

Buddhist Perspective on Emotions and Emotional Management

වික්තවේග හා වික්තවේග පාලනය පිළිබඳ බෞද්ධ විග්‍රහය

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Abstract

We, as human beings, express various emotions in our day-to-day life. Expressing of emotions is not limited to humans; animals also express emotions. Emotions play a vital role in our personal and professional life. Further, emotions also have intrapersonal, interpersonal, social and cultural functions too. Human beings make decisions based on whether they are happy, angry, sad, bored, surprised or frustrated. They also choose their activities, hobbies and leisure and pleasure activities based on the emotions they incite. When it comes to emotions, controlling or managing emotions also important when we live in the society. Generally, two main types of emotions are identified by the society namely; positive emotions and negative emotions, where expressing of positive emotions are motivated and, expressing of negative emotions are discouraged by the society.

Emotions has become a significant topic in modern psychology also. In Buddhism, we find various techniques proposed by the Buddha that can be used to control and manage emotions. Buddhism is a psychologically oriented religion. The soteriological path of Buddhism is totally based on a psychological transformation. Here, an attempt is made to explore the concept of emotions and unique techniques of managing emotions from a Buddhist point of view. This is basically, a qualitative study where primary and secondary sources are used accordingly.

Keywords: Buddhism, Emotions, Eradication Psychology. Management.

අප මිනිසුන් ලෙස එදිනෙදා ජීවිතයේ දී විවිධ චිත්තවේග ප්‍රකාශ කරන්නෝ වෙමු. චිත්තවේග ප්‍රකාශනය වනාහි මිනිසුන්ට පමණක් සීමාවූවක් නොවේ, සත්තු ද චිත්තවේග ප්‍රකාශ කරති. චිත්තවේග අපගේ පෞද්ගලික ජීවිතය තුළ මෙන්ම වෘත්තීය ජීවිතය තුළ ද ඉතා වැදගත් කාර්යභාරයක් ඉටුකරයි. එසේම, චිත්තවේග වනාහි පුද්ගල අභ්‍යන්තරික, අන්තර් පුද්ගල, සමාජීය, සහ සංස්කෘතික කාර්යභාරයන් ද ඉෂ්ට සිද්ධ කරයි. සතුට, තරඟව, දුක, එපාවීම, පුද්ගලයට පත්වීම, හෝ බලාපොරොත්තු කඩවීම වැනි චිත්තවේග මත පදනම්ව මිනිස්සු ඔවුන්ගේ ක්‍රියාකාරකම්, විනෝදාංස ආදිය තෝරාගනිති. චිත්තවේග පිළිබඳව විමසීමේ දී චිත්තවේග පාලනය කිරීම හෝ කරළුමනාකරණය කිරීම ද වැදගත් වේ. සාමාන්‍යයෙන් සමාජය විසින් ප්‍රධාන චිත්තවේග වර්ග දෙකක් හඳුනාගෙන ඇත. එනම් ධනාත්මක චිත්තවේග හා සෘණාත්මක චිත්තවේග ය. මෙහිදී, ධනාත්මක චිත්තවේග ප්‍රකාශනය සමාජය විසින් උපස්ථම්භනය කරන අතර සෘණාත්මක චිත්තවේග ප්‍රකාශනය සමාජය විසින් අධෛර්යට පත් කරනු ලැබේ.

නූතන මනෝවිද්‍යාව තුළ “චිත්තවේග” ප්‍රධාන මාතෘකාවක් බවට පත්ව ඇත. එසේම, බුදුදහම තුළ ද බුදුන් වහන්සේ විසින් ඉදිරිපත් කර ඇති විවිධ ක්‍රමශිල්ප චිත්තවේග පාලනය හෝ කළමනාකරණය කිරීම උදෙසා යොදා ගත හැකිය. බුදුදහම සැබවින්ම මනෝවිද්‍යාත්මකය. එහි කිසිදු සැකයක් නොමැත. බුදුදහම මිනිස් මනස පිළිබඳව අදහස් දක්වමින් මිනිසා නිවන් කර යොමු කිරීමට උත්සාහ දරයි. බුදුදහම තුළ දැනටමත් මනෝවිද්‍යාව අන්තර්ගතව ඇත. කෙසේ වෙතත්, බෞද්ධ මනෝවිද්‍යාව වනාහි නූතන මනෝවිද්‍යාවේ හා බුදුදහමේ මනෝවිද්‍යාත්මක සංකල්ප එකතු කර නිර්මාණය වී ඇති සුවිශේෂී මනෝවිද්‍යා ගුරුකළයකි. බෞද්ධ මනෝවිද්‍යාව ද චිත්තවේග පිළිබඳව උනන්දුවක් දක්වයි. මෙහිදී, බෞද්ධ මනෝවිද්‍යාත්මක දෘෂ්ටිකෝණයකින් චිත්තවේග හා චිත්තවේග කළමනාකරණය කර ගැනීමේ ක්‍රමවේද පිළිබඳ අධ්‍යයනයක් සිදු කෙරේ. මෙය හුදෙක් ගුණාත්මක පර්යේෂණයක් වන අතර සුදුසු පරිදි ප්‍රාථමික හා ද්විතීක මූලාශ්‍රය යොදා ගැනේ.

මූලාශ්‍ර: චිත්තවේග, බුදුදහම, මනෝවිද්‍යාව, කළමනාකරණය, සම්මුඛවේදනය.

Introduction

Emotions

An emotion is the meaning we give to our felt states of arousal (Silva, 2013). The word emotion comes from the Middle French word *émotion*, which means "a (social) moving, stirring, or agitation" (Online Etymology Dictionary, 2021). Emotions are dynamically fed by our drives and dispositions; they are also interlocked with other emotions, related to an individual's beliefs, a wide-ranging network of symbols and the "cultural ethos" of a society (Silva, 2013). According to Hockenbury and Hockenbury (2007), an emotion is a complex psychological state that involves three distinct components: a subjective experience, a physiological response, and a behavioral or expressive response (n. p.). As Braisby and Gellatly (2005) point out, there are at least three characteristics that are embodied within an emotional episode, namely; behaviors, bodily responses (physiology) and feelings (p.464). Darwin considered emotions as childish or immature responses, a residual hangover from our evolutionary past that no longer had useful functions for the mature adult (As cited in Braisby & Gellatly, 2005, p.463). According to Thoits (1990), an emotion has four interconnected components: (1) situational cues, (2) physiological changes, (3) expressive gestures, and (4) an emotion label that names the specific configuration of components (As cited in Delamater, 2003; p.309-310). As William Lyons states each and every emotion has either positive or negative evaluation while according to R.M. Gordan, emotions can be divided either positively or negatively (As cited in Silva, 2005). Thus, it can be clearly identified that there is a strong relationship between one's thinking pattern, his or her feelings or emotions and behavior.

Truly, research studies conclude that experiencing emotions can be highly subjective (Barrett, Mesquita, Ochsner & Gross, 2007). People experience anger, happiness or sadness differently. One's own experience of an emotion might range from mild annoyance to blinding rage. One important fact when it comes to experiencing emotions is that we, normally, do not experience pure forms of each emotion. We experience mixed emotions over different events or situations in our life. Within psychology the feeling component of emotion is inextricably bound up with notions of conscious awareness and the subjective self (Braisby & Gellatly, 2005).

When it comes to the physiological response of experiencing emotions, it can be identified that when people experience emotions, a physical or bodily change occurs. For example, when someone is anxious, he or she may feel some kind of stomach lurch and when someone is excited or agitated his or her heartbeat may race. Sweating when one feels anxious is also comes under this theme. This suggests that emotions cause strong physiological reactions. Many of the physiological responses one experiences during an emotion, such as sweaty palms or a racing heartbeat, are regulated by the sympathetic nervous system, a branch of the autonomic nervous system (Cherry, 2019).

The behavioral response of experiencing emotions means the actual expression of an emotion. According to Braisby and Gellatly (2005), behaviors are associated with one's emotions (p.464). Laughing when someone is happy; withdrawing from something one finds disgusting; becoming agitated and raising one's voice when one is angry, and quieting, withdrawing and slowing when one is sad can be considered as the behavioral responses of emotions. Facial expressions that are characteristic of different emotions are also examples to behavioral responses of emotions (Braisby & Gellatly, 2005).

Anger, fear, sadness, disgust and happiness have been identified as the five primary emotions that human beings express (As cited in Braisby & Gellatly, 2005). Recognizing emotions from facial expressions has been identified as a central topic in research on emotion (Buck, 1984).

In Buddhism, there are various instances where we find experiencing of different emotions have been mentioned. Both positive and negative emotions can be identified related to Buddhism. Emotions are important in Buddhism because they provide a window into the human experience of suffering and are a central part of the path to spiritual growth and enlightenment. By understanding, managing, and ultimately transcending their emotions, individuals can progress toward greater inner peace, wisdom, and compassion, which are central goals in the Buddhist tradition. Emotions in Buddhism has a moral value too. Expressing and developing positive or wholesome emotions are emphasized in Buddhism while expressing unwholesome emotions is discouraged in Buddhism. Experiencing positive emotions can be identified in Thera and Theiri Gāthā of the Khuddhaka Nikāya. Further, the Dhammapada in its many verses also presents a list of different emotions. Throughout the Tipiṭaka, experiencing of different emotions are mentioned, and Buddhism discusses the importance of managing or controlling negative emotions while maintaining an indifferent state (*upekkhā*) of emotions. Developing particular type of emotions to maximum level is also emphasized in Buddhism. For example, developing four sublime states (*brahma vihāra*) is considered valuable in Buddhism. Buddhism emphasizes the importance of mind or mental activity in relation to emotions and eradication of defilements would stop rejoicing in positivity and negativity. All the emotions, according to Buddhism arise from mind. For example, the verse 216 of the Dhammapada states craving begets sorrow, craving begets fear (*Tanhāya jāyati soko*

tanhāya jāyati bhayaṃ) (Vipassana Research Institute, 1995). Although, an ordinary person (Puthujjana) and an Arahant receive the objectives in the environment equally, the ordinary person would express emotions based on his or her defilements while the Arahant who has eradicated all the defilements would maintain an indifferent response towards the objectives in the environment.

Review of Literature

In Buddhism emotions are described as states of "agitation" or "imbalance" (Johansson, 1969). According to Silva (2013), "education of the emotions" is not alien to the Buddhist tradition. Silva (2013) perceives that Buddhist approach to emotions are concerned with the psychological, ethical and, aesthetic dimensions. Silva (2013) also points out that the motivational side of the emotions can be grasped by a study of the six roots of motivation (mūla). They fall into two groups, wholesome (kusala) and unwholesome (akusala) (Silva, 2013). Pleasant feelings (sukha vedanā) and painful feelings (dukkha vedanā) are affective reactions to sensations (Silva, 2013). Morality has a significant relation to the psychology of human emotions (Silva, 2013).

According to Pematana (2017), emotions are some fluctuating states of the mind. Emotions have a close relationship with feelings, thinking patterns and behaviors of an individual (Pematana, 2017). As Pematana (2017) points out, in Buddhism there are no specific analysis called "emotions". However, he points out that what we call "emotions" in Buddhism are psychological states which have an evolutionary value (Pematana, 2017). He also states that emotions we find in Buddhism have an ethical value (Pematana, 2017).

Today, various psychotherapies have been developed based on Buddhist teachings to treat people with mental disorders. One significant aspect of these Buddhist psychotherapies is managing emotions. Among these psychotherapies Moritha Therapy, Naikan Therapy, Mindfulness Based Stress Reduction, Mindfulness Based Cognitive Therapy, Acceptance and Commitment Therapy (ACT), Dialectical Behavior Therapy (DBT) etc. are important. In these therapies, people are directed to observe their emotions without clinging to them.

For example, in Moritha Therapy, person is directed to observe his or emotions and thoughts with a focus on allowing suffering as it is, and unpleasant thoughts and emotions conceptualized as natural and uncontrollable phenomena (Krech, 2014).

By exploring the function of modern Buddhist psychotherapies, Buddhist approach to emotions can be identified easily. When it comes to Morita Therapy, according to Morita (1998) and Ogawa (2007), as emotions cannot be controlled, people are not considered responsible for them; conversely, behavior is considered controllable, and people responsible for taking the action which needs to be taken, regardless of accompanying emotions. In Buddhist psychotherapy, all emotions are considered natural, integral, legitimate, and unavoidable experiences conceptualized only as pleasant or unpleasant (desired or undesired) but not as positive or negative (Minami, 2013; Reynolds 1976). Further, when it comes to Naikan Therapy, results suggest the treatment has positive effects on how people perceive themselves and the world in which they live, their mental health, and their adoption of coping styles (Ding et al., 2017; Liu, 2018). Observing one's emotions as they are is a fundamental therapeutic technique of Naikan Therapy.

In the same way, Dialectical Behavior Therapy gives the person new skills that the person can use to help with managing emotions that are painful, and decrease relationship conflicts in a person (Betterhelp, 2021). Its main goals are to teach people how to live in the moment, develop healthy ways to cope with stress, regulate their emotions, and improve their relationships with others (The Linehan Institute Behavioral Tech, 2017). Emotional regulation is fundamental in this therapy. Further, when it comes to Acceptance and Commitment Therapy, clients learn to stop avoiding, denying, and struggling with their inner emotions and, instead, accept that these deeper feelings are appropriate responses to certain situations that should not prevent them from moving forward in their lives (Psychology Today, 2021).

Research Problem

Emotion is a popular topic in modern psychology. Psychology is also interested in managing emotions. However, when it comes to understanding emotions and managing emotions, western psychology has not been fully successful. For example, relapses in depression are very common in western psychological treatments. But, Buddhism has its unique way of understanding emotions and managing emotions. This research is conducted to identify how emotions are understood from a Buddhist point of view and the managing techniques of emotions from a Buddhist point of view.

Aims of the Research

To identify how emotions are understood from a Buddhist point of view and the managing techniques of emotions from a Buddhist point of view. This research would be useful in that it discusses the possible contribution of Buddhism to modern counselling. As the understanding of the efficacy of Buddhist emotional management advances globally, this would also be

useful for psychotherapists and counselors to apply Buddhist techniques to manage emotions of their clients.

Research Methodology

This is basically a qualitative study where sources from Buddhism and western psychology are used accordingly. The modern psychological discourse on emotion is a rich and interdisciplinary field that combines psychological theories, research findings, and practical applications to provide a comprehensive understanding of how emotions function in human life. It has practical implications for mental health, interpersonal relationships, and various areas of psychology and healthcare. It is essential to recognize that western counseling has evolved and continues to evolve, addressing some of the failures and limitations related to emotional management. Overemphasis on cognitive approaches, neglect of cultural and contextual factors, limited focus on preventive care etc. are common in western counselling process. However, many therapists are embracing more integrative, culturally sensitive, and holistic approaches to emotion management. Additionally, the field is increasingly focusing on preventive and positive psychology interventions to promote emotional well-being. Still, there is room for improvement and a need for ongoing innovation and adaptation in the field of emotion management in western counseling.

Buddhism provides a comprehensive framework for understanding the nature of emotions. The Buddha's teachings emphasize the impermanence of all things, including emotions. This perspective can help individuals recognize that emotions, whether positive or negative, are fleeting and not inherent aspects of the self. Such understanding can reduce attachment to emotions and the suffering they may cause. The Buddhist treatment of emotions and its discourse on emotion offer

valuable perspectives and techniques that are highly relevant to modern counseling. The principles of mindfulness, compassion, self-compassion, and non-attachment can help individuals better understand and manage their emotions, reduce suffering, and improve their overall emotional well-being. Many of these principles and practices can be integrated into various therapeutic approaches and benefit individuals seeking emotional healing and personal growth.

Discussion

In understanding the concept of emotion in Buddhism, one must understand how mental states, in general, are approached within the tradition (Ekman, Davidson, Ricard, & Wallace, 2005). There is no unique term for emotion in Buddhism, rather emotions are considered to be a part of the general realm of mental activity (Ekman et al., 2005). However, there is a sufficient description about emotions in Buddhism. When examining the concept of emotions in Buddhism, it can be identified that emotions have been analyzed in Buddhism based on a moral value. According to P. D. Pemasiri (2004), this moral base of emotions found in Buddhism is a significant unique characteristic to consider. Different words can be found in Buddhism which give the meaning of emotions. These words always resemble some kind of evaluation. Because of that, when emotions are explored related to Buddhist Psychology, two types of emotions; positive or wholesome and negative or unwholesome could be identified.

"Kilesa" is one word which has an evaluation value used to denote emotions in Buddhism (Pemaratan, 2017). The emotions which pollute the pure mind of an individual are called defilements or kilesa. It is apparent that the word "kilesa" has a negative evaluation. Further, the words "āsava, anusaya, ogha,

nīvaraṇa, upakkilesa, and anagaṇa could also be used to denote negative emotions in Buddhism. In the same way, to denote positive emotions or wholesome states of mind, words such as "brahama vihāra, indriya dhamma, bojjanṅga, pariyodāta dhamma, sukkā-dhammā, kusala-mūla" have been used in Buddhism.

When the concept of emotion is examined with reference to Buddhism, "Dhammā" is also important to consider. In Buddhism, mind acts as an "indriya" or faculty (sense organ) and the objectives of the mind are called "dhammā". The word "dhammā" is used without a differentiation of positivity and negativity. This "dhammā" can also be identified to denote emotions. Further the word "Cetasikā" which is used to denote the mental factors in Abhidhamma could also be used in the sense of emotions from a Buddhist Perspective (Pemarātana, 2017).

Different Types of Emotions

In Buddhism, emotions are identified with reference to wholesome or unwholesome states of the mind. The motivational side of the negative or unwholesome emotions in Buddhism can be identified by studying

Lobha - (Greed, desire, craving, attachment)

Dosa - (Hatred, ill will, aversion)

Moha- (Delusion)

These are the "akusala mūla" (unwholesome roots) in Buddhism. They can be considered internal drives or motivational factors which direct human behaviour to negative or evil side. These three words are commonly used to describe the three bad motivations in making kamma, and much of their

meaning can be understood on this basis (Silva, 2013). Greed generates the approach desires in the form of the drive for self-preservation (bhava-taṇhā) and the drive for sensuous pursuits (kāma-taṇhā); hatred generates the avoidance desires in the form of the drive for annihilation and aggressive tendencies (vibhava-taṇhā) (Silva, 2013).

The "lobha" emotional state arises in response to pleasant stimuli. The "attached nature" of the mind to a particular object and willing to grasp it with craving is known as lobha. Dosa, as an emotion, arises out of an unpleasant experience. The rejection or oppositional nature of a human mind is known as "Dosa" while the distorted nature of human mind is known as "Moha". We, as ordinary beings see things through distorted lens.

Ordinary people wander in the Samsaric life as they are having these (unwholesome) defilements. The cause of suffering or dissatisfaction according to Buddhism is craving. The cause of both physical and psychological suffering or dissatisfaction has been nicely explained in Four Noble Truths (Cattāri ariya saccāni).

Ogha

In the Ogha sutta of the Saṃyutta Nikāya, the Buddha mentions four types of floods or Orghas. "Ogha" means flood or stream. The concept of Ogha is also important in understanding emotions from a Buddhist point of view. The emotions or mental states which work as a stream based on negativity and unwholesomeness are known as Oghas. There are four Oghas namely;

Kāma ogha - The flood of sensuality

Bhava ogha - The flood of becoming

Diṭṭi ogha - The flood of views

Avijjā ogha - The flood of ignorance

Pañca Nīvaraṇa Dhamma (Five hindrances)

Further, the five hindrances (Pañca Nīvaraṇa Dhamma) are also important when examining the concept of emotions in Buddhism. In Buddhism, these hindrances have been identified specifically as obstacles to the mental absorptions or trances (Jhāna) within meditation practice. Further, they have been identified as obstacles to tranquility meditation (Samatha bhāvanā) also. Because of these hindrances, an individual is unable to understand the reality of the world as it is. The five hindrances find in the Saṃyutta Nikāya are:

Kāmacchanda- Sensual desire

Byāpāda- Ill-will

Thina-middha- Sloth and torpor

Uddhacca-kukkucca- Restlessness and remorse

Vicikiccā- Skeptical doubt (Vipassana Research Institute, 1995).

Āsava

The concept of āsava is also important to consider when examining the concept of emotion in Buddhism. The term āsava (literally, “influx, outflow”; figuratively, “canker”) comes from ā-savati, “to flow towards” (that is, either “into” or “out” towards the observer) (Ten, 2006). Āsava which is known as influxes, cankers, taints, corruption's, intoxicant biases is a collective word used to denote the unwholesome states of the mind. Five types of āsavas are mentioned in the Majjhima Nikāya.

Kāmāsava- The canker of sense-desire

Bhavāsava- The canker of (desiring eternal) existence

Diṭṭhāsava-The canker of (wrong) views

Avijjāsava - The canker of ignorance (Vipassana Research Institute, 1995).

Anusaya

Further, in understanding emotions in Buddhism, the concept of "Anusaya" is also important. "Anusaya" which is known as proclivities, inclinations, or tendencies reside in mind hidden. These things are called 'proclivities' since, in consequence of their pertinacity, they ever and again tend to become the conditions for the arising of ever new sensuous greed, etc (Ancient Buddhist Texts, 2020).

Kāmarāgaānusaya (sensuous greed), Paṭighānusaya (grudge), Diṭṭhānusaya (speculative opinion), Vicikicchānusaya (skeptical doubt), Mānanusaya (conceit), Bhavarāghanusaya (craving for continued existence) and Avijjānusaya (ignorance) are identified as Anusaya in Buddhism (Nyanatiloka, 1980).

Upakkilesa

A list of 16 moral 'impurities of the mind' (cittassa upakkilesa) (Obscurations) is mentioned and explained in the Vatthūpama Sutta and the Dhammadāyada Sutta Majjhima Nikāya and these impurities are also can be taken into consideration in examining the concept of emotions in Buddhism.

Abhijjhā-visamaloḥa (covetousness and unrighteous greed), Byāpāda-(ill will), Kodha (anger), Upanāha (hostility), Makkha (Denigration), Palāsa (Domineering), Issā (envy),

Macchhariya- (Stinginess), Māyā (Hypocrisy), Sātheyya (fraud), Thambha (obstinacy), Sārambha (presumption) Māna (conceit), Atimāna (arrogance), Mada (vanity) and Pamāda (negligence) are the 16 impurities of the mind (Vipassana Research Institute, 1995).

When examining the concept of emotions in Buddhism, Anaṃgana Sutta of the Majjhima Nikāya "Aṅgana" is also important. "Aṅgana" means the defilements or emotions which cannot be seen to outside and reside in mind with expectations.

As mentioned above, there are emotions in Buddhism which have a wholesome base. When referring to the positive or wholesome emotions in Buddhist Psychology, following emotions are important to consider. The following mental states which have an emotional value also have a motivational value.

Alobha- greedlessness

Adosa- hatelessness

Amoha-Non-delusion

The greedlessness (alobha) is used for unselfishness, liberality, while hatelessness (adosa) for kindness or goodwill (mettā), and undilusion (amoha) is used for wisdom (paññā). The Rāga Sutta of the Aṃguttara Nikāya points out that the perception of impurity is to be developed in order to overcome greed (lust); loving-kindness in order to overcome hate; wisdom in order to overcome delusion".

Further, four sublime states (brahma vihāra) are also important in examining emotions in Buddhism. The four sublime states of mind that have been taught by the Buddha are;

Love or Loving-kindness; Compassion; Sympathetic Joy and Equanimity.

1. Mettā -loving-kindness
2. Karunā-compassion
3. Muditā- appreciative joy (sympathetic joy)
4. Upekkhā-equanimity (Nyanaponika,1994)

As Silva (2013) points out emotions found in Buddhism does provide a base for creative emotional response and these emotions have significant implications for Buddhist ethics, social theory and even art and aesthetics.

The five spiritual faculties (Pañca indriyāni) or controlling faculties, are five qualities of the mind that one is expected to develop up to their maturity during one's spiritual journey towards Arahant hood. These spiritual faculties also have an emotional value. The five spiritual faculties are:

Confidence or conviction or belief (Saddhā)

Energy or persistence or perseverance (Viriya)

Mindfulness (Sati)

Concentration (Samādhi)

Wisdom or understanding or comprehension (Pañña)
(Vipassana Research Institute, 1995).

In the same way, (Pariyodāta dhamma) or the mental states which purify one's mind are found in the Vattūpama Sutta of the Majjhima Nikāya. They are as follows.

Aveccappasāda (Unwavering confidence), Pāmojja (gladness), Pīti (joy or rapture), Passaddhi (tranquillity), Sukha (happiness), Samādhi (concentration), Mettā (loving-kindness), Karunā (compassion), Muditā (appreciative joy/sympathetic joy) and Upekkhā (equanimity) (Vipassana Research Institute, 1995).

Further, seven factors of enlightenment (Satta Bojjhanga) also do have an emotional value in Buddhism.

Buddhist emphasizes the importance of eliminating negative or unwholesome states of the mind and developing wholesome states of the mind. Many suttas found in the Sutta Piṭaka highlights how unwholesome states, defilements or negative emotions are eradicated and managed. In eliminating negative emotions, Buddhism emphasizes the importance of wisdom. Negative emotions should be eliminated through proper understanding. To eliminate negative emotions, one should have a clear knowledge of doing it. In the Anguttara Nikāya, the Buddha mentions, "Bhikshus, I say that the destruction of the influxes is for one who knows and sees, not for one who neither knows nor sees". (Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayāṃ vadāmi, no ajānato no apassato). There, the Buddhism highlights two important mechanisms.

A person should have a clear understanding about the prevention mechanisms of negative or unwholesome emotions before they arise.

A person should have a clear understanding about controlling or managing mechanisms or techniques if any case a negative or unwholesome emotion arises

The Sabbāsava Sutta of the Majjhima Nikāya shows clearly the proper use of mindfulness. It points out seven ways

of eliminating unwholesome states of the mind or negative emotions. It emphasizes on the means or occasion when such a method or strategy is to be applied.

1. Dassanā pahatabbāsavā - influxes abandoned by seeing
2. Saṁvarā pahatabbāsavā - influxes abandoned by restraint
3. Paṭisevanā pahatabbāsavā - influxes abandoned by reflective use
4. Ādhivāsanā pahatabbāsavā - influxes abandoned by endurance
5. Parivajjanā pahatabbāsavā - influxes abandoned by avoidance
6. Vinodanā pahatabbāsavā - influxes abandoned by removal
7. Bhāvanā pahatabbāsavā - influxes abandoned by cultivation

Developing seven factors of Enlightenment (Sattabojjanga) is also very important in developing positive emotions. In the Vitakkasanṭhana Sutta of the Majjhima Nikāya, the Buddha teaches that the refined mindfulness developed through the Eightfold Path brings a relaxed and peaceful quality of mind. In this sutta, the Buddha points how unwholesome or negative emotions can be eradicated by using five strategies. When negative or unwholesome thoughts connected with desire, with hate, and with delusion,

1. Giving attention to some other sign connected with what is wholesome instead.

2. Examining the danger in those wholesome thoughts or emotions thus: "These thoughts are unwholesome, they are reprehensible, they result in suffering".

3. Trying to forget unwholesome thoughts or emotions and not giving attention to them.

4. Giving attention to stilling the thought-formation of unwholesome or negative thoughts.

5. With one's teeth clenched and his or her tongue pressed against the roof of his or her mouth, beating down, constraining, and crushing mind with mind (Nyanaponika, 1998).

The Satipaṭṭhāna Sutta of the Majjhima Nikāya also mentions how to deal with unwholesome states or emotions as follows.

"There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion" (Thanissaro, 2008).

The Girimananda Sutta of the Anguttara Nikāya is also important in managing emotions. There, understanding the emotional state of one's mind through his or her wisdom and eliminating the root cause is highlighted.

"In experiencing feelings, the disciple knows: "I have an agreeable feeling;" or: "I have a disagreeable feeling," or: "I have an indifferent feeling;" or: "I have a worldly agreeable

feeling,” or: “I have an unworldly agreeable feeling,” or: “I have a worldly disagreeable feeling,” or: “I have an unworldly disagreeable feeling,” or: “I have a worldly indifferent feeling,” or: “I have an unworldly indifferent feeling” (Nyanatiloka, 1967).

"Thus, he dwells in contemplation of the feelings, either with regard to his own person, or to other persons, or to both. He beholds how the feelings arise; beholds how they pass away; beholds the arising and passing away of the feelings. “Feelings are there:” this clear awareness is present in him, to the extent necessary for knowledge and mindfulness; and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the feelings" (Nyanatiloka 1967).

In this way, it can be identified how Buddhism understand emotions. Various techniques used by the Buddha to eradicate defilements can be used to control or manage emotions. In understanding emotions from a Buddhist or Buddhist therapeutic point of view, it is important to consider that applying Buddhist teachings with western therapeutic techniques to control or manage emotions has been successful, as many research studies suggest. However, understanding the context and the main goals of the two distinctive fields is always important to consider when the teachings of the two disciplines are in cooperated. In summary, the importance of Buddhist emotional management techniques lies in their ability to help individuals better understand, regulate, and find peace with their emotions. These practices offer practical tools for managing emotional challenges and improving overall well-being.

Conclusion

Thus, according to Buddhism, there are three types of feelings namely happy, unhappy and indifferent. Emotions

we find in Buddhism have an evolutionary value. Emotions we find in Buddhism have an evaluation basis where developing wholesome mental states or emotions are motivated while eradicating or managing unwholesome states or emotions are demotivated. Buddhism emphasizes the importance of maintaining an indifferent (*upekkhā*) status towards emotions. Extreme adherence to both positive and negative emotions is discouraged in Buddhism. In understanding and managing emotions wisdom holds a pivotal role in Buddhism. Different mechanism in managing emotions and eradicating unwholesome states of the mind are mentioned in the *Tipitaṭka*. Buddhist emotional management techniques, often associated with mindfulness and meditation practices, offer a range of benefits for individuals seeking to improve their emotional well-being and overall mental health. These techniques are grounded in the teachings of Buddhism and have been adapted and integrated into various secular contexts, making them accessible and relevant to people of all backgrounds.

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