig here & there, scatter soil here & there, spit here & there, urinate here & there, saying, 'Be without earth. Be without earth.' Now, what do you think — would he make this great earth be without earth?"

"No, lord. Why is that? Because this great earth is deep & enormous. It can't easily be made to be without earth. The man would reap only a share of weariness & disappointment."

3. Man comes to draw pictures

Suppose that a man were to come along carrying lac, yellow orpiment, indigo, or crimson, saying, 'I will draw pictures in space, I will make pictures appear.' Now, what do you think — would he draw pictures in space & make pictures appear?"

"No, lord. Why is that? Because space is formless & featureless. It's not easy to draw pictures there and to make them appear. The man would reap only a share of weariness & disappointment."

4. Man come to heat river

Suppose that a man were to come along carrying a burning grass torch and saying, 'With this burning grass torch I will heat up the river Ganges and make it boil.' Now, what do you think — would he, with that burning grass torch, heat up the river Ganges and make it boil?"

No, lord. Why is that? Because the river Ganges is deep & enormous. It's not easy to heat it up and make it boil with a burning grass torch. The man would reap only a share of weariness & disappointment."

5. Man comes to rustle

Suppose there were a catskin bag — beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling — and a man were to come along carrying a stick or shard and saying, 'With this stick or shard I will take this catskin bag — beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling — and I will make it rustle & crackle.' Now, what do you think — would he, with that stick or shard, take that catskin bag — beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling — and make it rustle & crackle?"

"No, lord. Why is that? Because the catskin bag is beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling. It's not easy to make it rustle & crackle with a stick or shard. The man would reap only a share of weariness & disappointment."

6. Bandits savage

Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them; we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, and immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

Buddha has the ability to explain something more clearly he has used many techniques like questioning, giving similes, allowing to think, allowing to ask questions etc. Here any one can understand how we should pay our attention on emotions arising in our mind. The thing Buddha has highlighted here is we can control those emotions if we practice. Otherwise it would make negative consequences for us. This is something we should train and practice every time, not something happening spontaneously, then it becomes a habit which will help you to live without suffering. Emotions are something coming naturally, we can't control that, but the cognition and reactions through mind body and mouth can be controlled by our selves

Controlling emotions - Vitakkasaṅḥānasutta

Vitakkasaṅḥānasutta of Majjhima Nikāya lord Buddha further explain ways to control our emotions. There are five categories:

- a. Giving attention to some other sign connected with what is wholesome instead
"There is the case where evil, unskillful thoughts —imbued with desire, aversion, or delusion — arise in a monk while he is referring to and attending to a particular theme. He should attend to another theme, apart from that one, connected with what is skillful.
Just as a skilled carpenter or his apprentice would use a small peg to knock out, drive out, and pull out a large one; in the same way
- b. He should scrutinize the drawbacks of those thoughts: 'Truly, these thoughts of mine are unskillful, these thoughts of mine are blameworthy, these thoughts of mine result in stress
Just as a young woman — or man — fond of adornment, would be horrified, humiliated, and disgusted if the carcass of a snake or a dog or a human being were hung from her neck; in the same way,
- c. He should pay no mind and pay no attention to those thoughts. As he is paying no mind and paying no attention to them, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it
Just as a man with good eyes, not wanting to see forms that had come into range, would close his eyes or look away; in the same way, if evil, unskillful thoughts
- d. He should attend to the relaxing of thought-fabrication with regard to those thoughts. As he is attending to the relaxing of thought-fabrication with regard to those thoughts, those evil, unskillful thoughts are abandoned and subside (Reflecting the root cause)
Just as the thought would occur to a man walking quickly, 'Why am I walking quickly? Why don't I walk slowly?' So he walks slowly. The thought occurs to him, 'Why am I walking slowly? Why don't I stand?' So he stands. The thought occurs to him, 'Why am I standing? Why don't I sit down?' So he sits down. The thought occurs to him, 'Why am I sitting? Why don't I lie down?' So he lies down.
- e. With his teeth clenched and his tongue pressed against the roof of his mouth — he should beat down, constrain, and crush his mind with his awareness. As — with his teeth clenched and his tongue pressed against the roof of his mouth — he is beating down, constraining, and crushing his mind with his awareness, those evil, unskillful thoughts are abandoned and subside.
Just as a strong man, seizing a weaker man by the head or the throat or the shoulders, would beat him down, constrain, and crush him; in the same way, if evil, unskillful thoughts

Girimānandasutta of Aṅguttara Nikāya Buddha explain people shouldn't tolerate any bad, unskillful emotions that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Katamā cānanda, pahānasaññā?

And what is the perception of giving up?

Idhānanda, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

Uppannaṃ byāpādavittakkaṃ nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Uppannaṃ vihiṃsāvittakkaṃ nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, and they don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

In Sallekhasutta of Majjhima Nikāya buddha explain to chunda thero about 44 factors done by people via body mind and words but although others are wrong you won't be wrong you will follow the righteous things. Here are some examples of how the Buddhist analysis of emotions can be applied to everyday life:

If we are feeling angry, we can try to understand the causes of our anger. Are we feeling threatened or insecure? Are we holding on to negative thoughts about the other person? Once we understand the causes of our anger, we can begin to let go of them and respond to the situation more skillfully.

If we are feeling sad, we can try to understand the causes of our sadness. Are we grieving the loss of a loved one? Are we feeling lonely or isolated? Once we understand the causes of our sadness, we can begin to find ways to cope with our grief and loneliness.

If we are feeling happy, we can try to understand the causes of our happiness. Are we grateful for the good things in our lives? Are we feeling loved and supported by our friends and family? Once we understand the causes of our happiness, we can learn to cultivate those conditions in our lives so that we can experience more happiness.

Buddhism emphasizes the cultivation of compassion as an antidote to afflictive emotions. Compassion involves recognizing the suffering of oneself and others and responding with empathy, kindness, and a genuine wish for their well-being.

The Metta Sutta (Discourse on Loving-kindness) encourages the development of loving-kindness towards all beings, including oneself and even those who may be difficult to love. This practice helps counteract anger, resentment, and other negative emotions.

Basket of Systematic Treatises (Abhidhammapiṭaka)

Buddhist doctrine can be categorized into three as Vinayapiṭaka, Suttapiṭaka and Abhidhammapiṭaka. Abhidhamma is also known as Basket of Systematic Treatises. Abhidhamma texts are systematic summaries and analyses of the teachings drawn from the earlier discourses. The Abhidhamma (spelled abhidharma in Sanskrit) is intended for advanced students who have mastered the teachings of the discourses.

An in-depth examination of the mind is elucidated in Buddhist teachings, akin to a process of identification that delves into its profound depths, analogous to the exploration of atoms. However, Buddha's understanding transcends the empirical knowledge of atoms, surpassing the boundaries of modern science. Within this framework, consciousness (citta) emerges as the fundamental and elusive core concept intrinsic to human existence. Despite the pursuit of spiritual enlightenment, even

arahant monks encounter difficulties in attaining a clear comprehension of citta. To navigate this challenge, Buddhist scriptures delineate the existence of twelve emotions that engender negative consequences. These emotions are expounded upon as follows:

1. One immoral citta rooted in greed; with joyful feeling; accompanied by wrong view; and spontaneous. (Somanassa-sahagata; diṭṭhi-sampayutta; asaṅkhārika citta).
2. One immoral citta rooted in greed; with joyful feeling; accompanied by wrong view; and with hesitation. (Somanassa-sahagata; diṭṭhi-sampayutta; asaṅkhārika citta).
3. One immoral citta rooted in greed; with joyful feeling; not accompanied by wrong view; and spontaneous. (Somanassa-sahagata; diṭṭhi-vippayutta; asaṅkhārika citta).
4. One immoral citta rooted in greed; with joyful feeling; not accompanied by wrong view; with hesitation. (Somanassa-sahagata; diṭṭhi-vippayutta; asaṅkhārika citta).
5. One immoral citta rooted in greed; with indifferent feeling; accompanied by wrong view; and spontaneous. (Upekkhā-sahagata; diṭṭhi-sampayutta; asaṅkhārika citta).
6. One immoral citta rooted in greed; with indifferent feeling; accompanied by wrong view; and with hesitation. (Upekkhā-sahagata; diṭṭhi-sampayutta; asaṅkhārika citta).
7. One immoral citta rooted in greed; with indifferent feeling; not accompanied by wrong view; and spontaneous. (Upekkhā-sahagata; diṭṭhi-vippayutta; asaṅkhārika citta).
8. One immoral citta rooted in greed; with indifferent feeling; not accompanied by wrong view; and induced or with hesitation. (Upekkhā-sahagata; diṭṭhi-vippayutta; asaṅkhārika citta).
9. One immoral citta rooted in hate; with sad feeling; accompanied by rage; and spontaneous. (Domanassa-sahagata; paṭigha-sampayutta; asaṅkhārika citta).
10. One immoral citta rooted in hate; with sad feeling; accompanied by rage; and induced or with hesitation. (Domanassa-sahagata; paṭigha-sampayutta; asaṅkhārika citta).
11. One immoral citta rooted in delusion; with indifferent feeling; and accompanied by doubt. (Upekkhā-sahagata; vicikicchā-sampayutta citta).
12. One immoral citta rooted in delusion; with indifferent feeling; and accompanied by restlessness. (Upekkhā-sahagata; uddhacca-sampayutta citta).

Buddhism is basically mind related. Mind is the greatest, once it is seen or understood it is the whole. Citta is the basic and profound thing before every action speech or thoughts. Buddha explains few factors or basic circumstances to arise a to generate a citta or consciousness:

1. Feeling:- greed , hate or delusion
2. Accompanied by right or wrong view
3. Spontaneous or unhesitating
4. Instigated or hesitating
5. It will be joyful, painful or indifferent mode - the state at that time
6. With having the correct view or wrong view –knowing the results
7. Rooted with greed hate or delusion – the initial intension
8. With hesitation or spontaneously – by himself arisen or without himself arisen

All these 12 minds are arisen due to greed hate and delusion, the basic roots of unwholesome. Then mind body and speech work based on these 12 citta. The main reason for arisen these kind of citta and negative drawback is the avijja where people can't see the truth as it is. But someone mere seen this process of mind or citta once for a small time period, he is called as sothappna or stream enterer, then he is finding the other reality within 7 maximum realms. This is something going to the deeper where; most of the ordinary people are not enough position to understand. Buddha has preached the abhidmma first time for the deities including his lay time mother, and venerable sariputta has explained those things for the ordinary people again.

Our emotions are not only personal, but also social. Our emotions can affect others, and others' emotions can affect us. The way we relate to our emotions can have a significant impact on our relationships and on society as a whole. World is merely everything we perceive. By cultivating emotional balance, we can create more harmonious relationships and a more peaceful world.

Analysis of emotions in terms of mental factors (Cetasikas) in Abhidharma

In the Buddhist Abhidharma tradition, emotions are dissected and understood through the intricate framework of mental factors known as Cetasikas. These Cetasikas, enumerated in texts like the "Abhidhammattha Sangaha" by Anuruddha, form the basis of Abhidharma analysis. Each emotion, such as desire (lobha) or anger (dosa), is deconstructed into a complex interplay of specific Cetasikas. For instance, desire involves mental factors such as attachment (upadana), greed (tanha), and intention (chanda) (Shi, 2021). Similarly, anger comprises factors like aversion (patigha), hatred (dvesha), and delusion (moha) (Kasulis, 2003). The Abhidharma tradition's meticulous analysis allows practitioners to identify and understand the underlying mental factors contributing to their emotional experiences.

Furthermore, the Abhidharma texts, including the "Dhammasangani" and the "Vibhanga," provide a detailed exploration of the arising and ceasing of emotions (Davids & Stede, 2015). By breaking down emotions into constituent Cetasikas, individuals gain insight into their impermanent nature. This realization aligns with the Buddhist concept of impermanence (Anicca), emphasizing that emotions, like all phenomena, arise and pass away due to specific causes and conditions (Shi, 2021). Practitioners, through mindfulness and introspection, can observe the arising and dissolution of these mental factors, leading to emotional equanimity and liberation from the cycle of suffering (Gunaratana, 2012).

In essence, the Abhidharma analysis of emotions through Cetasikas offers a profound framework for practitioners to navigate the complexities of the human mind (Kapleau, 1989). By understanding emotions at this granular level, individuals cultivate emotional intelligence, enabling them to regulate their mental states effectively. This understanding brings practitioners closer to the ultimate goal of liberation from suffering in the Buddhist path (Nyanaponika, 1969).

Daddara jathaka story

Here Buddha explains the past life of Buddha where Buddha was be patient as a cobra king with his brother who was not patient. But two if them was punished by king. with the patient mind set without biting children who were attacking and playing with two cobra and without getting angry after 3 years, they were able to return safely and received everything form the father. Self-control of emotions angry help to the success. (PTS jātaka with commentary vol. Iii p 16)

Emotions and Ethical Conduct

Emotions play a significant role in the ethical framework of Buddhism, particularly in Theravada tradition. The Dhammapada, a revered text in Theravada Buddhism, emphasizes the importance of ethical conduct in relation to emotional well-being. Verse 240 states, "Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth." This verse highlights the transformative power of ethical behavior in managing and responding to emotions. The teachings of the Buddha, as compiled by scholars like Buddhaghosa in the Visuddhimagga (The Path of Purification), provide detailed guidance on cultivating virtuous qualities and restraining unwholesome emotions. The practice of ethical conduct, known as sila, is seen as a means to purify the mind and develop emotional stability (Gethin, 2015). By adhering to principles such as the Five Precepts, which include refraining from killing, stealing, sexual

misconduct, false speech, and intoxication, individuals are encouraged to cultivate mindfulness and restraint, leading to a reduction in harmful emotions (Harvey, 2012). The integration of ethical conduct with emotional awareness and regulation forms a crucial aspect of the Buddhist path, promoting personal well-being and fostering harmonious relationships with others.

Meditative Practices

Mindfulness is an essential tool for observing our emotions without getting caught up in them. When we are mindful of our emotions, we can see them clearly and understand their causes. This understanding can help us to let go of negative emotions and to cultivate positive emotions. Mindfulness is a key practice in Buddhism that can help us to manage our emotions. By being mindful of our emotions, we can learn to observe them without judgment and to let them go. Buddhist meditation techniques, such as mindfulness (Vipassana) and loving-kindness (Metta), are integral to the analysis and transformation of emotions. Mindfulness allows us to observe and understand emotions as they arise, without judgment or attachment. Through meditation, practitioners learn to observe their thoughts and emotions without judgment, allowing them to gain insight into the impermanent and conditioned nature of emotions.

Dhamm pada Buddha wagga 4th verse

Not to do any evil;	<i>Sabbapāpassa akaraṇaṃ,</i>
To embrace the good;	<i>Kusalassa upasampadā,</i>
To purify one's mind;	<i>Sacittapariyodapanāṃ,</i>
This is the instruction of the Buddhas.	<i>Etaṃ buddhāna sāsanaṃ.</i>

All most all the Buddhist mediation techniques are mainly focused on removal of negative emotions and cultivation of positive emotions, While Buddhism acknowledges the impermanence and potential pitfalls of emotions, it also promotes the cultivation of positive emotions like compassion, loving-kindness, equanimity, and sympathetic joy. Compassion is another important practice in Buddhism that can help us to deal with emotions. When we have compassion for ourselves and others, we can be more understanding and less judgmental of our emotions These emotions contribute to spiritual growth and harmonious interactions with others, where the all Buddha's preaching is the same.

They don't grieve for the past;	<i>"Atītaṃ nānusocanti,</i>
Nor do they long for the future;	<i>nappajappanti nāgataṃ,</i>
they feed on whatever comes that day;	<i>Paccuppanna yāpentī,</i>
that's why their complexion's so clear.	<i>tena vaṇṇo pasīdati.</i>

(PTS SN 1.10)

This is the answer given to the god for the question he raised; here they mean the mendicants of the Buddhism dispensation. They don't grieve the past, and not dwell in the future also. How these two can be happen? These are fully related with the emotions. We dwell in the past which is already gone and plan the future not came with the help of our emotions. We will never travel to future or past with or physical body, just we imagine and proliferate. Since ordinary people are busy and never satisfying life they always suffer with negative emotions. So Buddha here explain real mendicant has stopped this ordinary process they don't dwell in the past or future.so what ever happen it is ok for

them to achieve that level Buddha recommended the meditational practices, only via though the mediation these emotions can be purified.

In Yamakavagga of Dhammapada 14th verse Buddha explains the development of mind to a well roofed house where no rain will wet the inside. Same as if you practice and well trained your mind with the mediation the negative emotions will not come inside.

Just as rain doesn't seep into, a well roofed house, lust doesn't seep into, a well-developed mind.	<i>Yathā agāraṃ suchannaṃ, vuṭṭhī na samativijjhati, Evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.</i>
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For doing good deeds we need to cultivate good emotions, According to the Cognitive Behavior Theory (CBT) emotions have interrelation with behaviors, behavior is interrelated with thoughts, thoughts are interrelated with emotions, these three are interrelated to each.

The Buddha taught that emotions are often interconnected with our thoughts and actions. When we have a negative thought, it can lead to a negative emotion, which can then lead to a negative action. Similarly, when we have a positive thought, it can lead to a positive emotion, which can then lead to a positive action (XIV, 1999, p. 110)

Buddha explains CBT in this way, "Cittena sankilissena sankilissati Manawa," Corrupting mind causes corrupting human. Therefore cultivating good emotions have a positive relationship with good deeds and thoughts. Eliminating negative emotions is the same. Elimination of emotions means eliminating bad deeds and thoughts also. But this cannot be done at once. Developing mind is the practicing mediation. There we need to practice gradually through a meditational practice. Hence the mind gets purified, and then he is in the liberation path. So all Buddha core advice all to follow the same procedures.

Dealing with emotions precisely

Emotional liberation is the goal of the Buddha's teachings on emotion. He describes emotional liberation as a state of mind in which we are free from the defilements of anger, hatred, and delusion. In this state of mind, we are able to experience lasting peace, happiness, and freedom. Very best examples are Lord Buddha and arahantship attained monks, they are the person who manages emotions very well. They have understood well about everything. They can control emotions, based on emotions they are not going to do any activities; emotionally liberated persons.

The path to emotional liberation is not easy, but it is possible. Buddha encourages us to follow this path and to experience the peace and happiness that comes from living a life free from the defilements of anger, hatred, and delusion (Shi, 2021). By following the Buddhist emotional practices on liberation, we can transform our emotions and create a more peaceful and harmonious world.

CONCLUSION

The Buddha's teachings on emotion are as relevant today as they were when they were first given over 2,500 years ago. The world is still full of suffering, and much of this suffering is caused by our inability to manage our emotions skillfully. According to Buddhist philosophy, emotions are regarded as inherent aspects of human existence rather than being inherently good or bad. They are seen as natural responses that arise in relation to our experiences. However, when emotions become imbalanced or excessive, they can give rise to suffering. Emotions are considered to be integral to human life and deeply intertwined with every facet of human behavior.

Chethana aham bhikkakwe kamman wadami

The teachings of Buddhism emphasize the significance of thoughts, which are viewed as potent forces known as kamma. Thoughts precede actions performed through speech and body. Hence, understanding emotions and their role in daily activities is crucial for leading a successful life. This article explores various aspects related to emotions, including their nature, types, their impact on one's life, the importance of emotional control, and how to derive benefits from emotions. Although emotions are commonly associated with the mind, they simultaneously influence both mental and physical aspects of our being. The Buddhist approach to emotions is elucidated by drawing upon relevant citations from Buddhist teachings such as Jataka tales, Dhamapada, and Abhidamma. Buddhism, as a philosophy centered on the mind, provides insights into the origins of emotions, the eradication of unwholesome emotions, and the cultivation of rational thinking and meditation practices to gain control over emotions. Ultimately, the goal of Buddhist practice lies in achieving emotional liberation—an enlightened state characterized by the absence of suffering and the realization of one's true nature, while simultaneously attaining success in worldly endeavors.

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